ADVICES
FROM
PARNASSUS,
In Two CENTURIES.
WITH THE
Political Touchstone,
AND
An APPENDIX to it.

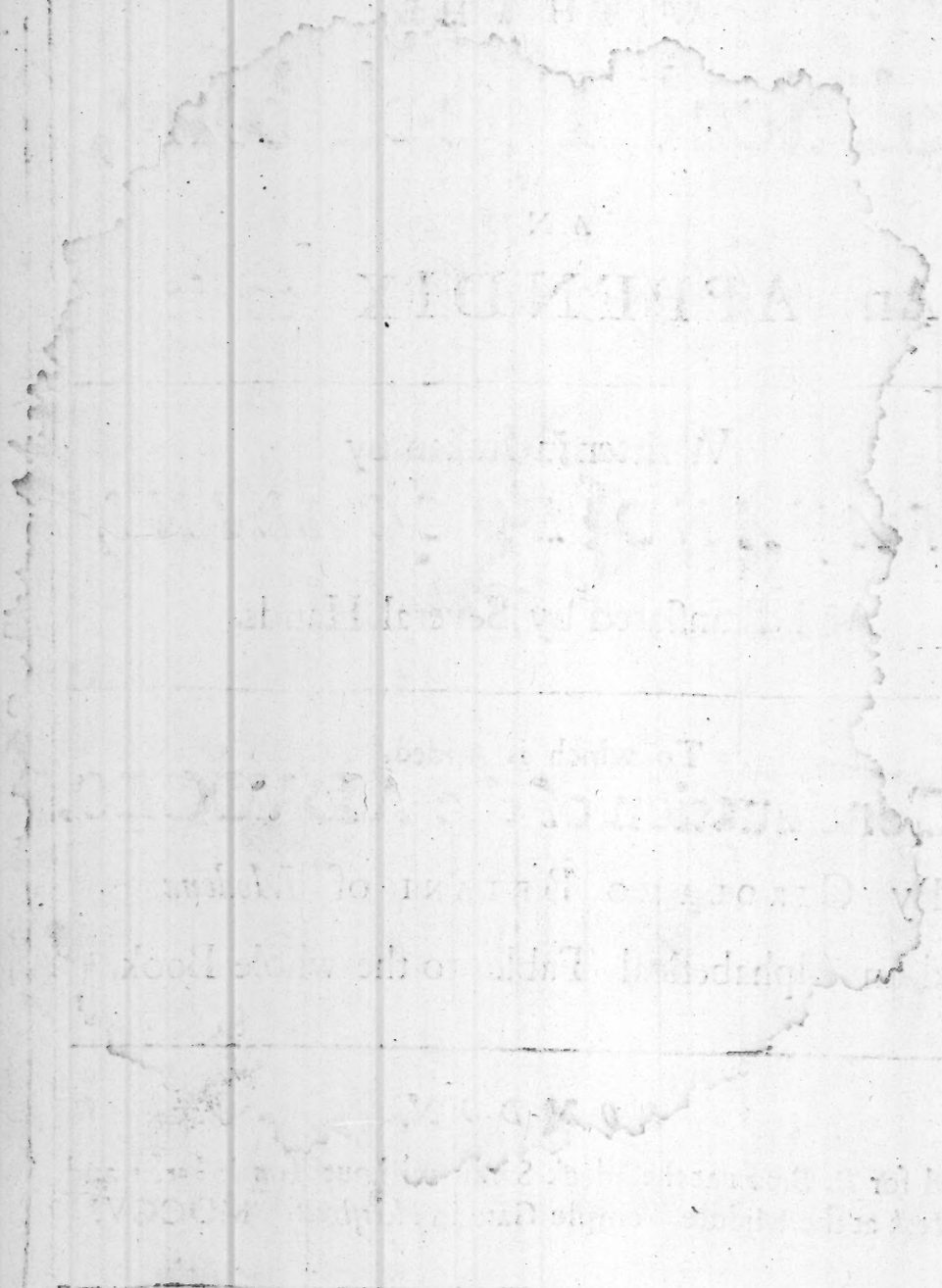
Written in Italian by
TRAJANO BOCCALINI,
And Translated by Several Hands.

To which is Added,
A Continuation of the ADVICES.
By GIROLAMO BRIANI of *Modena.*
And an Alphabetical Table to the whole Book.

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PREFACE.

THE *Design of this Book, as the Author declares in his own Preface (never translated before) was to make a happy Mixture of the Pleasant and the Profitable; and in this 'twill be allow'd by all good Judges that he has succeeded to Admiration. Whatever can be expected from a most fruitful and facetious Wit, from a great variety of solid and polite Learning, an improv'd Conversation, and an accurate Discernment in human Affairs, is to be found assembl'd in this diverting and useful Miscellany; which has long had the Reputation of a Masterpiece in Italian, and is so well known by the many Translations of it into the best Languages of Europe, that few who are conversant with Books and Learning can be wholly unacquainted with its Merit.*

'TIS *a new-invented kind of Fable, very different from any thing which had ever been written before, and therefore it may justly be esteem'd an* Original; *a Character which* BOCCALINI *boldly assumes to himself in his Preface, and in the 43d Page of his Advices, tho a conceited Witling wou'd lately have rob'd him of that Honor. 'Tis very plain that this happy Italian Genius is no Copyer, but that his Project is his own; for he's the first that erected a Secretary's Office in Parnassus, and gave Advices from thence of what pass'd among the Virtuosi of that Place, and therefore for the Novelty of his Invention he compares himself to* CHRISTOPHER COLUMBUS *the Discoverer of a new World.*

BUT *this Simily, being liable to some Exception, may perhaps with more advantage to him be chang'd. Parnassus was not indeed first discover'd by* BOCCALINI, *for the Antients touch'd upon the Coast long before, and plac'd there* APOLLO, *the nine Muses, and* PEGASUS. *But our Author adventur'd further into the Country, and was the first that planted, peopl'd, improv'd it with Laws, and gave us that entertaining Description of it, and those excellent Lessons of Instruction from thence, which are contain'd in the following Sheets.*

THERE *is no need to insist upon the Usefulness of this way of conveying Truth by Allegory, which employs at once the utmost Judgment and Fancy of the Writer, and is observ'd to make more lively Impressions on the Reader than Reason in its Undress can do, tho it have ever so many native* Charms.

BUT *there is one thing which shou'd particularly recommend our Author to Englishmen, and that is his Zeal for Liberty, and his generous abhorrence of those wicked Politicks which have so much disturb'd the Peace of the World and the Happiness of Nations. 'Tis no wonder if this afforded him a large Subject for that matchless Vein of just and well-directed Satyr, which at last prov'd as fatal to this modern Roman, as the Gift of Eloquence did to that famous antient one,* CICERO; *so dangerous it is to possess any extraordinary Talent, which keeps the Vices of Men in awe, and will not suffer 'em to do mischief securely.*

AND *this brings us to give some account of* BOCCALINI's *Life; all that is left us remarkable of him may be dispatch'd in a few Lines, which let the Reader take as follows.*

HE *was born at Rome about the latter end of the 16th Century: His Father was an Architect, and probably not very illustrious in his Profession, for it seems he wanted wherewithal to incourage his Son in his Studys: but* BOCCALINI's *way was to be made purely by his own Merit; and tho he set out into the World under*

great Disadvantages, he soon met with considerable Friends who were charm'd with his ingenious and entertaining Qualitys. The Italian Academys receiv'd him with the greatest pleasure imaginable, and honour'd him with Marks of their Esteem. He had a large share of Wit and Humor, which early took an unlucky turn towards Satyr; and the Applause he met with for some curious pieces of that kind, which he communicated in Manuscript to his Familiars, drew him on to further Attempts: so that thinking himself secure under the Protection of his illustrious Patrons, and particularly the Cardinals BORGHESE *and* CAJETAN, *he publish'd his Advices from Parnassus, and afterwards his Political Touchstone. Both these Pieces met with extraordinary Applause, but the latter was very bold and severe: and as our ingenious Lord* BACON *expresses it,* He that follows Truth too close at the heels, may have his Brains kick'd out, *so it far'd with* BOCCALINI; *for the Spaniards who were chiefly lash'd in that Satyr complain'd against him, and pursu'd their Revenge. This drove him in a fright to Venice, where he found new Patrons, and there he employ'd his hours of Study in writing Political Discourses on* TACITUS, *which how well he cou'd have perform'd the Reader may judg by several Passages in the following Advices. But this Work was cut short by a bad Accident; for while his Friend, with whom he lodg'd, was gone out early one morning, and left* BOCCALINI *in bed, four Bravo's rush'd into his Chamber, and beat him to death with Sand-bags: Diligent Enquiry was made after the Contrivers of this Villany, but they were never discover'd. Thus dy'd* TRAJANO BOCCALINI, *much regretted among Men of the best Learning and Principles.*

BEFORE we conclude, 'tis necessary to add a word or two concerning this Translation. Care has been taken every where to keep to the Author's Sense, but it has been thought proper to contract his Stile in many places, where it was manifestly too prolix and fell into Repetitions, which wou'd have been very disagreeable to an English Reader. The Italian is indeed a musical Language, but not the most concise in the World: And whoever reads BOCCALINI *in the Original, will find that he abounds with very long Periods; for this reason there was a necessity to break 'em, and to contrive more stops, that the Reader might not be run out of breath: but this is done with the strictest regard to the Sense, Elegance, and Connexion of the Author.*

AS for the Continuation of the Advices, which was never before in English, the Translators wish they had more to say for it than they have. The Publishers had formerly promis'd it in their printed Proposals, but 'twill be easily observ'd how vastly short it is of BOCCALINI; *and indeed this is what generally happens in the Case of Second Parts and Imitations done by another Hand, for few such Attempts have succeeded, or come up to the Spirit of the first. It has been thought worth the while however to print this Continuation in the Italian with* BOCCALINI, *whose Advices at least shine the brighter by comparison, tho they stand in no need of a Foil. And now after the freedom of this Censure, we hope the Reader will find that part of the Book better than he expects, whereas he might otherwise have thought it worse than it is.*

ERRATA.

PAge 17. line 44. read *Epictetus, a Philosopher much,* &c. P. 19. l. 4. *which wou'd reach.* Ibid. l. penult. *found 'em so,* &c. P. 29. l. 18. dele *the Comma after persuaded.* P. 55. l. 8. r. *and say aloud.* P. 57. l. 36. dele *she.* P. 97. l. 13. r. *as flat as a.* P. 107. l. 15. r. *being smitten.* P. 165. l. 26, 27. r. *Prisons.*

Trajano

Trajano Boccalini to the Reader.

A Compariſon may very properly be made between thoſe inſatiable Epicures that have invented ſharp Sauces to create a freſh Appetite after a hearty Meal, and thoſe curious Virtuoſi who diſcover a like Gluttony in Books and Learning; for theſe Gentlemen, after they have feaſted themſelves even to Exceſs, with the ſolid Food of ARISTOTLE, HIPPOCRATES, LIVY, VIRGIL, EUCLID, and other Authors of the firſt Renown, are not content unleſs their Hours of Recreation too, which are allow'd to reſt the Body, and unbend the Mind, be ſpent in reading ſome pleaſant Compoſitions, which at the ſame time may be of uſe to 'em. For this reaſon they have long deſir'd to ſee in ſome new and humorous Work, the Serious and Gay blended together: A Labor, that has always prov'd as difficult to the Virtuoſi, as to the Alchymiſts to fix Mercury. And the Affectation of Fame in ambitious Writers being full as extravagant as the Avarice of Chymiſts, has made many of 'em imploy their whole force of Invention and Judgment in this Project.

NOW I own my ſelf, gentle Reader, to be one of theſe Adventurers, who, provok'd by the ardent thirſt of that Glory that almoſt ſuffocates the greateſt Wits, have been puffing and ſweating many years at the Furnace, and with what Succeſs it depends on thee to judg. My Comfort is, that after all, if it appear I have thrown away my Coals and my Alembicks in this fanciful Chymiſtry, and loſt all my Labor and Expence; yet I hope, not only that the Impoſſibility of the Work will be a ſufficient Excuſe, but that thou wilt at leaſt be ſo juſt as to commend the good Deſign I had at once to teach and delight thee, in which I have taken ſo much Pains, that I have more impair'd my Health by it, than waſted my Ink and Paper. Nor ought I to be blam'd, that the Miſcarriage of many others in the ſame purſuit, has not deter'd me from undertaking an Affair of ſo certain danger; for to have attempted noble and difficult Enterprizes, ſhou'd gain a Man rather the Character of a generous Soul, than the Reproach of Temerity. Of this at leaſt I think I may be certain, that if by my Advices from Parnaſſus, I obtain not the end I have extremely labor'd after, of mingling the *Utile Dulci*, yet I ſhall perhaps have facilitated the way to more happy Wits hereafter.

NOR are theſe my hopes fantaſtical, or without Foundation; ſince the World owes the Convenience of an eaſy Paſſage to the Weſt-Indys, not ſo much to COLUMBUS, the firſt fortunate Diſcoverer of 'em, as to the bold Navigation of AMERICO VESPUCCI, FERRANTE MAGAGLIANES, and thoſe modern Pilots, who afterwards improv'd upon that Diſcovery, and made it compleat. Nor is the admirable benefit of Printing ſo much due to the immortal JOHN of Mentz, its firſt Inventor, as to thoſe, who by their Induſtry poliſh'd the rough Sketches he left us of it, and advanc'd it to that perfection in which we now enjoy it: It being a true Obſervation of the great TACITUS, that he who ſows honorable Labors, always reaps a plentiful Harveſt of Praiſe; for largely and with a liberal hand, *ſuum cuique Decus Poſteritas rependit.* Lib. 4. Ann.

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Advices from PARNASSUS.

The First CENTURY.

ADVICE I.

The Society of Politicians open a Shop in Parnaſſus, where are to be ſold ſeveral Merchandizes uſeful to the Literati in the Conduct of their Lives.

THE Affair, which the Society of Politicians have been ſoliciting ſo many months at this Court, was concluded laſt Week: Their Requeſt for leave to open a publick Warehouſe in Parnaſſus, is granted, with ample Privileges for their whole Community; and yeſterday they made a rich and glorious Diſplay of all the Merchandizes of greateſt neceſſity to Mankind, the chief of which the Intelligencer will think it no trouble to ſet down in this Paper, believing in his Conſcience that no honeſt Man will be diſpleas'd with the Account of 'em.

FIRST then, in this wonderful Magazine is to be ſold great Quantity of Stuffing, which the unthinking Vulgar deſpiſe, but your cunning Courtiers, that underſtand better, purchaſe it at any rate; and the reaſon is plain, for they know 'tis the firſt Flocks of the ineſtimable Cloth of Prudence, which wiſe Men make of the ſuperfine Wool of Patience, and it ſerves very commodiouſly to ſtuff the Packſaddles of Slavery, that they may ſit ſoft and eaſy upon the Backs of paſſive Court-Aſſes, and not gaul their Withers and make 'em wince, as ſome do, who being mortal Enemys to Fatigue, are yet lur'd to Court by the hopes of paſſing all their time as merry as the day is long, and lording it over others, tho they are Slaves themſelves. Notice was taken, that a great deal of this Commodity was bought up by ſome young Tonys, who tho they live at home with their Parents, ſtuff little Saddles with it, to which they uſe their Backs betimes in private Familys, that when they come to bear the more weighty ones of Court-Servitude, they may not flounce like ſkittiſh unbroken Colts, and ſo provoke the Stewards of the Houſhold, thoſe ſevere Court-Jockeys, to take 'em to task, and to diſcipline 'em with the Laſh of Frowns and Indignitys, till they can carry their Burdens without grumbling.

Item, IN the ſame Shop are ſold abundance of Pencils, of ſingular uſe to thoſe Princes, who upon occaſion are often forc'd to paint to their Subjects Black for White, and White for Black. And tho this be a Commo-

dity proper only for ſuch great Folks, yet you have a multitude of little Knaves that will be trafficking for it too, ſuch as are all Varniſh and Outſide, and make an infamous Trade of impoſing upon unwary Simplicity by fair Words and foul Deeds.

Item, HERE's an infinite number of Spectacles to be had, of various and ſurprizing Virtues. Some ſerve to help the Sight of thoſe leud Rakes, who are grown ſo purblind with their Luſts, that they ſtumble over all the Objects of Reſpect, and diſcern not Honor from Infamy, a Friend from an Enemy, or a Relation from a mere Stranger. The quick Sale of this ſort of Goods is an evident Proof that in Petticoat Affairs there are but few who have any Uſe of their Eyes.

Item, THEY have Spectacles of a contrary nature, which darken and obſtruct the Sight; and the Politicians tell ye (and ſwear to't) that theſe are ten times more ſerviceable to Mankind than t'other, eſpecially to Courtiers. For mortifying Objects are often preſented before Men of Senſe, from which if they turn away, 'tis odds but they incur the Diſpleaſure of ſome Great Perſons; and to regard 'em is to put themſelves upon the Rack. Now in ſuch a caſe as this, what have they to do, but to clap on a Pair of theſe Spectacles, which frees 'em at once from the trouble of beholding the monſtrous Deformitys of this vile World, and yet makes Fools believe they eye 'em very attentively?

Item, HERE are Spectacles to preſerve the Sight of thoſe Scoundrels, who, from the moment they receive any Favor, are ſtrongly inclin'd to forget their Benefactor, and by degrees arrive at the higheſt pitch of Ingratitude. The Owners of the Magazine affirm, that theſe are made of a very precious ſtuff, viz. of the laſting Remembrance of paſt Friendſhip, and Benefits formerly receiv'd.

BUT the very Miracle of all, is a ſort of Spectacles compos'd with ſuch maſtery and cunning, as to make a Flea appear an Elephant, and a Pigmy a Giant. Theſe, you muſt know, are greedily bought up by ſome great Perſons, who putting 'em on the Noſes of their unfortunate Courtiers, confound their Sight to that degree, that if their Maſter but lean on their Shoulder, or glance a Smile at 'em, tho merely artificial and forc'd, the deluded Wretches take thoſe diſſembl'd Marks of his Favor as kindly as if he had ſettl'd on 'em a Penſion of a Thouſand a Year.

THE ſame great Perſons purchaſe too, at any price, another ſort of Spectacles lately invented in Flanders; and theſe they generouſly diſtribute likewiſe among their Dependents, by virtue of which they make 'em believe Rewards and Honors are juſt at their very Noſes, tho they are farther off perhaps than their Sight can carry, and never like to come near 'em as long as they live.

BUT beſides Spectacles, in the ſame Warehouſe you may be furniſh'd with human Eyes, which are indeed kept up at an exceſſive Price, but the Advantages of 'em are unſpeakable. For 'tis not to be imagin'd how much truer a Proſpect we have of our own Affairs, when we look on 'em with the Eyes of others, than with our own. Nay, the Politicians ſolemnly proteſt, that no Inſtrument whatever is of greater ſervice than theſe Eyes, to help us in the attainment of that excellent Virtue of knowing our ſelves, a Happineſs ſo much courted by Great Men.

Item, THEY deal in a curious ſort of Compaſſes, not made of Silver, Braſs, or Steel, but of the pureſt Intereſt of the moſt clear and unſpotted Reputation that can be found in all the Mine of Honor; and theſe too are very uſeful in the meaſuring of our own Actions. For Experience has convinc'd

Man-

Mankind that the ordinary Compaſſes, made of the worthleſs Oar of Caprice or Self-Intereſt, ſeldom prove juſt to thoſe who in their Affairs have occaſion to draw Parallel Lines. They are likewiſe of particular ſervice, to ſuch as have the knack of uſing 'em, in taking the exact Breadth of thoſe Ditches which Honor obliges 'em to leap over, that they may avoid the hazard of falling into the midſt of 'em, and being ſhamefully bury'd in the Mud of Indiſcretion. Nor is there any Inſtrument in the world more proper than theſe Compaſſes, to teach thoſe prodigal Sots, who have only the Purſe of private Men, and yet live like Princes, to cut their Coat according to their Cloth.

Item, YOU have there a Mathematical Inſtrument, us'd by Surveyors, that teaches you to take the juſt Dimenſions of Men with whom you are to treat about Affairs of Importance, and that require the ſtricteſt Secrecy.

THEY have likewiſe a vaſt Trade for a ſort of Iron Inſtrument, not unlike that us'd by Surgeons and Toothdrawers; and this ſerves to open the Jaws, and widen the Throats of thoſe miſerable Courtiers, who being reduc'd to make a Virtue of Neceſſity, are often compel'd to ſwallow down whole Pompions inſtead of little Maſtick Pills.

HERE's good ſtore of Brooms too, made of Circumſpection; and the wary and prudent Courtiers take care to ſtock themſelves well with this ſort of Merchandize: For with theſe, both Morning and Evening, they diligently ſweep the Stairs, and clear away the Beans that are conſtantly ſtrew'd there by ſuch Malignants, as take more delight in miſchievouſly thwarting the Affairs of others, than in advancing their own; and whoſe very Meat and Drink 'tis to break the Neck of honeſt Mens Reputation.

Item, YOU may be ſupply'd with an excellent Ink, much more valuable than Ultramarine, and ev'n ſold for its weight in Gold; which being artfully diſtil'd upon Paper from the Pens of Learned Writers, ſerves to embalm and perfume the dead Bodys of the Virtuoſi; whereas thoſe of the Vulgar caſt an inſupportable Stench, and ſoon moulder into Duſt. This Ink alone eternizes the Fame of Men of Learning, while the Names of the Ignorant are bury'd in oblivion from the very moment they cloſe their Eyes. A Balſam certainly of more than human Pow'r, ſince all who anoint themſelves with it, live after they're in their Graves; their Bodys only leave the World, their Fame ſurvives for ever in their Writings.

Item, THESE politick Merchants take a world of Mony for an Oil, which has been often experimented to be of no ſmall Efficacy in ſtrengthning the Stomachs of Courtiers, to the end that the unfortunate among 'em may be able, without weakning the Conſtitution of their Patience, to digeſt the bitter Morſels they're frequently forc'd to ſwallow down in Courts.

THEY ſell moreover, in little Glaſs-Vials, odoriferous human Sweat, of wonderful Virtue to perfume thoſe, who with the Musk and Civet of their honourable Induſtry, are emulous of appearing, Pen in hand, among the number of the Learned. Of this your humble Servant the Intelligencer had the good Fortune to get one Vial at a reaſonable price.

THEY vend alſo a great quantity of a certain Stomach-Confection, admirably good to ſharpen the Appetites of ſome obſtinate Stoicks, and bring 'em to feed ravenouſly upon the moſt loathſom things in the World, which, tho they're extremely nauſeous to ſome, and go abſolutely againſt the Stomachs of good Men, muſt nevertheleſs be ſwallow'd down by others, who are forc'd to ſeem greedy of 'em, leſt they ſhou'd draw upon themſelves the Hatred of the Great, and ſo break all the meaſures of their own Affairs.

THEY have likewiſe in their Warehouſe many Barrels of perfum'd Sweetmeats and Sugar-plums, moſt excellent for ſweetning the Breath of Miniſters of State, Privy-Counſellors and Senators of Republicks, whoſe Duty obliges 'em to keep Secrets till they putrefy in their Bodys.

IN a ſeparate Magazine they ſell Bolts and Fetters for Horſes made of the Iron of Maturity; and tho ſome half Wits deſpiſe 'em as Inſtruments proper only for Beaſts, yet men of Senſe have given 'em ſo great a Reputation, that they are bought up at extravagant Rates, for the uſe of thoſe Hotſpurs, who ſcorning mature and judicious proceeding in their Affairs, are all for hurry and precipitation, and rather than trnſt to the ſafe and ſober pace of the Carrier, will venture the breaking a Neck by the Poſt.

BUT of all the Commoditys with which this rich Magazine is ſtor'd, none have a quicker Vent than certain Fans, not made of the Feathers of Oſtriches, Peacocks, or any other beautiful Bird, but of Herbs and Flowers: Among which ANDREW MATTIOLI, the Delphic Herbaliſt, having obſerv'd the infernal Plant Aconite, the ingenious Virtuoſi of Parnaſſus have thence diſcover'd, that theſe Myſterious Fans are not made to cool one in the Heat of Summer, but to drive from the Noſe thoſe importunate Flys, which ſome inconſiderate Furioſos us'd to chaſe away violently with a Dagger, and in ſo doing ſcandalouſly wounded their own Faces.

ADVICE II.

The ordinary Guard of Parnaſſus ſeize a paltry Poet who had been baniſh'd the Country on pain of Death, and finding a Pack of Cards in his Pocket, bring 'em to APOLLO, *who commands him to teach the Game of Whisk in the publick Schools.*

TO preſerve the virtuous Country of Parnaſſus from the profane Intruſion of ſottiſh Ignoramus's, APOLLO thought fit, many years ago, to ſend thither two Companys of Ballad-makers from Sicily, Fellows that were very expert at Crambo, and had a thouſand Conceits always at their fingers ends; and theſe he appointed as a Guard to patrol continually, and ſcour the Country. About eight days ago it ſeems they ſeiz'd a ſaucy dealer in Doggrel, a Raſcal who had been expel'd Parnaſſus on pain of Death, and forbidden the uſe of Books, Pen, and Ink; yet in ſpite of APOLLO, and in contempt of the moſt ſerene Muſes, he perſiſted in his folly, and made it his whole employment, from morning to night, to ſcribble and defile Paper, pretending to the glorious Name of Poet. To aggravate his Crime, upon ſearch they found his Pockets furniſh'd with a Pack of Cards; which wicked Inſtruments, tending only to ill, are prohibited here under a capital Penalty. They were immediately preſented to APOLLO, who expreſs'd a world of Amazement at this ſenſleſs Invention of a crew of vicious Rakes, to fool away their time in idleneſs, to the ruin of their Reputations, and beggaring their Eſtates. But his Majeſty's Aſtoniſhment was much increas'd to hear that the folly of Mankind was arriv'd to ſuch a degree, as to give the name of Play to a thing they did ſo much in earneſt, and, which is worſe, to make a Diverſion and Paſtime of hazarding the loſs of their Mony, a ſort of Furniture not eaſily acquir'd, and yet ſo very neceſſary to

all

all manner of Uſes, that without it the World wou'd now-a-days look on ARISTOTLE himſelf as an inſignificant Blockhead, and pay ALEXANDER the Great no more reſpect than a Country Plough-Jobber. Prithee, Fellow, ſays APOLLO, what's thy Favorite-Game upon the Cards, and which canſt thou play at moſt skilfully? At Whisk, an't pleaſe you, reply'd the Priſoner. His Majeſty bid him ſhew him the Game. The Man obey'd, and APOLLO perceiving the deep cunning of the Play, cry'd out——In truth the Game of Whisk is the true Philoſophy of Courtiers, a Science that all Men ſhou'd get themſelves inſtructed in, who would not be Bubbles and Blockheads. Then expreſſing much Concern at the rude treatment of the Poetaſter, he was pleas'd to honour him with the Title of Virtuoſo, commanding him immediately to be ſet at liberty. Moreover he gave Orders to his Officers, that next morning they ſhould open a particular School, where he appointed this extraordinary Perſon to teach his moſt ingenious Game for the Benefit of the Publick, and ſettled on him a Penſion of 500 Crowns a Year. He ſtrictly requir'd, under ſevere Penaltys, all the Platonick, Peripatetick, and other Moral Philoſophers, to become his Scholars, and apply themſelves with diligence to ſo neceſſary a Science, commanding 'em farther (that it might never ſlip out of their memory) to practiſe it at leaſt an hour every day.

THE Learned thought it very ſtrange that any Inſtructions uſeful to human Life were to be gather'd from a Play that was common among the Rabble. Yet recollecting that APOLLO had never enjoin'd his Virtuoſi any thing that had not prov'd of advantage to 'em, they readily obey'd his Orders, and the School was much frequented. In a little time when they began to diſcover the Myſtery, and were acquainted with the ſecret Rules, and artful Cunning of that excellent Game, they extol'd his Majeſty's profound Judgment to the Heav'ns, and gave it out that neither Philoſophy, Poetry, the Mathematicks, Aſtrology, nor any of the Sciences, beſides this wonderful Game of Whisk, was capable of inſtructing Mankind, and particularly thoſe who deal in Court-Affairs, in this very important Secret, that the loweſt and moſt pitiful Trump wins even the higheſt Court-Cards.

ADVICE III.

APOLLO *receives the unfortunate Advice of the barbarous Aſſaſſination committed on the Perſon of the moſt Potent* HENRY IV. *King of France; and for the ſecurity of his belov'd French, orders powerful Succors to be ſent from Arcadia into France.*

BY an Expreſs, diſpatch'd in great diligence from the illuſtrious Society of the Virtuoſi at Paris, and which arriv'd here the 22d Inſtant in the Evening, APOLLO receiv'd the moſt afflicting News of the Aſſaſſination of that glorious King of France HENRY IV. This Advice ſo ſenſibly affected his Majeſty, that in teſtimony of the deepeſt Sorrow, he inſtantly muffl'd up his Face in thick Clouds, from whence for three whole days he rain'd down Showers of Tears without ceaſing. All the Literati of the ſeveral Nations, viz. Spaniſh, Engliſh, Flemiſh, Germans and Italians, who at preſent reſide here, bore their parts too in this melancholy Scene of Lamentation, and wept whole Floods, in affliction for the deplorable Cataſtrophe of a Monarch,

narch, whoſe Wounds have pierc'd the Hearts of the French themſelves, and are become ſo mortal to ſome of 'em, that they have mourn'd his Fate in Tears of Blood. But here we muſt not forget to inform you, that in the bitterneſs of his Anguiſh, APOLLO was heard to ſigh out this Pathetical Exclamation: "This abominable World is at laſt upon the brink of being reduc'd to "its firſt Chaos, ſince the Villany of Mankind is grown to that monſtrous "Extravagance, that they are impudently prodigal of their deareſt Poſſeſ- "ſion, Life; and care not how they expoſe themſelves to be butcher'd by "the vile Hands of the Hangman, and all to purchaſe the blackeſt Infamy, "inſtead of a fair and honourable Fame!

TWO days after the arrival of the Courier, Orders were given for celebrating the Obſequys due to ſo great a King; and not only all Parnaſſus was ſeen in Black, but each of the Literati mourn'd in a long Cloke: Nay to render the whole Sacred College of the Virtuoſi more ſenſible that their MÆCENAS and Father of Learning was now loſt to the World, the moſt ſerene Muſes themſelves, in Widows Weeds, and with diſhevel'd Hair aſſiſted at the Pious Rites. So ſad and pompous a Scene of Wo has not been known in Parnaſſus, ſince the death of the generous AUGUSTUS. In all the Colleges of the Univerſity were ſpoken by the Philoſophers of each Sect above 200 Funeral Orations in praiſe of this mighty Prince; amongſt whoſe infinite Virtues, his Valour more than human was chiefly extol'd; but the Orators cou'd ſcarce be heard for the Sighs and Groans of their Audience. At laſt APOLLO taking it to be a ſort of Cruelty thus to keep alive the Anguiſh of their Wounds, by daily opening 'em afreſh with the Poniard of Remembrance, commanded that the Funeral Solemnitys ſhou'd ceaſe; ſince the loſs was ſo great, that Mankind ought in charity to themſelves to ſtifle their Grief, and forget the Cauſe of it as ſoon as poſſible, leſt their Lives ſhou'd become a burden to 'em. And the rather becauſe the Heroick Virtues of the invincible King HENRY were arriv'd to ſuch an Eminence, as not to need the weak Praiſes of mortal Men. Moreover, in regard that the noble Kingdom of France has deſerv'd no leſs of the Republick of Learning, than Greece it ſelf (as appears by the Delphick Library, which is full of the learned Labours of the French Virtuoſi) APOLLO farther commanded that, for the ſecurity of his good Friends the French, 60000 Pack-horſes ſhould forthwith be diſpatch'd from Arcadia into France. Upon this ſome Virtuoſi, who were ſtrangely ſurpriz'd at this odd Reſolution, took the liberty to repreſent to his Majeſty, that the numerous and valiant Nobility of France being in Arms, protected their Country ſo well, that ſhe neither knew nor fear'd Danger: On the contrary, ſhe deſpis'd it to that degree, as ev'n to ſeek after it amidſt the ſhades of the Night, and with no Guide but an intrepid Heart. That having with her invincible Sword acquir'd ſo great a Monarchy, 'tis not likely that in her preſent Circumſtances ſhe'd be at a loſs to preſerve it. To what purpoſe therefore ſhou'd a Company of contemptible Packhorſes be ſent to 'em, unleſs to jeer 'em in their Misfortune?

APOLLO reply'd, That for the Security of that flouriſhing Country, amidſt the preſent Calamitys, there was no neceſſity the Nobility ſhou'd be all arm'd and mounted, but that the Peace and Tranquillity of France depending only on the Union of its Inhabitants, the ſureſt way to that Happineſs wou'd be to bear in memory for ever the diſmal Conflagrations and Ravage of their Country, the cruel plundering of their Citys, and all the enormous Miſchiefs they ſuffer'd in their Perſons, Reputations and Eſtates, during the late Civil Wars for above forty Years. Now to keep theſe mournful Ideas

continually freſh in their Minds, what can be a more proper emblematical Memorandum than Packhorſes, who are known by natural Inſtinct to avoid that Road where they got a fall not long before, and where they remember to have been within an Ace of breaking their Necks?

ADVICE IV.

PIERIUS VALERIANUS, *ſeeing* MICHAEL ANGELO BUONAROTI *taking a Draught of the ugly Front of* SENECA's *Houſe, inquires his Reaſon, and receives a ſatisfactory Anſwer.*

THO the Houſe of that excellent Philoſopher ANNÆUS SENECA, for its pleaſant Situation, beautiful Gardens, numerous Fountains, Streams, and Waterworks, and for the multitude of its Apartments proper either for Summer or Winter; in a word, for all the Conveniences and moſt exquiſite Delights that can enter into the Fancy of Man, may be compar'd to NERO's fam'd Houſe of Gold, yet by the Front of it you'd take it for no better than ſome rotten old Barn, or ruinous Stable. Now t'other morning it ſeems, the celebrated MICHAEL ANGELO BUONAROTI was very buſy in taking a large and exact Draught of it; PIERIUS VALERIANUS paſſing that way obſerv'd him, and was amaz'd that ſo eminent an Artiſt ſhou'd fool away his time in ſketching after ſo horrid a Piece of Deformity: He accoſts him therefore, and with a *con Licentia* deſires to know what he ſaw in that Front to think it deſerv'd the Pencil of ſo great a Maſter? MICHAEL ANGELO look'd upon him, and, as PIERIUS himſelf told me, return'd him this Anſwer. "Sir, ſays he, let me tell you "that in this Front here, as ugly as it ſeems to you, the moſt skilful Archi- "tects have plainly diſcover'd all the Rules of the Dorick, Ionick, Corin- "thian and Compoſite Orders, to be ſo duly obſerv'd, tho indeed they make "no appearance, that in the Judgment ev'n of VITRUVIUS himſelf, it "deſerves to be accounted the Eighth Wonder of the World. Now you "muſt know, I was order'd by my worthy Patron JOHN GIROLAMO "AQUAVIVA, Duke of Atti, to take this Draught of it, as you ſee; "and he tells me his Intention is, to ſend it to Naples for a Preſent to ſome "Barons of that Kingdom, his very good Friends, who being run mad with "the Vanity of appearing what they are not, have an abſolute neceſſity of "learning with their own Eyes, in the Deſign of this Front, the curious Me- "thod in which are diſpos'd the Affairs of wiſe Men, who avoid making "a Flouriſh, and are in reality of Worth what they do not appear."

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ADVICE

ADVICE V.

A Queſtion being ſtarted and debated among the Literati, which of all the Political Laws and Cuſtoms in the flouriſhing Republick of Venice, was the beſt and moſt worthy of Praiſe, they unanimouſly refer it to the Arbitration of the moſt ſerene Liberty of Venice, who decides the Controverſy.

THE Debate that aroſe ſix days ago among ſome of the Learned of this State, is highly worth recording. They were diſcourſing concerning the excellent Laws and Inſtitutions that maintain the Commonwealth of Venice in ſuch Proſperity and Grandeur, and cou'd by no means agree in their Opinions, which deſerv'd the higheſt Commendation. Each of the Virtuoſi adher'd ſtifly to his own Sentiment, and defended it with all the Arguments he cou'd. Now that the Queſtion might be decided fairly without any Animoſity, they reſolv'd, one and all, to appear in Perſon before the moſt Serene Liberty of Venice, to acquaint her with their ſeveral Opinions, and to acquieſce in her Judgment upon the whole. Accordingly the Affair was debated at large in the preſence of that Illuſtrious Lady, who graciouſly condeſcended to give theſe Gentlemen the deſir'd Satisfaction.

THE firſt that ſpoke was PETRUS CRINITUS: We all know, ſays he, that by the eſtabliſh'd Laws of Nature there is a determin'd Period to all Sublunary Beings, in which they are born, grow to maturity, wax old, and periſh. Now 'tis a Miracle to me that the Republick of Venice alone ſeems to be exempted in a great meaſure from this Law, and is ſeen to flouriſh the more, the more ſhe grows in Years: and thus thoſe excellent Laws, and wholeſom Orders, which in other States are either quite worn out by Time, or laid aſide and forgotten, in Venice only are kept up intire, and more ſtrictly obſerv'd than ever; from whence that Commonwealth reaps this Advantage, that ſhe never ſtands in need of thoſe dangerous Reformations and Reſumptions in Government, which have occaſion'd infinite Tumults in the Republicks of Rome and Florence: for 'tis the peculiar Virtue of the Venetian Senate to perpetuate their flouriſhing Liberty by a ſtrict obſervance of their antient Laws. Since therefore in Venice you find none of thoſe Defects which, 'tis plain, other Potentates have not the skill to avoid; and ſince in other Inſtances, the moſt careful Diligence ſoon tires, and degenerates into that ſupine Neglect, which is ſo deſtructive of Liberty, and fatal to all Governments, I think I may with the greateſt reaſon venture to affirm, that by her prudent Conduct, the Republick of Venice will maintain her ſelf to the end of the World.

ANGELUS POLITIANUS ſpoke next, and ſaid, That what CRINITUS had obſerv'd, and a Thouſand other excellent Managements of that wiſe Republick were indeed wonderful; but that which to him ſeem'd moſt of all ſurprizing was this, That an Ariſtocratical Commonwealth, which, according to the Opinion of the beſt Writers, is founded upon the equality of the Nobles Eſtates, had been able to ſupport it ſelf thus long in ſuch Peace and Grandeur, amidſt ſo unequal a Diviſion of Property as was now among them: And that thoſe two dangerous Extremes of immenſe Riches and great Poverty had not produc'd that defect, which it ſeems impoſſible by

by human Laws to prevent, of the Rich trampling on the Poor; for tho the latter always envy the Fortune of the former, yet, either by reaſon of the tender Zeal for Publick Liberty which reigns in all the Venetian Nobility, or becauſe thoſe of great Eſtates employ not their Riches to oppreſs their Inferiors, they both live together in that happy Country, in all the Peace and Moderation poſſible.

POLITIANUS having ended, PIERIUS VALERIANUS ſaid, That the only thing which ought to raiſe our aſtoniſhment in the Republick of Venice, was the wonderful ſituation they had choſen for the Metropolis of their Dominions; that being in his Opinion the chief Cauſe to which the Venetians ought immediately to aſcribe the glorious preſervation of their Liberty; and that alone having always ſecur'd 'em from the Forces of many Foreign Princes, who have attempted to ſhackle their Feet with the Chains of Slavery.

THE next that deliver'd his Opinion was JULIUS CÆSAR SCALIGER. The greateſt Wonder (ſays he) of the Venetian Liberty, which fills the whole Earth with ſuch Amazement, is certainly this, that even the Nobles who govern, not only willingly pay the antient Taxes, but often with incredible readineſs impoſe new on themſelves, which the Collectors do afterward exact of 'em with the utmoſt rigor. And they have been frequently known, in the preſſing Emergencys of the State, to ſupply the Publick Wants out of their own Purſes, rather than burden their People with new Dutys. Beſides, they do this with ſo much chearfulneſs and generoſity, and with Minds ſo affectionate to their common Freedom, that this Action alone deſerves the preference to all the Wonders in that happy Republick, it being a convincing Evidence to the whole World, that ſhe's bleſt with that excellent Quality, which renders Commonwealths Eternal; viz. that her Nobles are wholly inſpir'd and acted by ſuch a ſincere Paſſion for Liberty, as to be ſuperior to all private Conſiderations, and conſtantly to prefer the Publick Good to their Particular Intereſts.

BERNARDO TASSO ſaid, He had liv'd many Years at Venice, where nothing had ſurpriz'd him more, than to ſee thoſe very Nobles, who took ſo much delight in the pleaſures of Luxury and Eaſe, apply to the Buſineſs of Government with ſuch force of Mind and Induſtry, as made 'em ſeem men of the moſt exemplary Lives, and born to perpetual Labor.

WHEN TASSO had thus given his Opinion, FRANCESCO BERNI, delivering himſelf after his uſual manner with an air of Pleaſantry, that diverted even the moſt Serene Liberty of Venice, ſaid; That in his Opinion, among all the Wonders of that Republick, the greateſt Wits ought moſt to be ſurpriz'd at this, That tho all the Canals in Venice ſwarm with Crabs, yet the Senators ſeldom fail of catching better Fiſh, ſo that they are deſervedly eſteem'd by all other Nations to be the Salt of the Earth.

SABELLICUS came next, and affirm'd, That while he was writing the Hiſtory of Venice, having diligently obſerv'd all the excellent Conſtitutions of their Liberty, nothing had appear'd to him more extraordinary, than that the Publick Treaſure was manag'd with ſuch ſtrict Fidelity, even by the neceſſitous Senators, that they eſteem'd it not only a capital Offence, but the greateſt Infamy and Diſhonor imaginable, to have but a Penny of St. Mark ſtick to their Fingers.

THEN SANNAZARO declar'd his Opinion, that nothing was more remarkable in the Republick of Venice, than that many of the Nobles, tho Men of low Fortunes, ſupport their private Wants with incredible Patience, and without the leaſt thought of enriching themſelves at the Expence of

the Publick, by ſuch ſeditious Frumentarian and Agrarian Laws, as the Commonwealth of Rome had been ſo cruelly oppreſt with by her own Citizens. And it claims no leſs our Wonder than our Praiſe, to ſee in Venice a poor Nobleman ſtruggling to get the upper hand of his Wants by Virtue only, and making it his whole ſtudy to render himſelf worthy to be imploy'd by his Country in Offices of the greateſt Profit: from whence it comes to paſs, that Virtue, Honor, and Honeſty, ſerve a poor Venetian Nobleman inſtead of a plentiful Patrimony.

TO this PONTANUS added; All that has been obſerv'd is indeed wonderful, but what chiefly raiſes my Aſtoniſhment in the Venetian Liberty is, that the boundleſs Wealth of ſome of the Nobles produces not thoſe dangerous Effects of Pride and Vanity in the Poſſeſſors, which have been the Peſt of all other Republicks: 'Tis therefore an admirable Cuſtom in Venice, that thoſe Senators who have the Riches of a Prince, live in their Familys like private Citizens, and when they appear in publick, differ in nothing from the pooreſt among 'em. So that the Venetians only have found the happy Secret of ſeparating from great Riches, the attending Evils of Ambition, Pride, and a factious Train of Dependents among the poorer Citizens; Conſequences of the greateſt moment, and which Rome her ſelf wanted the skill or power to prevent in CÆSAR, POMPEY, and many other of their wealthy Senators.

PONTANUS having finiſh'd his Argument, ANNIBAL CARO ſaid; That none of all the Wonders of the Venetian Republick ſtruck him with ſuch amazement, as to ſee the Prince of ſo renown'd a Commonwealth live in regal Splendor and Majeſty, obey'd with all the reſpect and ſubjection due to a King; while at the ſame time he had only the Power of a Citizen: And that to join the profoundeſt Veneration with a limited Authority, the Sovereignty of a Prince with Moderation and Modeſty, was a mixture wholly unknown to the antient Lawgivers of former Republicks, and a Prudence only practis'd in the happy Senate of Venice.

BARTOLOMEO CAVALCANTI ſpoke next: That, as PONTANUS had well obſerv'd, 'twas a thing very remarkable in the Venetian Republick, that the great Riches of ſome of the Senators did not blow 'em up with Pride and Arrogance; but yet it was much more wonderful to ſee, that ſuch were the excellent Conſtitutions and Laws of that eternal and free Republick, that thoſe who bore the chief Offices, and had the ſupreme Adminiſtration of the Government, became not proud or inſolent in Authority: A Circumſtance ſo much the more to be eſteem'd, becauſe it has never been known in any other Principality or well-conſtituted Republick whatever, being in truth directly contrary to the very Nature of things. He added farther, that when he was in Venice, he was not ſurpriz'd at the immenſe Publick Treaſure, the Arſenal, the Great Canal, the ſtately Palaces of the COMARI, GRIMANI, and FOSCARI, or any of the other ſplendid Edifices that adorn that wondrous City, and which dazle the Eyes, and feed the Admiration of the gaping Mob: But that which he thought truly worthy his Aſtoniſhment was, to behold SEBASTIANO VENIERI, who not long before commanded ſo powerful a Fleet, and was renown'd for the glorious Victory he had obtain'd over the Turks at Sea, to ſee this great Man return to Venice like a private Perſon, and appear in the Piazza with ſo much humble Civility, that he ſeem'd in nothing diſtinguiſh'd from thoſe Senators who had never been out of the City. 'Twas very obſervable too (he ſaid) that in the Venetian Republick, the Nobles who liv'd with ſuch Frugality and decent Modeſty in their private Familys, when they were imploy'd in

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the Ministry abroad, or in any of the most important Offices and highest Commands, by their Splendor, Magnificence, and Princely Liberality, appear'd to the world, not as plain Citizens of a well-regulated Commonwealth, but as Men born to command Subjects all of Royal Blood: therefore he verily believ'd there was no People upon Earth, who knew better than the Venetian Nobility how to accommodate themselves either to the Modesty of Obedience, or the Greatness of Command: A thing so certain, that whereas other States have been oblig'd to put their Senators in mind, that they ought to support the Dignity of their Offices by a suitable Magnificence, the Senate of Venice had been often forc'd to use Restraints in this matter, and to make severe Laws prohibiting the Governors and other Publick Magistrates out of the City to live in such Splendor and Greatness.

CAVALCANTI having ended his Speech, FLAVIO BIONDO declar'd, that when he was in Venice he was infinitely astonish'd to see, that in a mere Aristocracy, the Citizens and Common People liv'd in such perfect Satisfaction, that during many Months which he continu'd in that happy Country, he could never discover, whether the Publick Liberty was held more dear by the Nobles that govern'd, or by the Common People that obey'd.

PAULUS JOVIUS took the next turn, and told the Company, that he had discours'd with many great Princes concerning the admirable Government of the State of Venice, and that to them as well as to himself it seem'd a matter of the highest Wonder, that the Senate of that Republick study'd nothing more than how to preserve themselves in Peace, and at the same time, with all the Vigilance and Assiduity imaginable, were making Preparations of War; in short, that an arm'd Peace was a Miracle no where to be found but in that flourishing Commonwealth.

THEN BOCCACE propos'd his Opinion, and said, that the true Salt which preserves the Venetian Liberty from the Corruption of all Abuse and Disorder, is that excellent Custom, that Sovereign of all their Laws, so inviolably observ'd by 'em in the Promotion of their Senators to Offices of the highest Trust and Command, *viz.* to have no regard to the Quality or Noble Extraction, to the great Riches of the Candidates, nor to admit the Merits of their Parents and other Ancestors into the Scale, but only to weigh their own true personal Worth. From whence it comes to pass, that in Venice the vicious and ignorant Nobility serve like Cyphers to fill up the Number, while the virtuous and deserving only share the Command, and govern with a Prudence conspicuous to the whole Earth.

BUT LEONARD ARETINE, after having highly prais'd the Opinion of BOCCACE, deliver'd his own. That excellent Custom, says he, of the Venetian Republick, in not permitting the Nobles to rise over each others Heads, but gradually to confer on 'em the Dignitys of State, seems to me the most solid Basis on which the greatness and permanency of their Liberty is founded. 'Tis without doubt an admirable Ordinance, that every Noble whatever, to qualify himself for the highest and most honourable Employments in the Magistracy, is oblig'd in his Youth to begin at the lowest. A most wholesom Custom, and which produces this important Effect, *viz.* the maintaining among the Nobility of an Aristocracy that real and essential Equality, which gives a healthful Constitution and long Life to Liberty; for, according to the Opinion of the greatest Masters in Politicks, 'tis not a parity of Riches that renders the Senators of Republicks equal, but the putting all the Nobility under a necessity of marching in the

ſame Path to the ſupreme Dignitys, and of beginning their Race equally, by ſtarting all alike at the loweſt Employment. A Law, worthy of the great Wiſdom of Venice, and for want of which the antient Liberty of Rome enjoy'd but a ſhort Life, and that ſickly too, and continually tormented with dangerous Infirmitys and Convulſions. The folly of giving the Conſulſhip of a free Country, and the chief Command of the Armys, to POMPEY, CÆSAR, and other wealthy Subjects, even in their very Youth, was nothing elſe but to treat 'em like Perſons deſcended from Royal Blood, like Sovereign Lords and abſolute Maſters, rather than like Senators of a well-conſtituted Commonwealth. Beſides, that moſt certainly is a well regulated Liberty, where there ſtill remains ſome higher Poſt of Honor and Command, to which the moſt deſerving Senators may hope to attain; this ſerves as an Excitement to thoſe who breath after true Glory, to quicken their March in the ſtreight Path of Virtue, that they may arrive by juſt advances at the Goal of Power they ſo paſſionately deſire. But what increaſe of Honor remain'd to court the hopes of CÆSAR and POMPEY in their old Age, on whom in their Youth the Commonwealth of Rome had extravagantly heap'd the higheſt Dignitys, except only that abſolute Rule and Tyranny, at which CÆSAR openly, and POMPEY ſecretly aſpir'd? This was a great Defect in that Government, and the Roman Liberty ought to have foreſeen that it would be her Deſtruction.

THO the Liberty of Venice gave particular ſigns of being extremely pleas'd with ARETINE's Opinion, yet ſhe commanded the reſt of the Virtuoſi in turn to tell theirs likewiſe. Then BENEDETTO VARCHI thus began. My Republick of Florence, which never had the good fortune or ability to ſettle among her noble Familys that Concord, and reciprocal Affection, which renders eternal the Liberty of Republicks, was at length compel'd to yield her ſelf up to Servitude: To me therefore it ſeems the greateſt Prodigy upon Earth, that a noble Venetian, tho ever ſo highly provok'd by the murder of his Children, or by Injurys to his own Perſon, ſhou'd yet be ſo overſway'd by an ardent Love for his Country's Freedom (rather than aw'd by the Severitys of the Magiſtrates) as at the ſame time freely to forgive his Enemy from whom he receiv'd the Injury. A hard Reſolution! and the more worthy our Aſtoniſhment, in regard it plainly diſcovers that a Nobleman of Venice can willingly remit to the Senate the Revenge of Injurys, which Men are generally very loth to part with out of their own hands, and had much rather be their own Carvers of Juſtice, than truſt it to the care of Heaven from whom they receive all Good.

THIS was VARCHI's Sentiment; after which LODOVICO DOLCE offer'd his. If it be true, ſays he, as is univerſally agreed, that the moſt extraordinary inſtance of Power or Greatneſs imaginable in a Prince, is to be able, eaſily and without the leaſt danger, to make his Captain-General quit his Command and quietly obey, even when he knows he's recall'd by a Prince incens'd againſt him, and ſuſpicious of his Loyalty; then to me it ſeems a Miracle, exceeding all that have yet been mention'd concerning the Republick of Venice, that ſhe not only with the greateſt eaſe diſarms her Captain-Generals at Sea; but even when the Principal Miniſters know the Senate to be exaſperated againſt them, and that they muſt certainly expect to be ſeverely puniſh'd, yet, tho they happen'd to be abſent, well-arm'd, and in Imployments of great Command, if the Republick is pleas'd to recal 'em, they inſtantly lay down their Arms and Authority, and haſten to Venice with all poſſible ſpeed, to be try'd by their Friends and Relations, tho it coſt 'em their Lives. Many Examples of which have in my Age

been

been ſeen in that Republick, and have fill'd the whole World with amazement: With ſubmiſſion therefore I think I ſhall have great reaſon to complain of unfair Judgment, if it be not allow'd me, that ſo great Authority of the Republick of Venice, ſuch intire Subjection and Obedience of the Nobility, together with their unheard of Affection for the Publick Liberty, be not preferable to all thoſe admirable Laws and Inſtitutions which the other Gentlemen have taken notice of before me.

THE moſt Serene Liberty of Venice, who, without anſwering a word, had heard theſe Virtuoſi entertaining her with a Catalogue of her own moſt laudable Cuſtoms, and wonderful Prerogatives, was pleas'd to tell DOLCE, That what he had mention'd was indeed very conſiderable; tho 'twas an Advantage that the Ottoman Emperors likewiſe enjoy'd: But ſhe acknowledg'd all her Greatneſs was owing to one Prerogative, of which ſhe was ſole Miſtriſs, and knew her ſelf in that particular to ſurpaſs all other Principalitys and Commonwealths whatever, as well paſt as preſent, and yet no one there had been ſo fortunate as to hit upon it.

THEN DIONIGI ATANAGI ſaid: That the greateſt Wonder of the Republick of Venice in his Judgment, and which deſerv'd to be extol'd to the Heavens, was, to ſee that the awful Tribunal of the Council of Ten, and the Supreme Authority of the State Inquiſitors, cou'd, with incredible facility, only by the Magick of three Balloting Balls, ſuppreſs in a trice, and even bury alive any ambitious CÆSAR or POMPEY whatſoever, who ſhou'd dare to diſcover himſelf in that well-order'd State.

NO ſooner had ATANAGI deliver'd his Opinion, but GIROLAMO MERCURIALI added, that he remember'd, when he read Lectures of Phyſick in the publick Schools at Padua, he had been inform'd that ſome Plebeians in Venice, being, according to their cuſtom, withdrawn to the Sea-ſide with their Courtiſans, upon a freak of Pleaſure, were aſſaulted by a greater number of young Noble Venetian Hotſpurs, who handl'd 'em ſo roughly with dry blows, that the Commoners were at laſt provok'd to betake themſelves to their Weapons, and in ſhort kill'd one of the Noblemen, and treated the reſt but ſcurvily. For this Offence they were ſummon'd to appear before the Judges, who were all of the ſame Quality, and in the Intereſt of the offended Nobility. The Commoners knew this, yet they put ſuch confidence in the Equity of the Senate, and in the impartiality of the Courts of Juſtice, that they made no ſcruple to ſurrender themſelves Priſoners, and to appear before the Judges to take their Trial: Nor were they miſtaken in their good Opinion of 'em; for having fully prov'd that the Nobles had been the Aggreſſors, they were, to the eternal Honor of the Venetian Juſtice, declar'd innocent and ſet at liberty. Beſides, it was a Prodigy rarely ſeen, he ſaid, and ſcarce credible, but by thoſe that have experienc'd it, that a Noble Venetian, tho of great Intereſt by his Wealth and Kindred, and of great Authority by his Poſt in the Government, ſhou'd find it harder in a Suit at Law to deal with a common Citizen, than with one of his own Rank. In a word, that if the Politick Maxim which great Men have left behind 'em be true, That "Ariſtocracys never die, while the young "Nobility practiſe Virtue, and the Tribunals diſtribute impartial Juſtice, he could not ſee any poſſibility that the Venetian Liberty, which ſo ſeverely puniſhes the diſſolute Nobility, and is ſo exact in her Tribunals, ſhou'd ever have an end.

THE Learned ERMOLAO BARBARO choſe to be the laſt in giving his Opinion; and to cloſe up all ſaid, 'Twas to be obſerv'd that Tyranny is then introducing it ſelf into a Free Country, when the moſt important Secrets of the

the State are imparted only to few Senators: Now the most excellent Liberty of Venice, says he, that she may avoid splitting on so dangerous a Rock, communicates all her Secrets, and debates the most momentous Affairs of State in the Great Council of the Pregadi, consisting of above 250 Senators: And I think 'tis a matter worthy of the highest Astonishment, that the Republick enjoys that Secrecy amongst so great a number of Senators, which Princes often, with their greatest Care and Liberality, are not able to find in one Secretary, and a couple of Privy Counsellors.

IMMEDIATELY upon this, the most serene Venetian Liberty, laying her hand on BARBARO's Shoulder, deliver'd her self in these words: "You, says she, are the fortunate Person who have discover'd that inesti-"mable Jewel which I chiefly glory in, and for which I am worthy the "Envy of all Mankind; since 'tis a most unquestionable Truth, that for the "well governing of States, Secrecy is of no less importance than good "Counsel.

ADVICE VI.

A Learned Laconick, who, in his Discourse, had not us'd the brevity he ought, is severely punish'd by the Laconick Senate.

THERE was an unfortunate Laconick it seems, who spun out into three words a Thought, which in the Judgment of the Laconick Senate might have been fairly compris'd in two. For which Capital Crime (as 'tis accounted by that Sect, who are more penurious of Words than Misers of old Gold) he receiv'd Condemnation five days since, after eight Months imprisonment. The Sentence was, that he shou'd read over GUICCIARDIN's War of Pisa: But the very first Leaf put the poor Wretch into such a deadly sweat, that away he ran immediately and threw himself at the Feet of his Judges, imploring them for the Love of Mercy to send him to the Gallys for the rest of his Days, shut him up in a stinking Dungeon, or flea him alive; any thing in short but GUICCIARDIN, and he cou'd support it. But to force him to run thro such a tedious Gallimaufry of Impertinence, such eternal Tales of a Tub, senseless Counsels, and empty Harangues ev'n upon the taking of a Pigeon-House; he believ'd the Pangs of Child-Birth were nothing to't, that PERILLUS's Bull was not half the Torment, or any other method of Death invented to gratify the Barbarity of the most savage Tyrants.

ADVICE VII.

The Censors of Learning punish a Virtuoso, who, in his declining Age, seem'd to take too much delight in the Italian Poetry.

YESTERDAY the Beadle that belongs to the Court of the Censors of Learning, took into custody an aged Virtuoso, whom he had surpriz'd with his Spectacles cock'd on his Nose, very busy in conning some

Italian

Italian Verſes. For which, early this Morning, he was thrice ſeverely laſh'd by APOLLO's Order, and then told, That an old Fellow, for he was at leaſt five and fifty, ought to apply himſelf to more ſerious Studys, and leave it to young airy Beaux to trifle away their time in peruſing amorous Sonnets and Madrigals; for many things are permitted to Youth, which being criminal in old Age, ſhould be ſeverely puniſh'd.

ADVICE VIII.

APULEIUS's Golden Aſs, and PLAUTUS's Aſinaria, complain to APOLLO that their Maſters uſe 'em hardly, but receive no pleaſing Anſwer.

ON the 8*th* Inſtant, the Golden Aſs of APULEIUS, and PLAUTUS's Aſinaria, both equally renown'd, appear'd before APOLLO's Majeſty; to whom, in the name and behalf of all their Brother-Beaſts of Burden, they jointly repreſented, that if thoſe Animals, that are but of little expence and great ſervice to Mankind, deſerve to be beſt treated, they had more reaſon than any other Beaſts whatever to complain of their Maſters: For tho they drudg'd for 'em day and night, were content with the wretched Commons of a few Weeds and Water, and thought themſelves feaſted if they got but a little dry Bran; yet for all this, poor Wretches, they met with ſuch unkind Returns, that, thanks to their Maſters Cruelty, they were grown a miſerable Spectacle and Example of bruti ſh uſage. And ſince by the humbleſt of their Services they could not mollify their hard Hearts, they moſt humbly pray'd his Majeſty that he wou'd pleaſe to grant 'em a Reſpite, if not a full Deliverance from their aſinine Calamitys, by commanding their Maſters to be grateful at leaſt, if not kind to Creatures of ſuch worth. To this APOLLO anſwer'd; That the Severitys of which they ſo grievouſly complain'd, proceeded not from the natural Cruelty of Maſters, ſince none were ever known to hate their own Profit, but from the monſtrous dulneſs and ſtupidity of ſuch Beaſts, whoſe Owners are oblig'd by blows to drive 'em to that Labor, which they have not ſenſe enough to perform of themſelves: And that whoever would judg aright of the Crueltys he ſees practis'd on others, muſt not ſo much regard the Temper of him who uſes the Severity, as the Qualitys of thoſe who complain of it.

ADVICE IX.

An Account of what the Learned have reap'd from the Sciences they ſow'd and cultivated.

HARVEST is already over, and the whole Increaſe of this Year is laid up in the Granarys: which tho it has been various according to the Seed ſown, and the Quality of the Soil, yet we may ſay in general, it has been but very indifferent; for, to the publick Calamity of Mankind, the Wits of Men are become barren as well as the Earth. Indeed, thoſe that

 have

have ſown the ſtudy of the Law, have, for the moſt part, had ſo good a Crop, that many are grown rich by it, particularly thoſe that till'd the Fields of the ordinary Courts, the Harveſt having yielded 'em at leaſt fifty for one. But the Increaſe has been yet greater in the fertile Plains of the Court of Rome; where particularly * SILVESTRO ALDOBRANDINI, and MARCANTONIO BORGHESE, having with vaſt Expence and Infinite Labor ſown the ſtudy of the Law, and water'd it with their Sweat, have at laſt ſtuff'd their Granarys with the rich Product; and their Sons, who follow'd the ſame Husbandry, have reap'd Principalitys for their Familys, and Eccleſiaſtical Dignitys for themſelves.

THOSE who ſow'd the ſtudy of Phyſick, have likewiſe had a handſom Crop, but not comparable to the Lawyers; for it has yielded 'em only twelve for one.

THE Poetry-Tillers, in the Spring of their Life, beheld their Lands make a very promiſing ſhew, and had fair hopes of a plenteous Harveſt; but in the beginning of June, the Seaſon when the Corn ſhoots into Ear, they were miſerably balk'd to ſee all their Toils and Sweat produce nothing but Leaves and Flowers: Inſomuch that the deluded Wretches, reaping only their Labor for their Pains, find themſelves ſtript of all, without even Bread to eat. For which reaſon this ſort of Husbandry, as being more for ſhew than profit, begins to be laid aſide.

LITTLE Greek Seed has been ſown of late, there being no quick Vent for it; the reaſon of which perhaps is, becauſe the Bread that's made of that Grain, tho 'twas formerly the conſtant Food of a very numerous People, yet proves of hard digeſtion to the ſqueamiſh Stomachs of our Modern Witlings: And therefore ſome Perſons of more general Learning have ſown in their Gardens enough for their own private Uſe, rather that they might not be thought Ignorant, than with deſign to appear Learned, and to preſerve the Seed, but not to make Merchandize of it.

THE Hebrew Seed is very near loſt; for being no longer in uſe, few ſow any of it. But certainly 'tis a ſhame to Mankind that they ſhou'd thus neglect a Tongue, to which GOD himſelf, by ſpeaking it, gave the greateſt Reputation.

THE Tillers of Philoſophy too have e'en loſt the Seed, and therefore the World is going to lay down the Trade; for 'tis of ſo nice a nature, as to require the moſt fruitful Glebe of penetrating Wit and infinite Study, to make it grow and bring it to Maturity; and ſince after all it produces but little Fruit, and that little comes to a ſorry Market, 'twill not quit coſt to attend it.

THEY who ſow'd Benefits and good Offices, have, contrary to the opinion of many, had a very plentiful Crop: And certainly this Seed is no leſs precious than wonderful; for, of many Buſhels that are ſown, if but one ſtem ſprings up, 'tis ſufficient to enrich the Husbandman with a very plenteous Harveſt. Indeed this moſt noble Agriculture is follow'd only by men of great and generous Souls; for thoſe who are ſo ſordidly avaricious, as to deſire to reap ev'n before they have ſown, have not the heart to bury that Seed in the Ground, which, for the moſt part, they obſerve comes to nothing.

THEY that ſow'd Threats and ſcurrilous Language have reap'd *Cent per Cent* in real Ills, and Blows for Words; and thoſe who planted Curſes have had an abundant Harveſt of hard Words and ſatyrical Invectives.

* *Two Advocates in the Court of Rome, each of whom had a Son that came to be Pope.*

Thoſe likewiſe who ſow'd Afflictions, have reap'd ſo plenteous a Crop of Thorns, that their Granarys are ſtuff'd to the very top, both for the uſe of themſelves and their Poſterity, even to the ſixtieth Generation.

ADVICE X.

The Intelligencer goes into the Politicians Warehouſe, and by obſerving what ſort of Goods are bought up by the Literati, endeavours to diſcover their various Inclinations and Genius.

TO paſs a true Judgment of every Man's Genius and Inclinations, 'tis chiefly requiſite to frequent the Places where virtuous Exerciſes are perform'd, and thoſe where the Wares of Vice are ſold, and to obſerve who and who goes to one and t'other. Thus Librarys ſhew the Lovers of Learning; Gaming-houſes, Rooks and Spendthrifts; Eating-ordinarys, Gluttons; and Taverns, Drunkards: Nor can a Man better come to the knowledg of proud finical Fops, than by often viſiting Barbers Shops, and obſerving thoſe effeminate Narciſſus's, that can patiently ſit for two full hours under the Operator's hands to be ſhav'd to a nicety; that ſpend more time in adjuſting their Beards and Locks, than a fine Lady in dreſſing her Head, and quarrel with a ſingle Hair for being out of its place. For this reaſon MENANTE, the Writer of theſe Advices, who is no ſtranger to this piece of Cunning, often ſpends his time in the Warehouſe, which, as he told you before, the Society of Politicians keep in Parnaſſus: His deſign being to diſcover, from the Quality of the Wares there bought up, the Genius of many of this Court, that he may give particular Information to his Correſpondents.

THREE mornings ago dropt into this Politick Warehouſe GIOVANNI BATTISTA SANGA, a famous Secretary in the Court of Rome, and ask'd one of the Servants if they ſold Coals? Yes, Sir, ſays the Fellow, and immediately ſhew'd him ſome; which the Courtier lik'd, and agreeing on the Price, bought forty Load. MENANTE was ſurpriz'd at it, knowing that this Virtuoſo kept but one Servant; and being intimate with him, he ask'd him frankly, why he who had no Family, laid in ſuch a Stock of Coals? SANGA anſwer'd, That he burnt no Wood in his Kitchin. That's your good Husbandry I ſuppoſe, ſays MENANTE, becauſe you find Coals cheaper. Look ye—reply'd SANGA, I live at Court, and am oblig'd to manage my Affairs ſo as to keep up my Reputation, without any regard to the ſparing of my Purſe; but I hate Wood Fuel, d'ye ſee, becauſe it makes a deal of Smother and but little good Fire: now to burn Coals is very good for thoſe who do not love to have their Broth taſte like Soot. Beſides, to give you my principal Reaſon, I don't care that thoſe impertinent Hounds who are born only to run ſmelling about and thruſting their Noſes into other folks matters, ſhou'd gueſs at my Houſekeeping by the quantity of Smoke that rolls out of my Kitchin-Chimny, but by the Plenty that appears on my Table.

AFTER SANGA, who ſhou'd enter the Warehouſe but EPICTETUS a Philoſopher, highly eſteem'd in Parnaſſus for the richneſs of his Soul, and well known by MENANTE who obſerv'd him narrowly. He bid the young men of the Shop ſhew him ſome Fur'd Garments. Immediately they brought him variety of choice Martens, Ermins, Sables, and

others of great value; which not pleaſing the Philoſopher, he told a ſtarch'd Politician, who overlook'd the Sale of the Goods, that the Furs were too rich, and not fit for his purpoſe; but he deſir'd ſuch a one as thoſe wear, who wou'd appear honeſt men. The Politician when he knew his mind, took him by the hand, led him aſide into an inner Room, and ſoon brought him out again wrap'd in a Gown made of the Skins of Lynxes, and lin'd with Lambskins. Now EPICTETUS had clap'd the Lynxes Skins, that were of great Value, next to his Body, and the Lambskins outmoſt: Which MENANTE obſerving ran after him, and told him he had put on his Garment wrong; but was much out of Countenance when that ſage Philoſopher, after he had ſufficiently laugh'd at him, gave him this Anſwer: You may know perhaps, Friend MENANTE, how to put on Spaniſh Buskins, but you have ſhewn your ſelf very ignorant in medling with my Fur: This Gown I tell you muſt be worn as you ſee, with the Lynxes Skins inward; nor ſhould I ever compaſs my Deſigns, if but a ſingle hair of it were ſeen without.

WITH this Reproof MENANTE return'd into the Warehouſe, and found there a great Prince who had ask'd to ſee ſome Ladles: They ſhew'd him Four; but he deſir'd 'em to bring out their whole Stock, which was done in a trice. The Prince takes out of his Boſom a Liſt of his Servants Names, in all three hundred and twenty, examines their ſeveral Qualifications; and for ſuch as had deſerv'd well, he choſe large Ladles, and ſmall ones for the reſt. MENANTE took great notice, that ſome Courtiers of a long ſtanding, who had undervalu'd the Service of their Maſter, and neglected their Duty, had but very little Ladles provided for 'em: An admirable Inſtance of Juſtice, thought he, to meaſure the Merits of a Courtier by his Aſſiduity and good Services, rather than by the time he has been at Court. But being ſurpriz'd at the laviſhing away ſo many Ladles, with ſubmiſſion he told the Prince, to whom he had particular Obligations, that in the Courts of other great Princes, he had never ſeen the Cooks make uſe of more than one Ladle, with which, without ſo much ado, they commodiouſly enough diſh'd up the Soop to the Courtiers. Friend, reply'd the Prince, I have done the ſame till I found the ill conſequence; for having us'd unequal Ladles in ſerving my Courtiers with Soop, and proportion'd their Allowance merely by my own Pleaſure, I ſet 'em together by the ears, and imprudently kindled ſuch Flames of Jealouſy and Hatred among 'em, as had almoſt been the utter ruin of me and my Dominions: A Fault which has fully convinc'd me, that no Prince whatever can have faithful Servants and careful Officers, unleſs he reſolve to diſtribute his Favors among 'em impartially; for Courtiers being naturally deviliſh greedy of the Broth of their Prince's Favor, when they ſee their Fellow's Diſh running over, and their own but half full, they are apt to grow dogged, hate their Prince inſtead of loving him, change all their veneration for him into diſreſpect, and their good ſervices into a careleſs negligence: they perſuade themſelves that this diſproportion in the Meſſes, proceeds from contempt of 'em, from ingratitude and partiality; and they complain not ſo much of their ſcanty Allowance, as of the unkindneſs of their Prince which is plainly diſcover'd in it. Now if you can imagine that a Courtier, who is thus daſh'd by Diſgraces, will ever afterwards bear up briſkly in his Prince's Service, then you had beſt cut off his Legs, and try if 'twill make him run the ſwifter.

NO ſooner was this great Perſon gone, but in comes another Cuſtomer who had a mind to buy a Cloke, and pray'd 'em to ſhew him ſome very long

long ones, that wou'd reach to the ground: immediately many were brought, the Color and Cloth pleas'd him well enough, but he thought 'em all too short, and yet the Gentleman's stature was below the middle size. MENANTE thought it strange that Clokes which reach down to the heels of the tallest Man living, shou'd not be long enough for him; wherefore addressing himself civilly to this honest Stranger, he ask'd him under favor who he was, and what Profession he follow'd? The Man without any difficulty told him, he was a Sicilian, who out of his own Estate had built and rigg'd two Gallys; with which, says he, between Friends, I intend to put to Sea, and live upon Providence and the Spoils I can get: But because I know that Trade's odious in the eye of the World, I'm resolv'd in the first place, for the preventing of Scandal, to provide my self of a long dangling Cloke, that so my Design may ly snug beneath it, and the World believe I have arm'd only against the Enemys of Parnassus. When MENANTE heard this, he freely told the Sicilian, he might e'en spare his pains, for all the Cloth England it self had ever produc'd, would be too little to make Clokes long enough for Pirates, but do what they cou'd, the Legs of a Thief wou'd be seen up to the Calf.

SOON after this bolts in a Virtuoso, and asks for Rules to measure with: Immediately great choice was brought him; he pitch'd upon one to his mind, and was going to pay for't, when his Servant came and told him in his ear, he might save his Mony, for they had one at home of a proper length, and as good as the best. Ay, says the Master, that at home may do well enough to take our own length; but for the measuring of others, I've lately discover'd the necessity of having another; for, in an Affair of great moment that happen'd to me, designing to take the Dimensions of another's Conscience with the Rule of my own Simplicity, Candor and Frankness of Soul, I found my self miserably deceiv'd.

WHO shou'd come next into the Shop but LORENZO GAMBARA, the famous Poet of Brescia; who spy'd a beautiful Parrot upon the Bulk, and being much taken with her prating, enquir'd the Price: they answer'd, 150 Crowns. The Poet, who might have had her cheaper if he had stood hard, told 'em he did not object to the Price; but, as ill luck wou'd have it, he had lost his Mony at Dice, and his Pockets wou'd not afford such a Sum; however, says he, because I fancy the Bird, I don't care if I truck with you for it, that is to say, I'll give ye my Bed, Chairs and other Movables of my Lodging, at the value that any two indifferent men shall set upon 'em: The Shopkeepers agreed to't, and GAMBARA took up the Parrot, and away he was marching with her. MENANTE seeing this, was vex'd to the heart at the folly of this rhyming Virtuoso, whom till then he took for a Man of understanding: In pure pity therefore he steps after him, and ask'd him, whether he had lost his Senses too as well as his Mony; that he who wanted Clothes to his back, shou'd be so extravagant as to chaffer the Furniture of his House, nay even the very Bed from under him, the sole Repose of his weary'd Body, and over-labor'd Mind, and all to purchase a tawdry Parrot? Ah, my dear Friend, answer'd GAMBARA, thou dost not know my reason yet; I tell thee then, That for the happiness of being Master of this mighty Treasure, I would not only freely have parted with all I'm worth in the World, but I'd have stript to my Shirt, and sold my self a Slave to the Gallys, rather than have gone without her. I am a Lombard, and born with the Defects usual to that Nation, a free Tongue, and a plain open Heart; great Virtues in former Ages, but now unpardonable Faults, I'm sure I have found 'em to my cost, for they have brought me into a thousand Snares and Troubles; but I hope to put an end to all, by keeping

this wonderful Bird, who will teach me what we ſilly Lombards know nothing of, but is too much in faſhion among other Nations, viz. the Art of concealing the true Thoughts of our Soul, and tickling Peoples ears with words only from the Tongue, and Speeches learn'd by rote.

ADVICE XI.

Fidelity being privately withdrawn from Parnaſſus, APOLLO, *upon certain notice where ſhe had hid her ſelf, ſends the Muſes,* MELPOMENE *and* THALIA, *to perſuade her back.*

THE Royal Palace of the moſt ſerene Virtue, Fidelity, was formerly much frequented by the chief Miniſters of Princes, and by an infinite number of Senators of the moſt renown'd Republicks; but of late it has had ſo little reſort, that it ſeem'd rather the Houſe of Deſolation; and on the 18*th* inſtant was wholly ſhut up. APOLLO upon advice of it, commanded the Doors to be forc'd open, and that the Lady her ſelf ſhou'd be ask'd the reaſon of this Novelty. His Majeſty's Commands were inſtantly obey'd; but when they came to the ſearch, not a Soul was found in the Palace. The Virtuoſi, as ſoon as they heard this, went all into deep Mourning, ſprinkled their Heads with Aſhes, and expreſs'd many other ſigns of real ſorrow: And their Patron himſelf was ſo afflicted, that he diſcover'd the ſame Tokens of mighty grief, which he ſhew'd formerly at the unhappy Cataſtrophe of his Son PHAETON. He knew very well that the Government of the World muſt of neceſſity fall into confuſion, if the ſolid Foundation of Fidelity were remov'd, That alone being the ſupport of the vaſt Machine: His Majeſty therefore immediately iſſu'd out his Royal Proclamation, declaring, "That whoever diſcover'd where that excellent Virtue lay conceal'd, "ſhou'd receive a Reward of 100 years Immortality: And this he promis'd "without exemption, even to the Ignoranti, or any other who were incapa-"ble of the noble Prerogative of living after Death, in fame and in the me-"mory of Mankind. And to ſecure to 'em the promis'd Gratuity upon "ſuch a diſcovery, he had impower'd his Treaſurer to make immediate pai-"ment of it out of the never-failing Bank of HOMER, VIRGIL, LIVY, "and the wealthy TACITUS, the chief Traders of Parnaſſus in the great "profeſſion of eternizing Names. The largeneſs of the Reward invited many to the moſt diligent ſearch; and at laſt the Royal Majeſty of Fidelity was found hid in the Dog-kennel of ACTEON the famous Hunter, and of the beautiful ADONIS. APOLLO was ſoon inform'd of it, and diſpatch'd the moſt ſerene Muſes, MELPOMENE and THALIA, to take her from a Place ſo unworthy of her Virtue, and to conduct her back to her uſual Abode. But all their Indeavours were in vain, and ſerv'd only to confirm that great Lady in the Reſolution ſhe had taken of bewailing her Condition in the moſt pathetick manner: Go, ſaid ſhe with an air of Paſſion, go Divine Goddeſſes, and tell my Lord APOLLO, that I'm a vanquiſh'd Exile, and Fraud my eternal and deadly Enemy has at length obtain'd an intire Victory over me in the Cauſe we have ſo long diſputed. Tell him, infamous Self-intereſt, which in this corrupt Age tyrannizes over the Minds even of all the better Nations, has baniſh'd me from the heart of Man, which once was wholly my Poſſeſſion. Let his Majeſty know farther, that the

the whole World is now plung'd so deep in Corruption, that Fidelity, who was always resolute to serve her Prince, even to the last drop of her Blood and gasp of her Breath, and was formerly so much admir'd and courted, is now reputed but a fooliſh and obſtinate Vice. Tell him, in fine, that to have a Soul made up of Fraud and Perfidiouſneſs, ready upon all occaſions to uſe the baſeſt and moſt execrable Infidelitys, by way of diſcreet accommodation to Time, Place, and Perſons, paſſes at this day for a maſterpiece of Wiſdom, Sagacity, and Conduct: And that wretched I, no longer able to endure the ſight of ſuch opprobrious Actions, was forc'd to this Reſolution of living, as you ſee, among theſe honeſt Dogs, in whom to my perfect ſatisfaction I find that ſincere Fidelity towards their Maſters, which with ſo much fruitleſs Induſtry I have endeavour'd to implant in the mercenary and perfidious Hearts of Men.

ADVICE XII.

In a General Diet of the Literati, APOLLO, *contrary to all expectation, decrees Immortality to the Name of* VINCENZO PINTI, *call'd at Rome, the Knight of the Lute.*

FOUR months ago APOLLO was pleas'd to ſummon a General Diet of the Literati, to meet on the 8th Inſtant in Helicon: To which Place, againſt the appointed time, repair'd all the chief Poets, the Nobility, and the Deputys of the Virtuoſi's Univerſitys; and early in the morning they aſſembled in the great Hall, where, under the Canopy of Eternity, his Majeſty was ſeated in his Lucid Throne, attended by the moſt ſerene Muſes. In the Proclamation for aſſembling the Diet, APOLLO had mention'd, That "he call'd 'em together, to give Immortality to the Name of a certain "Virtuoſo whom he would propoſe. Many were the Conjectures of the Literati who ſhould be the Man; the greateſt part gueſs'd JUSTUS LIPSIUS of Flanders, whoſe elaborate Writings have diffus'd ſo grateful a Scent in Parnaſſus, as has fill'd all the Virtuoſi with a ravenous hunger after 'em, rathan a faint appetite to taſt 'em. Others ſaid, that a Publick Entry and Audience was deſign'd for the Ceremony of eternizing the Name of the moſt Illuſtrious Cardinal SERAPHINO OLIVIERI, Prince of the Modern Literati, who being lately arriv'd on the Confines of this State, was met with unuſual Demonſtrations of Honor by moſt of the Virtuoſi, who wonder'd extremely how a Man imploy'd all his days in the laborious Office of the Rota at Rome, cou'd at the ſame time be a perfect Maſter of Theology and Philoſophy, the chief Civilian of his Age, an excellent Mathematician, a skilful Aſtrologer, and as familiarly converſant in the Greek Tongue as the Latin: But the greateſt wonder was, that a Prelate skill'd in ſuch variety of Sciences, and adorn'd with ſo many Virtues, ſhould dy improving his Knowledg; for with an inſatiable Appetite of learning more, he apply'd himſelf in his eightieth year to the crabbed ſtudy of Arabick. The Reputation of this noble Perſon receiv'd ſome Luſter too from his Library, or rather that receiv'd a Luſter from him, in having a Maſter more learned than all the Books it contain'd.

WHILE the Venerable College of the Virtuoſi were in ſuſpence, expecting which of theſe two Illuſtrious Perſons wou'd be nominated, APOLLO,

LO, to their great aſtoniſhment, propos'd VINCENZO PINTI, known in the Court of Rome by the name of The Knight of the Lute, a Title given him for his great skill in playing on that Inſtrument. The Virtuoſi were ſo ſcandaliz'd at the meanneſs of the Perſon, that they humbly repreſented to his Majeſty, That they would obey whatever he pleas'd to command; but they beg'd leave to let him know, the College did not much care for admitting a Fidler into their Society. APOLLO anſwer'd, that he foreſaw this wou'd ſurprize 'em, yet he adviſ'd 'em to trouble themſelves no farther, but freely comply with his Orders, and believe that he knew how to command what was reaſonable, tho they might not preſently enter into the myſtery of it. Upon this a ſecret Scrutiny was made, and was carry'd in his Favor, ſo that Eternity was decreed to the Name of The Knight of the Lute, who was immediately introduc'd into the College of Virtuoſi by the Maſters of the Pegaſean Ceremonys. Then APOLLO addreſs'd himſelf to the new elected Knight in theſe words: "You, VINCENZO, are the "firſt of your Profeſſion that was ever admitted a Member of this Col-"lege; a Dignity reſerv'd only for thoſe, who by long and laborious ſtudy "are arriv'd to a conſiderable degree of Learning. But the neceſſity of "your preſence among us, has made us diſpenſe with that Incapacity, "and violate our antient Cuſtom to admit you: Wherefore we aſſign "to you for your daily Imployment, that you inſtruct both Princes and "private Perſons in the moſt neceſſary Art of tuning Lutes, in which many "are ſo ignorant, that they break the Strings by ſcruing 'em up too high. "And be ſure you take particular care of thoſe fantaſtical Extravagants, "who capriciouſly endeavouring to make the Baſe play the part of the Tre-"ble, ſtretch 'em to that degree, that tho the Strings are large and ſtrong, "they ſnap aſunder and put the whole Inſtrument into diſorder.

ADVICE XIII.

JOHN FRANCISCO PERANDA *with great difficulty obtains of* APOLLO *admiſſion into Parnaſſus, and rejects the offer of* GIROLAMO FRACASTORO, *who would have reſtor'd him to his loſt Sight.*

JOHN FRANCISCO PERANDA had been many years ſolliciting APOLLO to admit him into Parnaſſus, and very powerful Intereſts were employ'd in his behalf; yet his Majeſty cou'd not be prevail'd upon, for PERANDA had brought nothing to recommend him but a Volume of his Letters; and APOLLO, quite cloy'd with that ſort of Writing, declar'd, That he had more Inclination to purge the Library of the greateſt part of thoſe 'tis ſtuff'd with already, than to take in any new. The Delphick Library, he ſaid, ought to be furniſh'd only with what's elaborate and rare; but for thoſe impertinent Volumes of Epiſtles, he knew nothing they were good for, except to cumber the Shelves, and gather Duſt: Beſides, ſince all men are ambitious of Fame, and nothing's more eaſy than to write Letters after the modern way (which is no more than plainly to expreſs our Thoughts) the eaſy admittance of ſuch Scriblers wou'd be an encouragement to every Sot, that can but juſt write and ſpell, to plague the World with eternal Collections of his Epiſtles, fill'd with ſenſleſs Storys of

his Family and Misfortunes. And truly Immortality is not yet grown ſuch a Drug, nor ſold in ſuch Dog-pennyworths in Parnaſſus. To this may be added further, a Diſcovery lately made, That many ambitious Raſcals have had the impudence to top upon the World their Sham Letters, addreſs'd to ſuch and ſuch Kings and Princes whom they never once ſaw, nor had the leaſt correſpondence with: an Impoſture which the rather deſerves conſideration, becauſe in all real Letters we admire the vivacity of Thought, which ſprings unexpected from the Truth of the Fact, whereas fictitious Epiſtles are always full of Affectation, that great Enemy to true Wit and good Senſe. However the Noble Family of the CAJETANS ſo warmly ſollicited in favor of their Servant PERANDA, that they overcame all theſe Difficultys: They made it appear to his Majeſty, that of all the Volumes of Letters that have been publiſh'd to this day, PERANDA's deſerve the firſt place. Upon this Teſtimony therefore, and becauſe 'tis evident that PERANDA's Letters give light in many things relating to Hiſtory, which all the Virtuoſi will be pleas'd with, APOLLO granted his Requeſt, and made him chief of all the Italian Secretarys. Now tho in conferring this Honor, APOLLO, according to his cuſtom, had regard only to the Merit of the Perſon, yet ſome laviſh Tongues did not ſtick to ſay, that all this Favor was ſhewn him in reſpect to the moſt illuſtrious Cardinal HENRY CAJETAN; a Prince, who for his magnificent Works, his intrepid Courage, the politeneſs of his Manners, the candor of his Genius, the purity of his Soul, and for all the other excellent Gifts of Nature, with which he's adorn'd to a miracle, is publickly own'd his Majeſty's chief Favorite.

BUT we muſt not forget that when, after the uſual cuſtom, all the Virtuoſi had leave to paſs their Judgments upon the Writings of PERANDA, CLAUDIO TOLOMEO ſaid, they wanted correction, there being many words in 'em that were not Italian. The Cenſor with great diſdain bid him hold his peace, ſince in the Writings of the Learned, the ingenious Virtuoſi generouſly conſider only the Thought, and ſcorn to carp at Words, the vile employment of every ſnarling Pedant.

'TIS worth our remembring too, that PERANDA ſome years before his death was grown blind, and GIROLAMO FRACASTORO upon a Promiſe of 500 Crowns undertook to cure him. Now the morning the Operation was to have been perform'd, PERANDA places himſelf in a Chair, and ask'd the Phyſician, if all things were in a readineſs for the Cure? The Phyſician anſwer'd, Yes, his Inſtruments and Plaiſters were all prepar'd, and nothing wanting. Ay but, ſays PERANDA, the things you have nam'd, are of the leaſt importance towards the giving me that ſatisfaction I deſire by the recovery of my ſight: Tell me then, How goes the World? Why e'en juſt as it did, ſays the Phyſician, when you fell blind. Say'ſt thou ſo, Friend, reply'd PERANDA; then prithee hold thy hand, and proceed no further, for I'll never part with a penny to recover that Faculty which I was content to loſe, that I might no longer be puniſh'd in beholding thoſe vile Enormitys, ſo nauſeous in the eyes of all good Men.

ADVICE XIV.

The Academics of Italy ſend Deputys to Parnaſſus, to obtain from APOLLO *ſome preſervative againſt Corruption, but find it impoſſible.*

THE Deputys ſent to this Court from the Academys of Italy, receiv'd Audience on the 20th Inſtant, at what time the chief of this Honorable Embaſſy repreſented to APOLLO, That "tho the fundamental "Laws of all Academys were excellently good, and for the firſt year or two "the Students behav'd themſelves very well, and were diligent enough in "reading, diſputing and performing all the Exerciſes of the Univerſity, "yet in a little time their Appetite for Learning was wholly loſt, and thoſe "honorable Exerciſes ſhamefully neglected. So that whereas at firſt Aca-"demys were not only much frequented by private Perſons, but in high "eſteem too with Princes, in proceſs of time they were become ſo aban-"don'd and deſpis'd, that they had often, to the great diſhonor of Learn-"ing, been prohibited, as doing more hurt than good. And ſince abun-"dance of Remedys had been apply'd to this Miſchief, but all to no pur-"poſe; the Italian Academys being particularly devoted to APOLLO's "Majeſty, were forc'd to have recourſe to him in this extremity of their Af-"fairs, humbly beſeeching him to preſcribe ſome effectual Specifick to "preſerve 'em from ſo great a Corruption. APOLLO heard 'em very graciouſly, and refer'd the whole matter to the Reformers of Learning; to whom the Deputys apply'd themſelves, but found thoſe worthy Gentlemen ſo intirely taken up with that weighty buſineſs that lies always upon their hands, viz. of making much ado about nothing, that they excus'd themſelves as not being at leiſure to attend other Concerns: ſo that the Deputys returning to APOLLO e'en as wiſe as before, his Majeſty was pleas'd to ſend them next to the Office of his Royal Collegue, where their Demand was often pro'd and con'd, and yeſterday they had a final Anſwer to this effect: That after many Propoſals and Debates, 'twas reſolv'd *nemine contradicente*, that this is a moſt infallible Maxim, *Omnia orta occidunt, & aucta ſeneſcunt*; which is as much as to ſay, 'tis impoſſible to make Shoos laſt for ever; but if you have never ſo good a pair, they'l grow dirty and wear out in time. That therefore, as old Shoos are thrown away when they are trod awry, ſo the lovers of Learning ſhould take care to ſuppreſs any Academy that deviated too far from the good Rules of its firſt Inſtitution, and at the ſame time appoint a new one in its room: to the end that the World may not be fill'd with uſeleſs and vitious Academys, to the diſhonor of the Virtuoſi, but may always enjoy the Advantages it reaps from the good.

ADVICE XV.

Seneca being accus'd before Apollo of two foul Vices, to which thoſe of his Sect are much addicted, makes an excellent defence.

LAST night, to the aſtoniſhment of all the Learned in Parnaſſus, Seneca, the Prince of moral Philoſophers, and one of Apollo's darling Sons, was taken into cuſtody. Various were the Diſcourſes occaſion'd by ſo great a Novelty. Some ſuſpected that Apollo would make him give the World a particular account, by what Precepts of Philoſophy he had been able, in ſo ſhort a time as he ſerv'd Nero, to rake together an Eſtate of ſeven Millions and a half; by which immenſe heap of Treaſure he has ſhamefully put to the bluſh that Poverty and Moderation ſo ſolemnly profeſs'd in his Writings: A thing the more ſcandalous too, in that it appears from the Teſtimony of ſeveral Hiſtorians, that by baſe and diſhoneſt Artifices he prevail'd on ſeveral wealthy Perſons to leave him large Legacys in their Wills. Others ſuppos'd he was taken up for the Adultery which he was ſaid to have committed with Agrippina: and many reported, 'twas for having been concern'd in Piso's Conſpiracy againſt Nero, in which 'twas verily believ'd Seneca was engag'd; and more than that, was become ſuch a Slave to his Ambition, as to promiſe to himſelf, that after the execution of the Villany he ſhould ſucceed in the Empire. Nay, ſome confidently affirm'd, that Apollo was highly incens'd againſt this Philoſopher, becauſe Nero himſelf had own'd, that Seneca was not only privy to the deteſtable Parricide he had committed, but had even perſuaded him to it, out of a deſign to render him odious and procure his deſtruction, which Seneca paſſionately deſir'd, in order to ſecure his ill-gotten Treaſure.

THESE were the various Reports and Opinions upon occaſion of the apprehending this famous Philoſopher; but after his Examination, the Myſtery was unravel'd, and 'twas then publickly known, that a Bill of Complaint had been prefer'd againſt him and the reſt of his Sect, that they gave great ſcandal to the World by two foul Vices to which they were much addicted, that is, they were more revengeful and ungrateful than the reſt of Mankind. 'Tis ſaid, that Seneca freely confeſs'd the Truth of the Charge; but as to the Scandal reflected by it upon himſelf and his Sect, he beg'd their Pardon, ſince he knew no Crime it convicted 'em of. On the contrary, ſays he, this very Accuſation is a clear proof of our Goodneſs; for good men never offend any, and by conſequence never give others any cauſe to injure 'em; therefore it ought not to ſeem ſtrange if they are more ſenſible of Injurys, which they know they have not deſerv'd. And then as to Ingratitude towards our Benefactors, 'tis not ſtupidity in us, as our malicious Detractors give out, but in truth 'tis a further evidence of our Candor and Integrity: For moral Philoſophers, who make a conſcience of every Action, know, that all the good they receive from men, is but the Gift of a Supreme Being; and therefore 'tis not ſtrange, if they have but little regard to the Perſon that only hands it to 'em.

ADVICE XVI.

The Society of Gardiners ſend Embaſſadors to Parnaſſus with an impertinent Requeſt, for which they are laught at by APOLLO.

EMBASSADORS are arriv'd at this Court from all the Gardiners in the World; and what ſhould be their buſineſs, but to repreſent to APOLLO, that whether from the badneſs of the Seed or the Soil, or from the ill influence of the Heav'ns, or any other Cauſe, their Gardens are ſo over-run with Weeds, that it coſt 'em the Lord knows what to keep 'em in order: In ſhort, the Expence bore ſo hard upon 'em, they ſaid, that they muſt be forc'd in a little time to break and run away, or to raiſe the price of their Cabbages, unleſs his Majeſty wou'd graciouſly be pleas'd to furniſh 'em with ſome proper Inſtrument to weed their Gardens at a cheaper rate. APOLLO was ſtartled at the folly of their Requeſt, and in a huff bid the Embaſſadors be gone, and tell their Maſters, he had ſomething elſe to do than to turn Projector for a company of dirty Sallet-mongers, and they might e'en fall to work as formerly, with their Hands and their Hows, for he wonder'd at their Impertinence in deſiring any other Inſtrument from him. The Embaſſadors were not at all diſcourag'd by this Reprimand, but boldly reply'd, that their Requeſt was no more than what they obſerv'd he had granted already to Princes and great Men; who to clear their State-Gardens from the vaſt numbers of uſeleſs and ſeditious Plants that grow there, to the plague and encumbrance of all good ones, had been taught by his Majeſty to make uſe of two wonderful Inſtruments, the Drum and the Trumpet. And theſe it ſeem'd prov'd of ſuch force, as to make all the idle Weeds of vicious and vagabond Raſcals, of their own accord leap out of their Beds, making room for better Plants, and following the Sound into other Countrys, where they wither away and dy in a ſtink. Now they humbly conceiv'd 'twou'd be a great benefit to the Publick, if his Majeſty wou'd favor the Gardiners with an Inſtrument of the like Virtue. In anſwer to this APOLLO told 'em, that if 'twere as eaſy to diſcern the Seditious and Turbulent, who are unworthy to live in the great Garden of the World, as 'tis for Gardiners to diſtinguiſh Nettles from Spinnage, he wou'd have giv'n no Inſtrument to Princes, except Halters and Axes, which wou'd well enough have perform'd the part of Hows and Spades in keeping the Ground clear. But ſince all men are made ſo much alike, that there's no diſtinguiſhing 'em like Plants by the ſhape of the Leaf, or the length of the Stalk, therefore leſt the Gallows ſhou'd ſometimes root up the wholeſom Herbs among the poiſonous, 'twas thought proper for the Publick Peace, that the Drum and Trumpet ſhou'd be given to Princes, as an effectual Expedient to the Uſe and Purpoſe aforeſaid. The Embaſſadors wou'd have reply'd agen, but APOLLO very angrily bid 'em hold their tongues, and be gone about their buſineſs, for 'twas all a jeſt to ſtand drawing Compariſons between the rooting up of Rogues, and the weeding of Gardens.

ADVICE XVII.

A Doubt ariſing upon the Truth of an old Proverb, That to know a Man well, you muſt firſt eat a Peck of Salt with him; APOLLO *makes it be debated in a General Aſſembly of the Literati.*

IT happen'd that ſome Virtuoſi call'd in queſtion the Truth of that common Saying, that before you can know a Man well, you muſt eat a Peck of Salt with him. Now the Adages of the Learned being general Rules by which the Virtuoſi of Parnaſſus ſteer the Courſe of their Lives, APOLLO was unwilling that any of 'em ſhould loſe their Authority by being ſcrupl'd, and therefore many days ago he caus'd the matter to be debated in a full Aſſembly. The Truth of the Proverb was ſo far allow'd, that ſome were for adding half a Peck more to the former Quantity, becauſe 'twas plain, they ſaid, that the Hypocriſy of the Age increaſes daily; and 'twas very fit that as Corruptions multiply, the Remedys of 'em ſhould be multiply'd and improv'd proportionably by the Learned, that the World may be furniſh'd with proper Weapons, to make a brave Reſiſtance againſt growing Vice. However, not to expoſe the preſent Age by ſhewing, that while the Diſeaſe increaſes, the Remedys diminiſh, the wiſer Heads of the Aſſembly were againſt altering the antient meaſure: and in concluſion, unanimouſly agreed, that the Sentence was true as to Men; but notoriouſly falſe in reſpect to Women, who, without eating either a grain of Salt, or a drop of Oil, know their Husbands perfectly well the very firſt night they ly with 'em.

ADVICE XVIII.

The Hircanians ſend Embaſſadors to APOLLO, *to be truly reſolv'd in the important Queſtion, Whether it be lawful for the People to kill a Tyrant?*

EMBASSADORS from the warlike Nation of Hircania arriv'd at Court the ninth inſtant, and two days ago were admitted to Audience in great Pomp and Ceremony. The Virtuoſi, who are very curious of ſeeing foreign Habits, Cuſtoms and Men, flock'd in great numbers to pay 'em their Reſpects. When they were preſented to APOLLO, the Chief of the Embaſſy ſpoke in this manner: "May it pleaſe your Majeſty! The "famous Nation of the Hircanians, being now miſerably oppreſt by a "Prince, who with unheard of Cruelty tyrannizes over 'em, encourag'd by "the Fame of your Majeſty's wiſe and true Anſwers, have ſent us ſo long "a Journy to be reſolv'd by your Majeſty in this important Doubt, Whether "or no it be lawful for the People to kill a Tyrant? 'Tis not to be expreſt what a Rage APOLLO was in at this Queſtion. He was ſo highly incens'd againſt the Embaſſadors, that without anſwering a word, he roſe up, and with an unuſual Fury commanded they ſhould be drag'd out of his Royal Preſence for an Example to others, who ſhould dare to propoſe ſuch

execrable ſeditious Doubts. His Orders were inſtantly obey'd, and the Action ſtruck ſuch a Dread in the moſt ſerene Muſes and the whole College of the Virtuoſi, that not one of 'em durſt intercede for the Wretches. APOLLO, obſerving their extraordinary Confuſion, told 'em, that he thought he had too poorly reveng'd himſelf of thoſe Embaſſadors, who durſt affront him with ſo ſcandalous a Queſtion: ſince 'twas not only unlawful for a People to debate ſo ſeditious a Point, but that they ought to keep ſuch a Doubt out of their Minds, as they would Fire out of their Boſoms, ſince 'twas no leſs pernicious, and would be apt to create more Miſchief in the World, than PARIS's Apple and the Rape of HELEN had done. For thoſe who are born in the Liberty of a Republick, have no need to raiſe ſuch a Diſpute; ſince in Free Countrys the leaſt Shadow, Surmiſe, or far-fetch'd Jealouſy, that a Senator deſigns to ſet up for himſelf, and to grow a Tyrant, is Cauſe ſufficient to proceed to Action, and to make uſe of Halters and Hatchets, inſtead of idle Arguments and Syllogiſms in a matter of ſo vaſt Importance. Small Reaſons will ſerve in ſuch a Caſe, and Colors and Suſpicions may paſs for Proofs; in ſhort, the Criminal is to be hang'd in Haſt, and try'd at Leiſure. But in Monarchys, the brainleſs Mob are incapable of diſtinguiſhing between a Lawful Prince and a Tyrant; and becauſe their Ignorance gives occaſion to the Ambitious, to the Lovers of Sedition, Plots and Innovations, and ſuch Wretches as are of deſperate Fortunes, to abuſe 'em with falſe Colors, and paint out execrable Tyrants as Lawful Princes, and Lawful Princes as cruel Tyrants; therefore to preſerve the World from Slaughter and horrid Confuſion, 'tis beſt for 'em to take TACITUS's Advice: * *Bonos Imperatores voto expetere, qualeſcunque tolerare*; To pray for good Princes, but to bear with the worſt. After this, APOLLO, unwilling that any ſhould go away from him in a diſguſt, gave Orders to call back the Embaſſadors; and tho their Impertinence had juſtly offended him, he ſhow'd 'em an Inſtance of his good Nature, by ſpeaking to 'em thus: "Let "me tell you, ſaid he, my Friends, that this is a good Rule for People, who "deſire the Happineſs of living in Peace; † *Ferenda Regum ingenia, nec "uſui crebras Mutationes*; Princes Humors muſt be born withal, nor are "frequent Changes convenient, eſpecially when effected by the Vio-"lence of Daggers, Poiſon, and other villanous Contrivances: For Heaven "is the beſt Judg of Princes, and not the People, who are perpetually "whirl'd about, after the Caprice and Humor of every ſeditious Incendia-"ry. For this reaſon you ought, ‖ *Quomodo ſterilitatem aut nimios imbres, "& cætera naturæ mala, ita luxum vel avaritiam dominantium tolerare*; to "tolerate the Luxury and Avarice of Princes, as you do a barren Year, un-"ſeaſonable Weather, or any other natural Evil.

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* Lib. 4. Hiſt. † Lib. 12. Ann. ‖ Lib. 4. Hiſt.

ADVICE XIX.

NERO *the Emperor, for a ſingular Commendation given him by* CORNELIUS TACITUS, *rewards him with a Preſent of twenty five Mules laden with Gold.*

WE were Eye-witneſſes this week in Parnaſſus of an extraordinary piece of Novelty. The Emperor NERO ſent TACITUS the Hiſtorian twenty five Mules laden with Gold. The Virtuoſi, amaz'd at the Richneſs of the Preſent, ran inſtantly to TACITUS's Houſe, to inform themſelves of the Reaſon, and of the true Sum: they found it amounted to a million, two hundred and fifty thouſand Crowns of Gold, and that the Emperor had given the Hiſtorian this Reward for the Praiſe he beſtow'd on him, in ſaying, that NERO had not * *infra Servos ingenium.* The moſt Learned of this State were of opinion, that tho the Gift was very great, yet TACITUS deſerv'd a much greater, ſince that excellent Elogy, that NERO had a Soul too great to be govern'd by a Servant, was much more valuable than a thouſand rich Treaſures; becauſe, to the fatal Calamity of Princes, it can be truly ſaid only of a very few of 'em. On the contrary, the leſs Learned were ſo perſuaded, that the Preſent exceeded TACITUS's Deſerts, that they rail'd at it publickly, and ſaid, 'twas a Prodigality that only became NERO, and ſuch as Princes of little Judgment are often guilty of, who gain a Name for being fooliſhly extravagant rather than wiſely generous. Theſe Gentlemen therefore, out of envy to TACITUS rather than reſpect to NERO, told him, that moſt of the Literati thought ſtrange that he ſhou'd ſo laviſhly reward three or four Words written in his praiſe, ſince the ſame Hiſtorian had afterwards ſaid ſo many baſe things of him, as wholly deſtroy'd that Praiſe. 'Tis reported for certain that this was NERO's Anſwer, That as skilful Painters ſet off their Pictures by Shadows; ſo true Hiſtorians, by freely taxing the Vices of thoſe Heroes, whoſe Memorys they preſerve, gain belief for all the Praiſes they give 'em: On the other hand, 'tis impoſſible to write any ſharper Invectives againſt a Prince, than undeſerv'd exaggerated Praiſes, without a word of his natural Defects. The Praiſe TACITUS had given him, he ſaid, overbalanc'd the moſt ſhameful Actions he could poſſibly have related of him: For as the brighteſt Virtues a Prince can be adorn'd with are totally obſcur'd, if he be ſubject to that abominable weakneſs of being govern'd by one of his Servants; ſo the honorable Virtue of knowing how to be Maſter, gives ſuch Qualifications to any Prince whatever, as ſufficiently cover the fouleſt Vices. And Reaſon good: for as the Wretch, who has ruin'd himſelf among Furnaces and Limbecks, in ſearch of the Philoſopher's Stone, is out of his wits, and fit only for Straw and a dark Chamber; ſo that Prince, who makes a golden Calf of his ignorant Servant, and then worſhips the Idol of his own creating, is a Madman paſt the cure of Hellebore.

* Ann. lib. 3.

ADVICE XX.

The Virtuoſi go to the chief Temple in Parnaſſus, and implore a moſt important Bleſſing.

YESTERDAY, being the firſt of April according to the antient Stile of this Court, the illuſtrious Poets accompany'd by the moſt ſerene Muſes, made a Proceſſion to the chief Temple in Parnaſſus, and with great Devotion implor'd the Divine Majeſty to preſerve his faithful Virtuoſi from the treacherous Deſigns of ſuch Fox-Courtiers, who, being made up of Villany and Malice, are nevertheleſs careſs'd by Princes, and miſtaken for very honeſt Men.

ADVICE XXI.

APOLLO *exhibits a mournful Spectacle in the Amphitheatre of* MELPOMENE, *to encourage the Senators of Free Countrys to cultivate Liberty, and not to affect arbitrary Government.*

APOLLO, knowing that in Free Countrys the Laws are better fitted for the Publick Good, the People more inflam'd to worthy Actions, and that Learning and Civil Polity flouriſh more under ſuch Governments than any other, bears an implacable Hatred to thoſe who deſtroy the Libertys of a well regulated Commonwealth. Such Tyrants, to maintain themſelves in their vile Uſurpations, are oblig'd to hate Men of Worth, and to perſecute Virtue with the ſame ſeverity, with which good Princes puniſh Vice; and tho they may be naturally merciful, they are forc'd for their own ſecurity to put on Principles of Cruelty, ſo true is that Obſervation of TACITUS, * *Nemo unquam Imperium flagitio quæſitum, bonis artibus excoluit:* No Prince ever govern'd well an ill-gotten Empire. For this reaſon his Majeſty reſolv'd to exhibit a Spectacle of uncommon Miſery, to deter the Inhabitants of Free Countrys from ſuch villanous Attempts. And yeſterday in the noble Theatre of MELPOMENE, he aſſembled all the Senators of Republicks, who are reſident in this State. On the other ſide of the Stage he caus'd CÆSAR the Dictator to appear, and after him his Siſter ACTIA, his Nephew AUGUSTUS, his Daughter JULIA, with her Children by MARCUS AGRIPPA; LUCIUS and CAIUS CÆSAR, AGRIPPA POSTHUMUS, JULIA and AGRIPPINA, with the numerous Offſpring which this latter bore to her Husband GERMANICUS. 'Twas a mournful and moſt afflictive Scene to CÆSAR, to ſee that his monſtrous Ambition had not only brought a cruel Death on himſelf, but had caus'd the Ruin and Extinction of his Race ſoon after. And indeed what could be more moving than to obſerve that of all the numerous Progeny which ſprung from OCTAVIA his eldeſt Siſter, and from JULIA the Daughter of Au-

* Tacit. lib. 1. Hiſt.

GUSTUS,

GUSTUS, not one remain'd, whoſe Life was not cut ſhort by the Sword, by Poiſon, by Famine, or ſome other violent Death. This melting Grief of CÆSAR was ſoon ſucceeded by all the Tranſports of Rage, to behold that the Roman Empire, which he had acquir'd at the expence of ſo much Blood, was transfer'd after AUGUSTUS's Death into the brutal Family of the CLAUDII, who with unexampl'd Cruelty perſecuted the Julian Race, from whom they deriv'd ſo glorious an Inheritance. Nor was the general Compaſſion of all the Spectators inferior to the mighty Grief of CÆSAR; their Minds were fill'd with the lively ſenſe of the Calamitys that attend Tyrants, who are not only condemn'd by Divine Juſtice to ſeal their new Tyranny with their Blood, but ſuch is the ſeverity of Heav'n in puniſhing Ambition, that here the wretched Deſcendents of him who graſp'd ſuch Exceſs of Power, are not long ſuffer'd to enjoy the infamous Acquiſition. On the contrary, Providence ſoon removes it into the hands of a Family, whoſe Intereſt obliging 'em to extirpate the Race of the firſt Tyrant, they thus revenge the Publick for the loſs of their Liberty. It drew Tears from the moſt ſavage Spectators, to ſee that the Foundation of all Tyranny is laid in ſo many violent Deaths and Acts of Inhumanity, and that the Sand of ſo execrable a Structure is temper'd with ſuch vaſt Lakes of human Blood. While the Eyes of all the Virtuoſi o'erflow'd at this lamentable Sight, APOLLO, with a Voice that ſtruck Terror into every Breaſt, exclaim'd aloud: "O all you ambitious Tyrants, behold your ſelves in this ſad Mir-
"ror! See here the end of all your towring Pride, and immoderate Thirſt
"of Sovereignty! Behold the Grandeur to which you raiſe your Familys
"by the Ruin of your Countrys Liberty! And thou, O CÆSAR, who
"by thy wicked Attempt to enſlave the Glorious Republick of Rome, haſt
"ſhewn, that either thou didſt not believe, or didſt not fear a ſuperior Be-
"ing; behold into what an Abyſs of Miſery he is able to plunge thy Equals,
"and all their Race.

THESE Words threw CÆSAR into the deepeſt Confuſion imaginable; yet APOLLO to increaſe his Remorſe, and at the ſame time to revive his Virtuoſi, who were touch'd to the heart by this melancholy Spectacle, as alſo to encourage the Senators of Republicks to preſerve and improve the Liberty of their Country, gave Orders to change the Scene. He commanded, that the humane NEPTUNE of the Sea, the ever glorious Prince ANDREA DORIA, with all his Family, ſhou'd be call'd into the Theatre. The Happineſs of that Illuſtrious Houſe, and the Glory of thoſe Lords, who, in the free Country of Genoa, preſerv'd a grateful ſenſe of the vaſt Benefit they had receiv'd from that firſt Founder of their Liberty, and above all the ſhining Reputation of Modeſty which that mighty Prince had left behind him in the Minds of his Fellow-Citizens, tormented CÆSAR more with Envy now, than he was fill'd with Grief before. Then was he fully convinc'd at laſt, that it would have been much more honorable, both to himſelf and his Poſterity, if after the Conqueſt of Gaul he had been ſo wiſe as to have embrac'd that generous Undertaking, which the great ANDREA DORIA did after him, viz. the re-eſtabliſhing the Liberty of his Country, which was fallen into a confus'd Democracy; and if with thoſe very Arms with which he impiouſly inſulted the Senate's Authority, he had ſuppreſs'd the tumultuous Inſolence of the giddy Plebeians, form'd a perfect Ariſtocracy, and acquir'd the Noble Title of the ſecond Founder of the Roman Liberty. This Reſolution would have made him and his Poſterity as renown'd in the City of Rome, as the Houſe of DORIA is in the Republick of Genoa; which can never periſh, while the Buildings of that State remain, and while there are any Genoeſes upon Earth.

ADVICE

ADVICE XXII.

The Academy of the Intronati having admitted the chief Poeteſſes of Parnaſſus, APOLLO *commands 'em to be expel'd.*

SOME Months ago, the Academy of the Intronati, contrary to their original Inſtitution, admitted into their Society the ingenious VICTORIA COLONNA, VERONICA GAMBARA, LAURA TERRACINA, and ſome others of the moſt celebrated Poeteſſes of Parnaſſus: and this was done with the general Applauſe of the Virtuoſi. The Academics, fir'd with the Beauty of theſe Ladys, not only frequented in great numbers their Learned Exerciſes, but publiſh'd every day ſuch Flights of Poetry, as even the Muſes themſelves were amaz'd at. But in a little time APOLLO began to ſmell a Rat, and commanded the chief of the Intronati by all means to put a ſtop to that Cuſtom; he told 'em, he was at laſt convinc'd that the fitteſt Poetry for Females was the Needle and the Diſtaff: and in ſhort, that the Exerciſe of Learning between them and the Virtuoſi, is but like the Play of Dogs, which commonly ends in getting upon one another's Backs.

ADVICE XXIII.

JUSTUS LIPSIUS *makes a ſolemn Entry into Parnaſſus, and the next Day accuſes* TACITUS *of Impiety, but gets little Honor by it.*

WE told you in one of our former Advices, that JUSTUS LIPSIUS arriv'd ſome days ago on the Confines of this State. His Writings were immediately judg'd worthy the peruſal of the Virtuoſi, and fit to be plac'd among the immortal Labors of the Learned in APOLLO's Library. It was therefore reſolv'd, that Immortality ſhould be decreed to his Name in full Senate, with the moſt ample Privileges that were ever granted by this State to any Subject whatever: yet the publick Entry of this accompliſh'd Perſon was defer'd till Tueſday laſt week, becauſe the Flemiſh Nation deſir'd to ſignalize her ſelf on this Occaſion, by ſome extraordinary marks of Honor to her Countryman. To this end, in the chief Places of Parnaſſus, many Triumphal Arches were erected with great Magnificence and Splendor. The Cavalcade was very remarkable: for the Learned in all Sciences attended in great numbers to honor this Senator Elect, who having receiv'd from his Majeſty the glorious Title of Univerſal in Sciences, every one believ'd that he knew whatever was to be known. And all were aſtoniſh'd to ſee, that at firſt ſight LIPSIUS ſaluted, by their Names, all the Noble Romans, who went to meet him, and ſeem'd to have been familiarly acquainted with every one of 'em. His Learned Writings were carry'd by VELLEIUS PATERCULUS, who, tho his Limbs were almoſt crippl'd by Age, yet to ſhew his Gratitude to LIPSIUS for a great Kindneſs re-

ceiv'd

ceiv'd from him, beg'd this Office of APOLLO as a mighty Privilege. By his Majeſty's expreſs Order, LIPSIUS rode between SENECA the Moraliſt, and TACITUS the Politician: But this was like to have occaſion'd a great Confuſion; for tho TACITUS was always wont till then to give the right hand to SENECA, as well in reſpect to his Age as Learning, yet now he diſputed it, and with ſo much heat, that upon the noiſe all the Learned Moraliſts took the Alarm, and ran in to the aſſiſtance of SENECA, as did a Squadron of Political Virtuoſi to the part of TACITUS, inſomuch that there was reaſon to fear ſome ſcandalous Conſequences. Upon this the Moraliſts diſcreetly yielded the Point, knowing that if it had come to blows, they ſhou'd quickly have been worſted by thoſe inſolent Politicians, who laugh at the idle Notions of Juſt and Honeſt, and think it a virtue to knock out their Enemys brains when they can, tho in the baſeſt and moſt treacherous manner. But all was huſh'd upon the approach of the Maſters of the Pegaſean Ceremonys, who told SENECA, in the Name of their Excellencys the Lords Cenſors, that Sciences, like Fruit in Rome, and Fiſh at Venice, had their particular Seaſons; therefore he ought at preſent to yield the right hand to TACITUS, and comfort himſelf for the Injury, with reflecting on the Honors he had receiv'd in better Times, when thoſe Moral Sciences, which are now deſpis'd for mouldy pedantick Traſh, were in ſuch high eſteem, that they were accounted the richeſt Jewels of Learning; and the rather, becauſe the preſent Age, which is compos'd of Intereſt and Violence, extols to the Heavens the ſtudy of Policy, ſo as ev'n to permit the Peripatetick Philoſophy her ſelf, that Sovereign Lady of all Human Sciences, to be affronted and trampled under foot. SENECA obey'd the Commands of the Cenſors, tho much againſt the grain; for Moral Philoſophers are naturally ambitious, and tho they wear the out-ſide dreſs of Humility, they have Pride for an under garment.

WHEN LIPSIUS was arriv'd in the Delphick Forum, he was not permitted to ſee the Divine Splendor of his Majeſty in the open Air, nor receiv'd by the Serene Muſes at the Foot of the Palace ſtairs, that being an Honor reſerv'd for thoſe Authors who invent ſomething of their own, and are Favorites of APOLLO and the Muſes; whereas the learned Writings of LIPSIUS are eſteemed laborious and wonderful, only for a great variety of reading: a thing as common to all the Tranſalpine Writers, who are thought to carry their Brains in their Backs, as 'tis to the Italians, who have theirs in their Heads, to invent always ſomething new, to hew out Materials from the Quarry of their own Wit, and not go to work with ſtuff borrow'd from other Writers. They look upon it as an Imployment fit only for a a beggarly Botcher, or a Bankrupt Critick, to patch and piece together, and new vamp the tatter'd Gowns of the Learned; but he muſt be a Craftſmaſter, that can cut out new Clothes and make 'em up genteely in Modes and Trimmings never ſeen before. Some ſaid, that LIPSIUS met with this cold Reception, on the account of a Diſguſt which APOLLO had taken to him, in that having been endu'd with a Talent ſufficient to write the Civil Wars of Flanders like another TACITUS (a Work ſo much deſir'd by the Virtuoſi) he had nevertheleſs on certain Pretences, which APOLLO accounted frivolous, reſiſted the Inſpiration ſent him by his Majeſty, and the moſt Serene Goddeſſes. But this laſt is only a Surmiſe founded on Probability, the former an Opinion ſupported by Truth.

APOLLO ſtood to ſee the Cavalcade in his little Lodg that joins the Apartment of AURORA, and which thoſe witty Gentlemen the Italian Poets call, The Celeſtial Balcony. He was veil'd in a white Cloud, which

(as 'tis uſual upon like occaſions) the very moment that LIPSIUS arriv'd at the middle of the Delphick Forum, was a little rarify'd by the fragrant Breath of a Zephyr; ſo that his Majeſty, by the ſplendor of only one of his Rays, with which he regarded this Virtuoſo, purg'd him from all the ſtains of Ignorance, which till then had adher'd to him, and ſo refin'd him into a perfect Literato.

AFTERWARDS when LIPSIUS came into the great Hall of Audience, he was pronouncing an Oration of Acknowledgment to APOLLO for the great Favor he had confer'd on him, but was interrupted in the very beginning by a Misfortune that happen'd to the Learned PAUSANIAS, a Greek Author, who ſat in the Claſs of the Chronologiſts. This worthy Perſon on a ſudden fell into a ſwoon, and was thought to be dead; immediately the whole College of Coſmographers ran to his aſſiſtance: his familiar Acquaintance ſaid, they believ'd this Accident was occaſion'd merely by his Weakneſs, it being very late, and he having omitted, before he came abroad, to refreſh his Mind, by taking (as his cuſtom was) two ſpoonfuls of a Conſerve which he kept in his Study, made of PINDAR's Poetry. But EUTERPE, whoſe humble Servant that Greek Gentleman had always been, ſoon brought him to himſelf, by ſprinkling in his Face two ſubſtantial Sentences of THUCYDIDES. Then PAUSANIAS, not conſidering that 'twas a rudeneſs to hinder LIPSIUS any longer from proceeding with his Oration, cry'd out in the anguiſh of his Soul: "O devouring Time! O "envious Age! who with ravenous Teeth exerciſe your Rage on thoſe ve- "ry things which are erected by men to laſt for ever. Is it poſſible that the "viciſſitude of things ſhould ſo certainly attend the variation of Time, that "my belov'd Greece, formerly the Mother of Learning, the Queen of Sci- "ences, the ſafe and honor'd abode of the Liberal Arts, the Garden of the "World, the native Country of the moſt eminent in all ſorts of Learning, "and the nobleſt part of the Univerſe, eterniz'd by my Pen, ſhou'd now "be grown a vaſt Deſart of Ignorance, wild and ſavage, diſpeopled, "and diſmantled of all thoſe ſtately Edifices, both publick and private, in "which ſhe formerly did wondrouſly abound; that inſtead of theſe are "now ſeen only a few vile Cottages; that the moſt famous old Athenian "Philoſophers, Orators, and Hiſtorians, in this unfortunate Age, are forc'd "to get their Bread by crying Oil about the ſtreets in Conſtantinople: and "that on the contrary, Flanders, which in my days was nothing but a bar- "ren Waſt of Marſhes and impenetrable Woods, the retreat of ſavage "Beaſts, and Men as ignorant and more ſavage than they, where nothing "was ſeen but diſmal Caves, and wretched Cots inhabited only by "Beggars, ſhou'd now be grown a fruitful pleaſant Country, full of civi- "liz'd, wealthy and induſtrious Inhabitants, abounding in noble Citys, "adorn'd with great numbers of ſtately Edifices, both publick and private; "and, what chiefly raiſes my wonder, be the fortunate Climate where the "Learning of old Greece and Italy ſeem to have taken up their eternal A- "bode? Theſe words of PAUSANIAS made ſuch impreſſion on the Minds of all the Greek Virtuoſi, that ARISTOTLE, PLATO, DEMOSTHENES, PINDAR, and many others, not able to contain their Tears, burſt out into loud Lamentations, and the other Virtuoſi cou'd not help bearing a part with 'em; inſomuch that LIPSIUS, who found that his Oration could not be heard amidſt ſuch a tumult of Sighs and Groans, came down from the Desk, very well ſatisfy'd to think that PAUSANIAS had largely requited him for this Interruption, by the Encomium he had made upon his Country.

'TWAS

'TWAS expected by all the Learned of this State, that there wou'd have been a ſtrict and intimate friendſhip between CORNELIUS TACITUS and JUSTUS LIPSIUS, upon the account of many reciprocal Courteſys which they had done each other; but to the great aſtoniſhment of all the Virtuoſi, it has fallen out quite otherwiſe: For two mornings ago LIPSIUS accus'd TACITUS before APOLLO, of having let paſs ſome very impious words in the firſt Book of his Hiſtorys. His Majeſty, highly incens'd by this heinous Accuſation, commanded TACITUS to appear before him the next morning to anſwer the Charge. TACITUS with a world of eaſe and unconcern, obey'd the Summons; ſome of his learned Friends, who were full of apprehenſion for him, obſerving that he himſelf diſcover'd not the leaſt ſign of Fear, took courage, and hop'd the beſt. Your humble Servant that writes theſe Advices, was upon the ſpot himſelf, when BEATO RENANO, and FULVIO ORSINO, both very good Friends to TACITUS, took LIPSIUS aſide, and beg'd him, for the love of Peace and Concord, to deſiſt from this Accuſation, which, ſay they, will be a vile reflection upon you if you do not make it out, and will breed a world of miſchief if you do; for TACITUS being the firſt Political Baron of Parnaſſus, has conſequently a vaſt Intereſt among thoſe powerful Perſons, whom 'tis dangerous to provoke, and who having long Hands and ſhort Conſciences, will not fail to quit ſcores with you ſome time or other. To this LIPSIUS anſwer'd, That he was reſolute, and come what would, he muſt diſcharge his Conſcience. Having ſaid this, he went into Court, whither TACITUS was likewiſe come, attended by a mighty Train of Politicians. And in the preſence of APOLLO LIPSIUS thus began: May it pleaſe your Majeſty, I'm a Friend to SOCRATES, a Friend to PLATO, but a greater Friend to Truth— Here TACITUS interrupted him: Pray, ſays he, let's have no more Preambles and Flouriſhes, which in this place can mean no good, but come directly to the buſineſs in hand; for my Friends here, as well as my ſelf, have no patience to hear the ſtudy'd preludes of fair Words from thoſe of whom they expect foul Actions. Upon this LIPSIUS, without any more circumlocution, proceeded thus: In the firſt Book of your Annals you have poſitively ſaid, "That God takes no care of Man-"kind, but only to chaſtiſe them. A Thought, by ſo much the more impious, in that it would be a Reflection of the blackeſt nature, and worthy the ſevereſt puniſhment, to give ſuch a Character of an earthly Prince, much more then of the Supreme Being, whoſe chief Attributes are Mercy and Charity, and a paternal deſire for the preſervation of all men. Your expreſs words are theſe: *Nec enim unquam atrocioribus Populi Romani cladibus, magiſve juſtis judiciis approbatum eſt, non eſſe curæ Diis ſecuritatem noſtram, eſſe ultionem.* 'Tis true, you may plead in your excuſe, that you fell into the Precipice of this great Error, by following the raſh Steps of unwary LUCAN, who, before you, publiſh'd the ſame Opinion in theſe Verſes:

Felix Roma quidem, civeſque habitura beatos,
Si libertatis ſuperis tam cura placeret,
Quàm vindicta placet!

O happy Rome! how bleſt thy Sons might be,
If Heav'n but thought the Care of Liberty
As grateful as Revenge.

WHEN TACITUS heard this; I'm ſorry, ſaid he, Friend LIPSIUS, that you who have made it your publick boaſt, that you were the ſole Oracle of my abſtruſeſt Meanings, ſhould after all be ſo groſly miſtaken in an Affair of the higheſt importance to my Reputation: for my words which you have recited, are ſo far from being impious, that I will make it appear they are pious and holy. And that you may underſtand the truth of what I ſay, I will, with a Circumlocution of many words, let you in to the meaning of this Thought, which being according to my cuſtom expreſs'd in a few, has occaſion'd your Miſtake.

AFTER having in the beginning of my Hiſtory acquainted the Reader with the Deſign of the whole Work, I told him I had undertaken a Labor full of various Chances, *Atrox prœliis, diſcors ſeditionibus, ipſa etiam pace ſœvum; quatuor Principes ferro interempti, tria bella Civilia*, &c. Having related the Calamitys and great Miſerys which the Romans ſuffer'd after the death of NERO, I ſaid, they were ſo many in number, and ſuch in quality, that no other Times whatever cou'd, either by the bitterneſs of their Sufferings, or by the heavy hand of Heaven upon 'em, and the Juſtice of the Gods, better exemplify this Truth, that the Supreme Being, who had formerly ſo favour'd and protected the Roman People, that he ſeem'd to be as it were in love with their Greatneſs, and to have nothing more at heart than to render 'em always victorious, triumphant, and Lords of the Univerſe, appear'd after the death of NERO to be ſo alienated, as plainly prov'd, *Non eſſe curæ Diis ſecuritatem noſtram, eſſe ultionem*; that is, he had totally given over the care of the Roman Welfare, and minded only to take vengeance on 'em for their Crimes againſt him. Now tell me, LIPSIUS, is it an impious Thought to ſay, that by reaſon of the heinous Offences committed by the Roman People both before and after NERO's death, the care of protecting 'em from all Miſchief was chang'd into the ſevere Juſtice of afflicting 'em with all ſort of Miſery? LIPSIUS reply'd immediately: I confeſs, the Thought, as you have explain'd it, is pious and orthodox enough; but the words will not bear that ſenſe, and therefore I ſtand to my Charge: they might indeed receive the Interpretation which you give 'em, if the Expreſſion *ſecuritatem noſtram* cou'd be apply'd only to the People of Rome; but it being univerſal, 'tis evident it comprehends all Mankind. That by the word *noſtram*, reply'd TACITUS, on which I ſee you lay the whole ſtreſs of your Argument, I meant only the People of Rome, is plain from LUCAN himſelf, who you were pleas'd to ſay drew me into this impious Error; for in thoſe Verſes he mentions only the Romans, affirming that the City of Rome wou'd have been happy, and her Citizens eternally bleſt, if the Divine Majeſty had been as much pleas'd to preſerve 'em in their antient Liberty, as he was to revenge himſelf upon 'em. And are you not convinc'd in your Conſcience, LIPSIUS, that the Romans (who cou'd never reſtrain their inſatiable Ambition of univerſal Sway) by deſtroying ſuch a vaſt number of Monarchys and Republicks, by having plunder'd the World, and, to quench their inextinguiſhable Thirſt of Gold, fill'd the Earth with Fire and Blood; are you not convinc'd, I ſay, that by this means they had ſo provok'd the Wrath of Almighty God againſt 'em, that after having deliver'd 'em over as a Prey to the Cruelty of Tyrants, who treated 'em with all imaginable Barbarity, he permitted at length, that they ſhou'd be trampled on in ſcorn by the moſt barbarous Nations of Europe? An End truly deplorable, yet ſuch as was juſtly due to the Roman Ambition, Cruelty and Avarice. Into ſuch Abyſſes of Ruin it pleaſes the Divine Majeſty to precipitate thoſe Empires, who ſet no bounds to their unmeaſurable Luſt of Power. But to convince

vince you more fully of your Miſtake, do you remember, LIPSIUS, that in any other part of my Writings I ever us'd the word *noſtram*, or *noſtri?* I believe I do, ſays LIPSIUS; I remember in one place you give an account how TIRIDATES King of Armenia was ſent by CORBULO to Rome, in order to clear himſelf before NERO of ſome things laid to his Charge; but before he ſet forward, he capitulated with CORBULO, that he wou'd not be oblig'd to lay down his Arms at any place on the Road, that he wou'd viſit the Governors of the Provinces whenever he pleas'd, and that when he was at Rome he might be permitted to live in the ſame State and Grandeur as the Conſuls themſelves did. Which proceeding was laught at, and reputed a piece of Barbarian Vanity, as you your ſelf witneſs in theſe words: * *Scilicet externæ ſuperbiæ ſueto, non erat notitia NOSTRI, apud quos Jus Imperii valet, inania tranſmittuntur.* And in another place, when you tell us of how great advantage to the quiet and greatneſs of the Roman Empire the diſcord of their Enemys was, you have theſe words: *Maneat quæſo, duretque gentibus, ſi non amor NOSTRI, at certe odium ſui: quando vergentibus Imperii fatis nihil jam præſtare Fortuna majus poteſt, quam hoſtium diſcordiam.* Very well, reply'd TACITUS; and do you believe, LIPSIUS, that by the words, *non erat notitia NOSTRI*, and *ſi non amor NOSTRI*, I meant Mankind, or the Romans only? LIPSIUS immediately turn'd pale, and confeſs'd his Error; Dear TACITUS, ſays he, I ask you a thouſand Pardons: I'm convinc'd now, that the more your Writings are read, the leſs they're underſtood; and that your Annals and Hiſtorys are not fit to be read by ſuch, who like my ſelf are but mere Grammarians.

ADVICE XXIV.

A mournful Day in Parnaſſus, in memory of the unfortunate introducing of the uſe of Salvers at Table.

THIS being the firſt of May, a Feſtival dedicated by all Nations to Mirth and Jollity, is yet ſo ſad a day in Parnaſſus, that not only the moſt ſerene Muſes, the Poets, and all the Virtuoſi, have put on Mourning, but even the publick Places, Portico's and Schools, are hung with Black: The reaſon is, becauſe it appears plainly by the Teſtimony of POLIDORE VIRGIL, that upon this Day of unhappy Memory, the peſtiferous uſe of Salvers was brought into faſhion by the Ambition of Princes firſt, and afterwards by the inconſiderate Vanity of private Men. This great Calamity is lamented by all the Virtuoſi in Parnaſſus with Tears of the moſt unfeign'd Sorrow; for it gives 'em the mortification of ſeeing that heavenly Liquor Wine (the moſt delicious Ornament of the Banquet, and without which Eating is a drudgery for Porters) inhumanly caſhier'd from Table, and forc'd to keep its diſtance. And certainly they have cauſe enough for Affliction; for what greater Misfortune can befal a man, than to be reduc'd to drink at the diſcretion of another? to be brought to that wretched paſs, as to beg for God's ſake from a raſcally Footman, who ſometimes does not, and oftner will not hear you; to beg, I ſay, and baul for a poor Thimbleful of

* Tacit. lib. 15. Ann.

Florence; whereas, if you'd live happily to the Age of NESTOR, you ought always to be ſeen with a Bottle in your hand, and ſwill it plentifully by word of mouth. What greater plague to an honeſt good Fellow, than to be ſtinted in his meaſure, when a ſavory Morſel has provok'd his Thirſt for a Brimmer? And wou'd it not vex a man's Heart-blood, to ſee his Drink brought him in pitiful diminutive Glaſſes, and thoſe too not a quarter full, and whether he is dry or not, to be always ſerv'd with the ſame ſcanty meaſure? and laſtly, to conſummate all theſe misfortunes, to be cheated and put upon with the change of Wine. For thoſe liquoriſh Dogs the Butlers have the conſcience to ſham the Gueſts with the worſt that the Cellar affords, and to keep the beſt for their own drinking.

DURING this great Affliction of the Literati, the glorious German Nation, who are free from ſo cruel an Impoſition, in pure pity to the Miſery of the Spaniſh, Italian, and French Virtuoſi, made preſſing Inſtances to Princes, to get this abominable Cuſtom damn'd and baniſh'd out of the World. But the Princes peremptorily anſwer'd, they wou'd never conſent, for the convenience of their Gueſts, to put down the chief Glory of their Side-Tables. And tho, to facilitate this Affair, 'twas propos'd by the Literati, that the Wine and the Soop ſhould change places; that is to ſay, the former, which has always a fine Smell, ſhou'd ſtand upon the Table, and the latter, which often ſtinks confoundedly of the toaſted Cheeſe that's put in it, ſhou'd be dealt out at the Side-board; yet this fair Propoſal was rejected. Inſomuch that deſpairing of Succeſs, ANDREA MARONE, a famous Poet of Breſcia, leap'd into the publick haranguing Chair, and in preſence of APOLLO, the ſerene Muſes, and all the Literati of Parnaſſus, with great fluency pronounc'd a ſharp Invective, in extempore Iambicks, againſt that Heatheniſh Cuſtom; he concluded with proving, by the Authority of ESCULAPIUS, HIPPOCRATES, GALEN, and the other famous Phyſicians of Antiquity, that Hectick Fevers and Pthyſicks, now ſo rife in the world, were ſcarce heard of before the unfortunate Invention of Salvers, and of ſneaking Glaſſes that hold but three ounces: and that thoſe Fools, who are perſuaded to drink by meaſure, purchaſe to themſelves pale, weakly, green-ſickneſs Complexions. From whence it comes to paſs, that in this mannerly Age, when Civility and Good-breeding, not Pleaſure and Satisfaction, are grown the Rules of Drinking, we have loſt thoſe fierce and manly Looks of the robuſt Antients. At length, in the winding up of all, this Poetical Orator affirm'd, and the moſt ſerene Muſes themſelves bore witneſs to it, that as ſoon as the laudable Cuſtom of drinking Bumpers was laid aſide, the Race of HOMERS and VIRGILS grew extinct, and the World began to be plagu'd with a dull ſcoundrel Tribe of Small-beer Poetaſters.

ADVICE

ADVICE XXV.

The chief Monarchys that reſide in Parnaſſus, ask the moſt ſerene Venetian Liberty, by what means ſhe obtains from her Nobility ſuch exquiſite Secrecy and exact Obedience; and receive a ſatisfactory Anſwer.

THE Learned Debate between ſome of the Virtuoſi, which, as we told you in one of our former, was decided by the moſt ſerene Venetian Liberty, has furniſh'd all this State of Parnaſſus with much ſubject of Argumentation and Diſcourſe. Particularly, it has awaken'd ſuch Envy in the Monarchys of France, Spain, England and Poland, that two mornings ago they went to wait on that illuſtrious Lady, and told her, they had obſerv'd with great amazement, that ſhe found in all her Nobility that faithful Secrecy, which they had often in vain ſought after, and ever deſpair'd to meet with in a ſingle Secretary, and one or two Counſellors of State. A Calamity, which theſe potent Queens affirm'd to be the greater, becauſe in the preſent deceitful Age, the firſt Weapon that ſome Princes draw againſt their Enemys, is Gold, to corrupt their chief Miniſters. They deſir'd therefore ſhe wou'd be pleas'd to inform 'em, what Methods ſhe had us'd to obtain from her Nobles ſuch religious Secrecy in her moſt important Concerns, and ſuch profound Obedience even in the certain Danger of their own Ruin? To this Demand the Venetian Liberty anſwer'd: That ſhe allur'd her Nobility to the Virtue of Secrecy by Rewards, and deter'd 'em by Puniſhments from the Vice of Diſobedience. The Monarchys reply'd, that they likewiſe made uſe of the ſame means, but without the ſame ſucceſs. She told 'em the reaſon was, becauſe the Rewards of Monarchys are poor, and their Puniſhments ſlight, in compariſon of thoſe of well-regulated Commonwealths. 'Twas anſwer'd immediately, that all the Monarchys cou'd affirm the contrary; for the Rewards which Free States give, if compar'd with the profuſe Liberality of Kings to their chief Miniſters, will appear but poor and beggarly. Nor was it ever known that the Republick of Venice had rewarded the faithful Services of any of her Senators with thoſe rich Gifts of Citys, Caſtles, and other noble Fiefs, which Princes have frequently granted to their Miniſters: That the greateſt Reward giv'n by the Venetian Senate to her moſt deſerving Members, was Promotion to the higheſt Offices, and that too gradually, and not till by their long and laborious Services they had highly deſerv'd it. Beſides, that moſt of the chief Employments of that State being rather expenſive than profitable, there was nothing to be got by 'em but Honor. Again, that the Puniſhments inflicted for great Crimes by the reſolute Will of an offended Prince, were, beyond all compare, more dreadful than thoſe decreed by a Senate, who are rather cautious and mild, than raſh and ſevere: and that there was a vaſt difference between a Prince that condemns his Subject, and a Senator who by his Suffrage puniſhes his Equal, his Friend, or his Relation. That it did not appear, that the Republick of Venice made uſe of any new ſort of Fetters, Gibbets, Axes, Fire, or any other more cruel Methods of Death, than are us'd in France, Spain, England and Poland, except only the dreadful Canal Orfano, their ſevereſt Puniſhment. And tho the Monarchys have no ſuch Canal,

Canal, yet they cou'd ſow up their treacherous Miniſters in Sacks, and throw 'em into Lakes, Rivers, or deep Wells, which comes to the ſame thing. Then the Venetian Liberty with a graceful Smile ſaid, That in lieu of thoſe Fiefs, and that limited Authority which Princes give to their well-deſerving Miniſters, ſhe gave her faithful and obedient Nobles the Kingdoms of Candia, Corfu, and the other Iſles ſubject to her Dominion; the State of Dalmatia, of Iſtria, Friuli, Padua, Vicenza, Verona, Breſcia, Bergamo, Crema, and Venice it ſelf, that Majeſtick Miracle of all Royal Citys; and all this with full Power to command and govern 'em abſolutely: ſo that her Nobles were not private Gentlemen, but might be call'd Kings and Princes, who in the moſt weighty Affairs of the Republick are faithful to themſelves, whereas the Miniſters of Princes can be ſo only to others; that the Deteſtation which the Noble Venetians have of ſelling the Secrets of the Republick to Foreign Princes, proceeded from the infinite diſproportion between what they loſe by their Treachery, and what they gain by their Loyalty: and that there was no compariſon between the Remorſe which a Miniſter feels who betrays his Prince, and the Horror of a Senator in betraying his Free Country, ſince that is to betray himſelf. Laſtly, that the Rewards which Princes give their Secretarys and their other Miniſters, are often of pernicious conſequence, and produce Effects quite contrary to the Intention of the Donors: for they not only often make 'em more cool and remiſs in the good Service of their Prince (eſpecially when they have nothing more to hope from him) but the Will of Princes being ſo variable, and the Plots of Court-Rivals ſo frequent, it commonly happens, that the Courtier thinks of ſecuring himſelf, and by Diſloyalty and the Ruin of his Maſter ſeeks to enſure that very Reward which he had acquir'd by his faithful Services. All which Effects, the Venetian Liberty ſaid, were of dangerous conſequence; and that ſhe in her Rewards was the more exempt from them, in that the Patrimony of the Venetian Nobility always increaſing with the Bounds of her Dominions, her Senators were hourly more and more inflam'd with Zeal for the publick Good. She told 'em further, that as to Puniſhments, the diſproportion between her and Monarchys was much greater; for ſhe had frequent experience, that whenever ſhe had intimated to her Nobles (even when they were in Arms, and much courted by Foreign Princes) that they would incur the dreadful Penalty of the Senate's Diſpleaſure, and of being degraded from their Quality, it had never been known that any Venetian Senator did not inſtantly haſten to Venice with inexpreſſible Obedience, reſolv'd to ſuffer the worſt of Deaths, rather than loſe that Liberty which all generous Spirits ſo much eſteem; that there was not one amongſt 'em, who would not much rather chuſe to dy, than ſubject himſelf to the Rule of any Foreign Prince. For a Venetian Nobleman is a Fiſh, who being born in the pure Waters of Liberty, cannot live out of Venice, in the baſe Element of Servitude.

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ADVICE

ADVICE XXVI.

FRANCIS the Firſt, King of France, meeting Philoſophy naked, offers her his Royal Mantle, which ſhe refus'd.

THE moſt generous King of France, FRANCIS the Firſt, met yeſterday by accident the Lady Philoſophy, as ſhe was airing her ſelf in Parnaſſus, led by ARISTOTLE and PLATO. And becauſe ſhe was naked, the King was touch'd to the very Soul to ſee, that the Queen of all human Sciences, who ought to abound in the moſt exquiſite Delights, was reduc'd to ſuch extreme Poverty, as to want Clothes to cover herſelf; therefore taking off his Royal Mantle, which was embroider'd with Flower-de-Luces, and ſet with Diamonds, he would have thrown it on the Shoulders of that moſt Illuſtrious Lady. She thank'd him for his courteous Liberality, but told him withal, that he might ſpare it; for ſhe who had no Deformitys to conceal, nor Shame to hide, might walk naked in Parnaſſus, without the leaſt prejudice to her Honor.

ADVICE XXVII.

APOLLO ſeverely reprimands the Muſes for inſpiring ignorant Blockheads with Poetick Fury, but they defend themſelves to Admiration.

APOLLO ſeeing the Writings of the modern Italian Poets full of ridiculous Imperfections in their Similys, Metaphors, Allegorys, Hyperboles, and other Finery with which they fringe and embroider their Poems, ſent yeſterday for the Muſes, and ſharply reprimanded 'em for beſtowing Poetick Fury upon ſome illiterate Wretches, who, not being able to paſs thro the Fatigue of hard Study, publiſh'd moſt miſerable ſtarv'd Poems, by which that admirable Art, the Pleaſure of polite Learning, the charming Recreation and Refreſhment of the ſtudious Virtuoſi, and the richeſt Jewel of all the Liberal Arts, had ſuffer'd extremely in her Reputation. By this means great Diſhonor was reflected upon the Muſes, of whom the moſt eminent Virtuoſi deſir'd, that for the future they would beſtow their Inſpiration to better purpoſe, and impart it only to ſuch laborious Wits, as by their application to Study appear'd worthy of ſo great a Favor. 'Tis ſaid, that POLYHYMNIA, in the name of all the Nine, return'd his Majeſty this Anſwer: That whenever they inſpir'd any with a fluent Vein of writing Verſe, they were always wont to have regard to their natural Genius and Fertility of Wit; and his Majeſty knew very well, 'twas requiſite that the Gift of Poetick Rage ſhould precede all attainment of Art and Learning: afterwards indeed 'twas the duty of ſuch as found themſelves thus favor'd by the Muſes, to improve their Talent by diligent Study. She added, that when ſhe firſt breath'd into his belov'd PINDAR the Rage of Poetry, he was wholly naked and void of all thoſe valuable Sciences, with which he af-

terwards ſo richly cloth'd and adorn'd himſelf. No ſooner had POLYHYMNIA ended, but the moſt ſerene ERATO rejoin'd; That the badneſs of ſome late Italian Poems ought not to be imputed to the Lazineſs of the Poets, ſo much as to the Unhappineſs of the preſent times, which are wholly deſtitute of thoſe generous MÆCENAS's, who were formerly the true Supporters of that noble Art. But now-adays thoſe Sciences only are in eſteem which bring certain and preſent Gain, not thoſe that yield no Crop but Delight and Reputation: From whence it happens, that in this Age Men apply themſelves only to thoſe Studys which procure Food for the Body, and neglect thoſe that nouriſh the Intellect; and this was the reaſon, ſhe ſaid, that the Muſes were every day forc'd to ſee with affliction, that thoſe noble Wits they ſo paſſionately lov'd, and into whom they had breath'd all the richeſt Poetical Fury they cou'd, inſtead of complying with the Inſpiration, rather violently oppos'd it, and reſiſted the Inſtigations of their Mind, which was pregnant with Verſe; that therefore the fineſt Wits of Italy, merely for want of bread, being forc'd to quit the ingenious Study of Poetry, for which they find themſelves naturally qualify'd, purſue with eagerneſs the more gainful Sciences; that one of the greateſt Genius's of that Nation, even in the heat of compoſing an elegant Stanza, was forc'd to throw all aſide, and for the pitiful lucre of a Crown-piece ſet himſelf to drawing of a dull Declaration at Law: That VIRGIL, his Majeſty's moſt belov'd Poet, wou'd never have rais'd the Honor of the Art to that degree, had he not been perpetually ſupported by the Liberality of AUGUSTUS: And that it was impoſſible the Modern Poets ſhould be able to cultivate thoſe Fields of Poetry, which produce nothing but barren Fern, and end in beggary. Finally, that ſhe and her Siſter Muſes were almoſt kill'd with grief, to reflect, that ANDREA DALL' ANGUILLARA, that glorious Italian Poet, was ſtarv'd at Rome in a poor Garret, in the Street call'd Torre di Nona; that in the ſame City SANNAZARIO, being reduc'd to the want of Neceſſarys, ended his days for Rage and Madneſs; and that ARIOSTO and TORQUATO TASSO, the moſt reſplendent Luminarys of Italian Poetry, met with ſuch vile uſage from the Avarice and Ingratitude of the Modern times, that all the Virtuoſi were Eye-witneſſes of their coming to Parnaſſus in Rags and Tatters, and without a Cloke to cover 'em.

ADVICE XXVIII.

TORQUATO TASSO *preſents to* APOLLO *his Poem, call'd Gieruſalemme Liberata; for which* LODOVICO CASTELVETRO *and* ARISTOTLE *are ſeverely reprimanded by his Majeſty.*

TORQUATO TASSO, two days after his arrival in Parnaſſus, preſented at the Feet of APOLLO his learned and elegant Poem, Gieruſalemme Liberata, and pray'd, that if his Majeſty approv'd it, he wou'd do him the Honor to conſecrate it to Immortality. APOLLO receiv'd the Poem very graciouſly, and, according to the antient Cuſtom of this Court, gave it to the Cenſor of Books (who at preſent is LODOVICO CASTELVETRO) to review it. When two months were paſt, TASSO apply'd himſelf to CASTELVETRO, who told him, that having carefully

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examin'd his Poem, he cou'd not find that the excellent Rules, which ARISTOTLE had prescrib'd to Poetry, were observ'd in it; for which reason he did not think it deserv'd a place among the correct Writers of the Delphick Library, and that he wou'd advise him to take it and mend the Faults, and then bring it to him again.

TASSO was much surpriz'd at this unexpected Answer, and in a great huff away he goes to APOLLO, and told him, that having with infinite Labor, and at the expence of many a sleepless Night, compos'd his Gierusalemme Liberata, in the Texture of it he had obey'd only that Talent which Nature had bestow'd on him, and the Inspiration of the most serene CALLIOPE: that he thought this was sufficient, and never question'd but he had fully observ'd the Dutys of Poetry; for which since his Majesty had prescrib'd no Laws, he did not know by what Authority ARISTOTLE had taken upon him to do it, nor what business he had to be medling in that matter; that for his part he never heard of any other Lord in Parnassus except his Majesty, and if he had been guilty of a Crime in not following the Rules of ARISTOTLE, 'twas a Crime of Ignorance only, and not of Malice. This Complaint of TASSO incens'd APOLLO against ARISTOTLE, as much as a Prince wou'd be against any one that shou'd invade his Prerogative; insomuch that he instantly commanded the Guard of German Poets to bring that rash Philosopher to him in Chains, which was done accordingly. Then the Sovereign of Verse, with an angry Countenance, and a threatning Voice, ask'd ARISTOTLE, if he were that impudent Fellow, who had dar'd to prescribe Laws to the sublime Wits of the Virtuosi, whom he always intended to indulge with a full Liberty to write as they pleas'd? For the sprightly Genius's of the Literati, unrestrain'd by Rules, and free from the Shackles of Precepts, to his great satisfaction were daily seen to enrich the Schools and Librarys with their admirable Compositions; and to offer to subject the Fancy of a Poet to the bondage of Rules, was a Breach of Privilege, and serv'd only to check the Flight of those towring Wits, who, when left to their Liberty, produc'd such Inventions as surpriz'd both himself and the Muses with their Elegance and Novelty. And this, his Majesty was pleas'd to say, was evidently seen in the Advices of a modern News-writer, who, by a new invention, under the disguise of Metaphors and facetious Fables, treated of the most important matters in Politicks and Morality. In a word, that this Poem of his belov'd TASSO being receiv'd by the World with universal Applause, was an evident Proof that he had observ'd all the necessary Rules which cou'd be prescrib'd for the perfecting of Poetry. These Words threw poor ARISTOTLE into a fit of trembling; he humbly besought his Majesty to take pity of his Age, and not let a Philosopher of his Reputation suffer for the Ignorance of others. For he protested that his Rules had been extremely misapply'd, and wrested very wide from his meaning; that when he compos'd 'em, he was far from thinking a Poem cou'd not be perfect without 'em. All that he pretended was only to make the Art easier, by tracing out the way which the most famous Poets had trod before with Honor and Success. One Fault indeed he own'd he had committed, for which he humbly ask'd his Majesty's Pardon, viz. that having foreseen that the ignorant wou'd look upon these his Observations as indispensable Laws, yet becaufe this Error wou'd increase his Honor and Reputation, he had publish'd 'em nevertheless, being dazled with that Ambition which blinds Mankind, and was thus fallen into the misfortune of offending his Majesty: Yet he confess'd, that without following the Precepts and Method he had laid down, a true Genius might compose

Poems ſo perfect, as to be worthy Examples for others; and that the Politicks he had written were an evident Proof of this, ſince in compariſon of the mad Maxims of State, which many now-adays follow, they are but mere Buffoonry and Folly.

ADVICE XXIX.

CORNELIUS TACITUS *being elected Prince of Lesbos, goes thither, where he meets with very indifferent Succeſs.*

TWO months ago the Prince of Lesbos dy'd, and the Electors of that State ſent Embaſſadors to APOLLO, beſeeching him to nominate ſome Perſon worthy of ſo high a Poſt, and they wou'd willingly chuſe him for their Sovereign. Many Learned Men of great Merit were propos'd by APOLLO; the Embaſſadors were of opinion, that as CORNELIUS TACITUS was reputed the beſt Politician of 'em all, he ought to be prefer'd. But before the Buſineſs advanc'd any further, they made him a Viſit, and ask'd him, with what Prudence he wou'd govern 'em, in caſe they choſe him for their Prince? TACITUS enlarging freely upon his own Merits, told 'em, that his Skill in the well ordering of States was ſufficiently known, by the great Eſteem the whole World had of his Writings; for he wou'd venture to affirm, that the Princes of this Age govern the Univerſe by thoſe Rules of Policy which he had taught 'em. Now they might eaſily believe, that he who had let others into the Myſtery, ſhou'd be better able than any of 'em to practiſe it himſelf. And tho, upon this occaſion, he cou'd willingly make 'em a large extempore Diſcourſe, on the Methods to be obſerv'd in the well governing of an elective State, yet to convince 'em 'twas not for nothing that the beſt Politicians had ſtil'd him the true Maſter of that Art, he wou'd tell 'em in two words only what they might expect from his Government, which was, that he reſolv'd diligently to tread in the Steps of his Predeceſſor, in thoſe things which he found to have giv'n general content to the People, and as carefully to ſhun his example in whatever he had done that diſpleas'd 'em. Now this, ſays he, is the very marrow of true Policy, or rather the Quinteſſence I have extracted from it, which, I will be bold to ſay, none ever diſcover'd but my ſelf: and if I did not take you for my very good Friends, I wou'd never have intruſted you with this Noſtrum; which, if 'twere publiſh'd, wou'd make every ordinary Shopkeeper as wiſe as NUMA, and qualify the very Laborers in the Streets to rule Empires. The Embaſſadors were wonderfully ſmitten with this Speech, and engag'd upon their Honors that TACITUS ſhou'd be elected: only they put him in mind that when he was created their Prince, he muſt uſe more vulgar Expreſſions, or elſe the People of Lesbos, who were not ſo learned as thoſe of Parnaſſus, wou'd be at a loſs to underſtand him. To which TACITUS reply'd, that a Man, who like himſelf made it his Profeſſion to ſpeak as many Sentences as Words, muſt neceſſarily be ſometimes obſcure, for ſententious Thoughts and political Precepts loſt much of their Energy, when deliver'd in ordinary Language; and he us'd that Intricacy of Stile, becauſe he did not think fit to proſtitute to the Mob that politick Science, which great Kings alone ought to poſſeſs; for which reaſon his

Thoughts were only comprehended by the more elevated Wits. However, for the benefit of thoſe of a lower Underſtanding, he wou'd bring with him MERCERUS, LIPSIUS, and FULVIUS URSINUS, and fetch from Italy the moſt accompliſh'd CURTIUS PICHENA, whom FERDINAND Great Duke of Tuſcany, the beſt Scholar that ever came out of the School of TACITUS, had offer'd him, whenever he ſhou'd have occaſion for him.

WITH theſe Promiſes the Embaſſadors return'd highly ſatisfy'd to Lesbos, where they gave ſuch an account of the amazing Wiſdom of TACITUS, that with infinite Applauſe of all the People he was unanimouſly elected and declar'd their Prince. But TACITUS's Succeſs in the Government of his Principality was quite contrary to the general Expectation; for ſoon after he had taken poſſeſſion, he began to ſow and nouriſh Diviſions between the Nobility and common People. The former, who were ſuperior in Power, Counſel and Valor, oppreſs'd the latter. TACITUS ſecretly took the weaker ſide, from whence the Heads of the Populace, being countenanc'd by their Prince, grew bold and inſolent towards the Nobility; ſo that in leſs than a month the dreadful Flames of a Civil War broke out in Lesbos. Then it was that TACITUS play'd his Game with exquiſite cunning, and, appearing infinitely concern'd for the publick Peace, offer'd as Mediator to compoſe thoſe differences, which he wiſh'd in his heart might never end: In ſhort, he manag'd this Affair with ſo much craft, and ſuch ſhew of affection to either Party, that both ſides choſe him abſolute Arbitrator between 'em. Then making the Calamitys of others ſerve as Inſtruments to increaſe his own Authority, he firſt poſſeſs'd the People with a dread, that in a little time they wou'd be all cut to pieces by the Nobility, if they did not ſpeedily bethink 'em of ſome Method for their Preſervation. By this Artifice he eaſily obtain'd their Conſent for keeping ſome Foreign Troops in his capital City, to ſecure 'em from the pretended Danger. The Nobility too were very well ſatisfy'd with the introducing of theſe Forces, with which he flatter'd 'em that he intended to curb the Licentiouſneſs and Inſolence of the Commonalty. TACITUS gave the Command of his Soldiers, who were three thouſand in all, to a Perſon in whom he cou'd confide; and, to engage their Fidelity to him upon all occaſions, he not only bound 'em by Oaths, and endeavour'd to gain their Affections by all manner of Liberality, but he permitted 'em to inſult and plunder the Nobility and People of Lesbos, which confirm'd 'em in his Intereſt, by rendring 'em odious to his Subjects. Having thus politickly fortify'd himſelf, in a few days he fill'd the Senate, the City of Lesbos, and all the Country with Spys and Informers. Theſe Villains were taught to impeach the chief Nobility of various Crimes, under pretence of which they were ſtrip'd of their Eſtates and Employments, which were given to enrich their Accuſers. Inſomuch that many Members of the Senate, out of Avarice, Ambition, or to ſecure their own Lives by falſly accuſing and perſecuting the principal Subjects of the State, became the wicked Inſtruments of their Prince's Cruelty. Such of the Senate as cou'd not be ſuppreſt by theſe Arts, were diſpatch'd to diſtant and expenſive Imployments, that they might not ſtand in the way of the Tyrant's Deſigns. After this, by degrees, TACITUS caſhier'd the antient Officers of the Army, and gave their Commiſſions to ſuch as he was ſure wou'd be firm to him. As by theſe baſe Artifices he pull'd down the Men of Intereſt and Power, ſo he promoted to the Senatorian Dignity, and to other chief Offices in the Magiſtracy, a Crew of ob-

ſcure

ſcure Upſtarts, cull'd from the Lees of the People, but intirely at his Devotion. Then under pretence of ſecuring the State from Invaſions, he falls to building Forts round the Frontiers, which he gariſon'd with Foreigners who were his Friends. Nothing was more hateful to him than to ſee a Militia of the People; yet knowing, that to wreſt their Arms from 'em by force, wou'd be a dangerous Enterprize, he took a ſafer courſe to ſteal 'em out of their hands by a long Peace, by Sloth and Luxury, and by ſeverely puniſhing ſuch as fought Duels to do themſelves Juſtice, and to vindicate their injur'd Honor. And to eradicate all remains of Virtue from the Minds of his Subjects, he built in his chief City magnificent and coſtly Theaters, where they were perpetually amus'd with Drolls, Hunting-matches, Comedys, Opera's, and other diverting Shows; by the too frequent uſe of which they were brought to neglect the antient Care of the Publick, and to lay aſide all thoughts of Military Exerciſes: and knowing that to compleat his Deſign of enſlaving a People, who were born free, and had liv'd long in liberty, it wou'd be neceſſary to inchant 'em with Plenty and Abundance, even till they were glutted with what they moſt lik'd, TACITUS took care to have his State well ſupply'd with a profuſe variety of all manner of Pleaſures.

THUS far his Affairs went on ſmoothly; but when he undertook the finiſhing Stroke of all, by attempting the murder of ſome principal Senators of whom he was jealous, he drew upon himſelf ſo univerſal a hatred, that being inform'd of a dangerous Plot carrying on againſt him, he was glad to take a private farewel of his Government, and make the beſt of his way to Parnaſſus; ſo that ſix days ago he return'd hither to lead a private Life as before.

THE firſt that went to viſit him after his Abdication, was PLINY the Younger, who, as all the Virtuoſi know, was the beſt Friend that ever TACITUS had. This Gentleman very gravely takes him to task, and with the frankneſs of a Roman reprehended him ſharply, for that he who had taught others ſuch excellent Rules for good Government, ſhould play his own Game no better at Lesbos. TACITUS, as PLINY himſelf told us, anſwer'd him in theſe words: Alas! my dear Friend, Heav'n and Earth are not more diſtant, nor Snow more unlike Soot in its color, than the Practice of Government is remote from the Theory, and the Skill of writing political Maxims different from the Wiſdom of acting by 'em. For that famous Sentence, which in the Perſon of GALBA I taught PISO, which is rever'd as the anſwer of an Oracle, and which the Ignorant think eaſy to be practis'd, prov'd quite otherwiſe to me when I made the Experiment, becauſe too great is the Metamorphoſis of a private Man into a Prince. And let me tell thee, PLINY, that private Men deteſt many things in Princes, as great Defects and notorious Vices, which are indeed Virtues and eminent Perfections. I tell thee this, becauſe I was no ſooner elected Prince of Lesbos, than I fully determin'd to make that Golden Sentence I nam'd before, my North Star to direct my Courſe; and therefore I diligently inform'd my ſelf of all the Actions of my Predeceſſor, reſolving to imitate him in thoſe for which he was prais'd, and to avoid thoſe for which he was blam'd. I knew he had highly diſguſted the Senate, by graſping too much Authority, whereby he had ſo far got into his own hands the buſineſs of all the Magiſtrates, that they had ſcarce any thing left beſides the Name. I perceiv'd he had render'd himſelf odious by ſlighting the Nobility, and affecting the ſole management of all Affairs of State. I knew too, that he had given a general diſguſt by his reſerv'd man-

ner of Life, which look'd as if he had been hatching arbitrary Deſigns, and ſtudying how to rule with abſolute Sway like an Hereditary Prince, not with limited Authority like an Elective one. Now the firſt of thoſe ſorts of Government appear'd to me, when I was a private Perſon, to be downright Tyranny, and therefore I reſolv'd to avoid it: but the very moment I took poſſeſſion of my Principality, I found my ſelf ſo hurry'd away by the Torrent of Power from my firſt honeſt Reſolutions, or to tell it thee in proper words, † *Vi Dominationis adeò convulſus & mutatus*, that I began to judg thoſe Actions of my Predeceſſor, which I once thought baſe, imprudent, inſolent and tyrannical, to be virtuous, and not the effects of Inconſiderateneſs or Caprice, but of ſound political Reſolutions, and neceſſary Reaſons of State. Thus not being able to ſuppreſs the violent Ambition of Rule which had turn'd my brain, I cou'd not be ſatisfy'd with the bounded Authority which the State of Lesbos allows, but ſhou'd have thought my ſelf more contemptible than a Porter, if I had not arrogated the whole Command and become abſolute. Hence aroſe that uneaſineſs in the Senate and People, which as you ſee has precipitated me from my Government. And all theſe Ills, my PLINY, have not proceeded from my Ignorance, but from too much Knowledg: for in the elective Principality of Lesbos, which is a middle Conſtitution, || *nec totam libertatem, nec totam ſervitutem pati poſſunt*; the People cannot endure to be wholly ſlaves, nor wholly free: ſo that whoever wou'd reign long there and happily, muſt reſolve in the firſt place to let things alone as he finds 'em; nor is this ſufficient, unleſs he's maſter of a quiet temper of Soul, without the leaſt ſpark of Ambition, and knows how to practiſe in perfection this difficult Precept, "To live him-"ſelf, and ſuffer others to live likewiſe. To conclude, abſolute Politicians, like my ſelf, who have naturally the Itch of Deſpotick Power, and are apt to meaſure all things by their State notions, make but very unfortunate work in the Government of elective Principalitys.

ADVICE XXX.

APOLLO *obſerving the great Miſchiefs that happen'd to Mankind by the abſence of Fidelity, procures her return to Parnaſſus, by the aſſiſtance of the Muſes, and the ſublime Heroick Virtues.*

'TIS impoſſible to expreſs how exceedingly APOLLO was griev'd at the unexpected flight of Fidelity from Parnaſſus, which (as we ſaid in one of our former) happen'd ſome weeks ago. His Majeſty cou'd not bear to think that the World ſhou'd be depriv'd of ſo illuſtrious a Princeſs. And his Affliction was increas'd, to hear of the continual Diſorders that aroſe between the People in every Nation, and the ſacred Power of Friendſhip, the moſt heavenly delight of Mankind. This charming Goddeſs, finding her ſelf forſaken by the Virtue Fidelity, and fearing ſome affront from the baſe hands of Fraud, refus'd to dwell any longer in the Hearts of Men, who having broke looſe from the Oath of Allegiance to their Sovereigns, and from the ſacred Bonds of ſincere Affection to their Friends, are become ſo extravagant as to think all ſorts of Wickedneſs al-

† Tac. lib. 4. Ann. || Tacit. lib. 1. Hiſt.

lowable.

lowable. Thus they drove away Faithfulneſs out of Converſation by Treachery, and Peace by Sedition, and fill'd the whole World with Blood, Rapine, and all manner of cruel Confuſion. Beſides, APOLLO could never be at reſt for the eternal Remonſtrances of Princes, who publickly proteſted, that by reaſon of the Infidelity of their Subjects, they were forc'd to abdicate the Government. Theſe Conſiderations fix'd his Majeſty in the Reſolution of remedying ſo great a miſchief; to which end he call'd a General Diet, to meet on the twentieth of laſt month, ſummoning the chief Poets, and the Deputys of every Nation of the Virtuoſi to give their attendance. When they were aſſembled, great numbers of People declar'd openly, that Deſpair, and not diſloyal Principles, had forc'd 'em to baniſh from their hearts that Fidelity, which had prov'd their ruin; therefore they were reſolv'd never to own her more, eſpecially ſince ſhe had been ſo vilely abus'd by many Princes. For in times paſt the Loyalty of Subjects always prevail'd on their Sovereigns to make 'em a return in courteous Treatment; but now they plainly ſaw, that the Virtue of Submiſſion was reputed a mere abjectneſs of Soul, and the merit of a voluntary and uncorrupt Loyalty, a neceſſity of Service. By this means the publick Diſorders were grown to that height, that many People found themſelves oblig'd to let capricious Princes ſee, that the Authority of Command is ſoon loſt, when the Ingratitude of Sovereigns has conquer'd all human Patience, and forces People, who are naturally obedient, upon the deſperate Reſolution of having no Maſters, and of venturing the loſs of all in a free Government, rather than ſuffer themſelves to be trampl'd on and torn to pieces in a Monarchy. Tho the Heats were very great betwixt the Princes and their Subjects, yet the moſt ſerene Muſes, aſſiſted by the heroick Virtues, compos'd 'em, and ſo ſoften'd both Partys by their prudent Mediation, that the Diet broke up with this amicable Agreement: That the People ſhou'd ſolemnly promiſe to readmit Fidelity, and ſwear to make her abſolute Miſtriſs of their Hearts; and that Princes ſhou'd be oblig'd to throw off all the Principles of Avarice and Cruelty, and give up the full poſſeſſion of their Souls to the moſt ſerene Virtues, Liberality and Clemency; which is the only way to fix Loyalty and Obedience immovable in the Breaſts of Subjects. For by the authentick and ſubſcrib'd Teſtimony of PLINY, and other natural Hiſtorians, it appears, that Sheep, who willingly obey their Shepherds, have yet a horrid antipathy to Butchers; and Dogs, who are naturally very faithful and loving to their Maſters, can never be brought to fawn upon thoſe who give them more dry Blows than cruſts of Bread.

ADVICE XXXI.

During the Carnival in Parnaſſus, the Virtuoſi run Races, and divert themſelves with various Demonſtrations of Mirth.

THE time of the Virtuoſi's Feſtivals and publick Rejoicings being come, APOLLO order'd MACROBIUS with ſound of Trumpet, in all the publick Schools, to publiſh his Saturnalia: he likewiſe commanded AULUS GELLIUS (whom the Reformers of modern Pedantry, in ſpite of Orthography, will call AGELLIUS) to proclaim his pleaſant Noctes Attici; ALEXANDER AB ALEXANDRO, his witty Genial Days; and laſt of all the Romans, Lords of the World, and Sovereigns of Learning, their

merry

merry Bacchanalia; all of 'em days of Feaſting and Pleaſure, and conſecrated to the Genii of worthy Men. His Majeſty by a particular Edict requir'd, that they ſhould be joyfully celebrated by all Nations of the Virtuoſi in Parnaſſus, according to the various Cuſtoms of their ſeveral Countrys. No ſooner was this welcome News publiſh'd to the People, but the rich publick, as well as the moſt celebrated private Librarys were ſet open in Parnaſſus, where all People went in and out as they pleas'd, and, as long as the Carnival laſted, had the liberty of regaling themſelves, as at a Feaſt, with thoſe delicious Deſſerts which the Learned Authors have elegantly dreſs'd, and ſet out on the plentiful Tables of their Compoſitions.

'TWAS a jovial Scene, you will imagine, to ſee in all the Streets and Houſes of Parnaſſus the publick Invitations made by PLATO, ATHENÆUS, and the other Grandees of the Court; at all which the Virtuoſi inebriated themſelves with the rich Wine of Learning, and feaſted their Intellects with the Sciences till they were ready to burſt. Only the Barriſters ſeeing their Shops of Contention ſhut up, hung their heads like Aſſes, and pin'd away for hunger in the midſt of ſo much Joy, and ſuch plenty of good Cheer: for your mere Lawyers having, time out of mind, been declar'd by his Majeſty to be mere Aſſes, were prohibited the delicious Food of Theology, Philoſophy, Poetry, Aſtrology, and all the other ſavory Sciences, on which the more elevated Wits only feed. So that the poor Pettifoggers were forc'd to run ſmelling up and down like Dogs in a Kitchen, licking the Ladles and Porridg-pots, and ſnapping at what they cou'd get; while others were entertain'd with all the Daintys of polite Learning; and ever ſince that time, noble Souls have diſdain'd the ſordid ſtudy of Statutes and Reports, which being only fit to fatten the groſs lumpiſh Carcaſe of Wealth, kills all your fine Wits with the hectick Fever.

BUT among all the Entertainments none was ſo ſplendid as that of PLINY. The moſt illuſtrious of the Learned in every Science were there, and were treated with exquiſite Diſhes differently dreſt, according to their ſeveral Palats. It muſt be confeſs'd, that Impoſitions and Lies, made the greateſt part of this noble Banquet; yet they were cook'd up ſo artificially, and ſerv'd in ſuch variety, by the copious invention of the Maſter of the Feaſt, that they were all eaten with a Guſto for choice Realitys, and highly commended by the good-humor'd Gueſts.

THE third day of the Feſtival two Load of Neapolitan Ballads, the Product of the fruitful PARTHENOPE, were brought into the Market; which coming from that virtuous Climate, were greedily caught up and devour'd by ſome half-ſtarv'd Wits. But they had better have faſted, for 'twas ſuch laſcivious ſtuff, that moſt of the Gentlemen that eat of it, were flux'd almoſt into their Graves; ſo that, to prevent further miſchief, the Cenſors of Poetry forbad the importing of any more ſuch Ribaldry.

THE ſame day the pleaſant TANSILLUS, in the habit of a Gardiner, preſented APOLLO with a nice Neapolitan Sallet, and at the ſame time ſaid ſo many fine things of it, in four Stanza's which he repeated, that his Majeſty's mouth almoſt water'd to taſt it: which he had no ſooner done, but turning to TANSILLUS, You might have ſpar'd your Stanza's, Friend, ſays he, for let me tell you, your nice Neapolitan Sallet, as you call it, is but a common Cabbage, and Cabbages methinks deſerve not ſuch poetical Commendations.

SOON after an agreable Peaſant of Ferrara, call'd PASTOR FIDO, preſented his Majeſty with a delicate perfum'd Tart. APOLLO, without ſtaying till dinner-time, fell to it in the middle of the Street, and with ſo much

greedineſs, that (with Reverence to his Majeſty be't ſpoken) he cou'd not forbear licking his Fingers ends like any Clown, to expreſs how he lik'd it. Yet to ſhew his good breeding, he made the Muſes eat part with him to ſave their longing, leſt they, who are always big with Verſe, ſhou'd have miſcarry'd, or elſe have brought forth a Poem mark'd with ſome ugly ſpots of Ignorance. Now while their Ladiſhips were feeding heartily with APOLLO upon this fortunate Shepherd's Tart, they perceiv'd that ſome Virtuoſi who were near 'em, lick'd their lips, and look'd very wiſhfully at it. His Majeſty generouſly gave 'em each a bit, and 'twas ſo applauded preſently that all of 'em proteſted nothing in the kind cou'd be more exquiſitely good; only one of 'em ſaid, that in his Judgment truly 'twas too ſweet, for it had cloy'd him. APOLLO was angry, and told him, Sweetneſs was a Friend to Nature, and thoſe who lov'd not ſweet things, had deprav'd Appetites. Now every one, continu'd he, but a very Malignant, muſt own that this admirable Tart is ſeaſon'd with more Thoughts than Words, and therefore you have expos'd your ſelf for one of thoſe four Vermin, who blinded with envy are always ſpitting their Gall at things which the moſt pregnant Wits are proud to imitate. But his Majeſty's Anger, and the Virtuoſi's Dread of the Conſequences, were both chang'd into a loud fit of Laughter, by a merry Action that happen'd. After the Tart was all eaten, an honeſt Fellow, SIGNIOR GIOVANNI DELLA CASA by name, ſnatches the Diſh on which it had been preſented, and licking it with equal greedineſs and ill-manners, told APOLLO and the Muſes, that he beg'd their pardon, but for his Life he cou'd not forbear, for in things ſo raviſhingly delightful a man is not Maſter of himſelf, ſo as always to remember GALATEO's preciſe Rules of breeding, and in Carnival time eſpecially one might play the Clown without offence, ſince no body was the worſe for't.

AFTER this his Majeſty went to the great Forum, and was much pleas'd to ſee every Corner of it full of Debates and Diſputations, and the Piazza throng'd with Orators, pronouncing eloquent Orations in praiſe of the Sciences, and ſharp Invectives againſt Ignorance. The humorous Italian Poets increas'd his Diverſion; for thoſe airy Sparks leaping upon the Bulks and Benches, like Tumblers upon a ſtage, ſung ſcores of Sonnets and Madrigals extempore, a proof that they are not at all like the Latin Poets, who, by reaſon of the difficult Feet by which their Verſes walk, are forc'd to go leiſurely.

AND now APOLLO diſmiſt the moſt ſerene Muſes, who for many hours went up and down the ſtreets ſporting with their favorite Poets, but were chiefly delighted to ſee what a vaſt quantity of Beans, both great and ſmall, MAURUS had hoarded up in his Shop: their Divinity-ſhips fell to eating them as long as they cou'd ſtuff; and 'twas obſerv'd as a very extraordinary thing, that they lik'd the Husks better than the Kernels. Then they took a turn to SIGNIOR DELLA CASA's Furnace, and went into the Room where VARCHI was nealing; from thence away to the Shop where GIOVANNI BATTISTA MARINI and his men made Spaniſh Boots. Juſt in that very nick of time COPPETTA was trying on a pair, which being too ſtrait for him, he drew with ſuch force that he tore the Boot, and one of the ſtraps only remain'd in his hand, at which all the Company laugh'd very heartily.

AS APOLLO was returning to his Palace Royal, ſome Courtiers apply'd to him for leave to make a Maſquerade. APOLLO told 'em they might ſpare themſelves the trouble of masking their Faces, ſince their Minds were ſo diſ-

guis'd, that he could aſſure 'em they might go whither they pleas'd, and not fear being known by the moſt diſcerning Perſons in the world.

THE day following, according to cuſtom, they ran for the Prizes: the Chariot-Race was particularly remarkable; At the Barrier were abundance of ſpruce Chariots, with new Wheels well greas'd, and drawn by very fleet Horſes: CORNELIUS TACITUS was got among the reſt in a miſerable old one with only three Wheels, and drawn by poor Hackney-Scrubs, with Ribs ſtrutting thro their Skins, and Shoulders gaul'd with the Harneſs. But then it was that the Roman gave a ſignal proof of his Ability; for as ſoon as they ſtarted, while the reſt labour'd with all their Force, and deafen'd the Company with the noiſe they made in cheering and laſhing their Steeds, TACITUS very quietly, and without being at all diſcompos'd, jog'd on his tatter'd Tumbril, guiding it with ſuch admirable dexterity, that he was already at the Goal, before the foremoſt of his Rivals were got half way. From which ſurprizing Action the Virtuoſi of this State have concluded, that Steddineſs and good Judgment are infinitely preferable to Strength, and that men of skill and dexterity are capable of bringing to a good end, things that have never ſo untoward an Aſpect.

THE Foot-race of the Courtiers, who ran naked, afforded not half ſo much diverſion to the Virtuoſi; on the contrary, it made 'em very uneaſy to obſerve the inequality of their ſtarting: for the poor and meaner ſort ſtarted far from the Goal, but the rich and noble ſo near, that without running a ſtep they cou'd reach it with their hands. Inſomuch that 'twas a great chance if ever a poor Court Virtuoſo cou'd come up to the Goal of Honors and Dignitys; and when he did, he might thank Dame Fortune more than his own Induſtry. And yet for all this 'twas obſerv'd, that many Perſons of Eſtate and Quality lag'd behind, while the poor and mean Runners gain'd the Prizes. And tho ſome wou'd have it, that they ow'd their Victory to the Capriciouſneſs of Princes, and the Favors of the Court, yet the more judicious freely confeſs'd that thoſe, who by their Ingenuity and Addreſs had inſinuated into the good Graces of the Princes they ſerv'd, ſo as to obtain the higheſt Dignitys, deſerv'd to be accounted very good Racers.

BUT there was a world of Mirth occaſion'd by a ſcuffle that happen'd between two Perſons of note at Court; who ſtriving each to keep his Rival behind, ran foul upon one another, and grew ſo angry that they fell to Loggerheads about it, and let who would get the Prizes the while. The place was all miry, and after they had beſpatter'd one anothers Reputation with baſe Accuſations and filthy Calumnys, they became a ridiculous Spectacle to the By-ſtanders, and, as a mark of utmoſt contempt, were hiſs'd wherever they came. This accident, tho it ſeem'd only a Diverſion to the Rabble, was thought by APOLLO ſo worthy of note, that he commanded PRAXITELES to carve it in Marble, that it might remain for ever an exemplary Inſtruction to wrangling Courtiers.

'TIS worth recording too, that while SERVIUS HONORATUS, who own'd the Barbary Horſe that won the Prize, went crying thro Parnaſſus, as the cuſtom is, Long live VIRGIL! this great Man, who thinks that a Diſgrace which other Poets account an Honor, made his Servant DARES give SERVIUS a good cudgelling. APOLLO was troubled at this extravagant Action; but VIRGIL juſtify'd himſelf by ſaying, That he thought he had left ſuch a fame behind

him, that his Name ought to be celebrated for his own worth, and not for any excellence in a Horſe.

THE Prizes were formerly given to the Victors by the Governor of Parnaſſus, or the City Pretor; but APOLLO this year reſolv'd to beſtow 'em with his own hands. To this purpoſe he gave notice to all the Potentates that reſide in Parnaſſus, that he requir'd their preſence at this important Ceremony, in the great Hall of his Palace. 'Twas a ſtrange novelty to theſe Princes, who were never call'd to aſſiſt but at the greateſt Solemnitys, that APOLLO ſhou'd ſummon them on ſo trivial an occaſion. Nevertheleſs his Majeſty's Commands being abſolute, they all appear'd; when APOLLO made this Speech to 'em: "I doubt not but your Highneſſes are much ſurpriz'd, that I prepare with ſuch ſolemnity to perform "that my ſelf, which in former years was always done by my Officers "without any Ceremony at all. But becauſe this is an Action on which not "only all your own happineſs, but the higheſt ſatisfaction of your People "depends; I thought it for your Intereſt that you ſhould be preſent at it. "Behold then, and learn from me, ye Rulers of the Earth! to baniſh from "your Hearts all private Paſſions. In diſtributing Rewards among your "Miniſters, have regard to their Merits, not to your own capricious Humor. If you give, as you ſee me now do, the Prizes of Dignitys to "thoſe, who by the Fatigues of an honorable Race have deſerv'd 'em, "you and all your Poſterity will reign happy for ever: But by the contrary "practice you will only reap diſhonor, haſten the ruin of your States, and "be in danger at leaſt of precipitating your ſelves into the low condition of "your meaneſt Subjects, by placing your Affection and Bounty on the baſe "and unworthy.

ADVICE XXXII.

The Janiſarys, ſeeing one of their Body ill rewarded for a conſiderable Service, mutiny againſt the Ottoman Empire, but are appeas'd by APOLLO.

LAST week, to the great Terror of all the Potentates who reſide in this State, there was ſuch an Uproar in the Quarter of the Ottoman Empire, that ſhe beat an Alarm, and drew out her numerous Armys in an inſtant, as for ſome general and deciſive Battel. The Princes of Germany, Spain, and Italy, taking umbrage at this, thought it ſafeſt to be upon their Guard, and ſent out Scouts in all haſt to get Intelligence of theſe Diſturbances; who came back, and reported that the Janiſarys had rebel'd againſt the Ottoman Monarchy. APOLLO being ſoon inform'd of it by the Pretorian Cohorts of Satirical Poets, who keep guard day and night in the Delphick Forum, compos'd the Tumult, and inſtantly commanded the Ottoman Monarchy, and the Heads of the Mutineers to appear before him. The Monarchy came, attended by a numerous Body, as did the Janiſarys likewiſe, but were ſtop'd by the Lyrick Poets who ſtood Centry, and told, that in Tumults like that, Perſons were not ſuffer'd to approach Princes, but with a modeſt Attendance: whereupon the Ottoman Monarchy, with her chief Viſier only, and the Soldier that occaſion'd the Inſurrection, without any of his Fellows, were admitted into his preſence. APOLLO

APOLLO commanded the Janiſary to tell him truly, what was the reaſon of this Tumult? He anſwer'd, that he and a certain Spahi had, with great hazard of their Lives, ſurpriz'd Teſtis in Perſia, a place of vaſt importance: for which Action, of infinite advantage to the Ottoman Empire, the Spahi was preſently made Captain-General of the Aſian Cavalry, a very great Reward; but himſelf, who had deſerv'd no leſs than his Comrade, had been treated with ſuch Ingratitude, as to be made only Spahi of the Port: which baſe partiality was ſo reſented by the whole Body of the Janiſarys, that they had one and all reſolv'd to revenge it.

APOLLO having heard this, turn'd to the Ottoman Monarchy, and told her, he wonder'd extremely that ſhe, who pretended to be ſo juſt and liberal a Rewarder of the Bravery of her Soldiers, had acted ſo partially in regard to this Janiſary. She anſwer'd, that ſhe knew very well what ſhe did, and had many important Reaſons for not having given ſo great a Reward to the Janiſary (tho ſhe own'd he had deſerv'd it) as to the Spahi; for all the World knew 'twas her Cuſtom to take the Male Children from her Chriſtian Subjects, and divide 'em into three Ranks: Of thoſe who ſeem'd to have the beſt natural Parts ſhe form'd a Seminary, from whence, when they were grown up, ſhe took 'em out and prefer'd 'em to Offices about the Emperor's Perſon, and in his Houſhold. Afterwards, when they came to years of Experience, they were truſted with the Government of Provinces, with the Care of Armys, and the abſolute Command of that great Empire. That out of the ſecond Claſs ſhe choſe her Cavalry or Gentlemen of the Port, call'd Spahi's; and of the third, who appear'd to have the worſt Parts, and promis'd the leaſt of 'em all, were compos'd her formidable Troops of Janiſarys. Now if a Spahi happen'd by his Courage and extraordinary Merit to exceed expectation (as he did who ſurpriz'd Teſtis) he was admitted into the firſt Claſs: but if a Janiſary happen'd to diſcover any eminent Worth, and to perform ſome very meritorious Action, her Emperors never promoted him to a higher Rank than that of a Spahi; for the Baſha's, the Spahi's, and the Janiſarys, being ſtrictly united to their ſeveral Claſſes by the moſt perfect Amity, there can be no danger in giving the Command of Armys and Provinces to thoſe of the firſt and ſecond Claſs, becauſe they are but few in number, in compariſon of the Janiſarys: but to beſtow any Office of great Truſt and Importance upon one of theſe wou'd be of dangerous conſequence, by reaſon of the formidable Party that ſuch a Perſon wou'd have in that great Body of Troops, to which he had belong'd; eſpecially conſidering, that the Baſha's and Spahi's, being generally haughty, live in perpetual ſtrife and emulation, becauſe of their pretenſions to the ſame Preferments: while the Janiſarys are more unanimous, and being an ignorant Rabble are apt to adore their Fellows, who, for any extraordinary Service, are prefer'd out of their own Claſs. Now to give the Commiſſion of a General to a Perſon who has the Hearts and Hands of ſo numerous a Body at his Command, wou'd be to nouriſh a Serpent in one's boſom, with the hazard of being ſtung to death. In ſhort, that her Emperors held it as an infallible Maxim of State, that an Army, on whoſe Power the laſting Welfare of a great Empire depends, ought to be commanded by a Foreigner, whom the Soldiers wou'd obey, rather out of reſpect to the Emperor, than for any Merit, Nobility, or Intereſt of his own.

APOLLO having heard how the Ottoman Monarchy juſtify'd her Conduct, highly admir'd her Prudence, and commanded the Janiſary to reſt ſatisfy'd. Then turning to ſome of the Virtuoſi that attended, he told 'em, That they need not read the impious BODINUS, or the miſchievous MA-

CHIAVEL

CHIAVEL to learn Politicks, ſince ſuch barbarous Princes as are e'en profeſs'd Enemys to Learning, were found above all men to underſtand the Government of the World, and the Practice of the moſt refin'd Maxims of State.

ADVICE XXXIII.

CAROLUS SIGONIUS and DIONIGI ATANAGI are accus'd of Ingratitude; the firſt by PETRUS VICTORIUS, *the laſt by* HANNIBAL CARO; *but are both acquitted by* APOLLO.

WHILE APOLLO with the other Judges of Parnaſſus was ſeated this morning on the Tribunal of Gratitude, the Priſon-keepers brought into Court CAROLUS SIGONIUS, a learned Nobleman of Modena bound in Chains. His Accuſer was PETRUS VICTORIUS of Florence, who depos'd, that SIGONIUS being in the hands of Bailiffs, who were dragging him to Jail for a Debt of a thouſand Ducats, he had interpos'd to ſave him from that diſgrace, and had generouſly paid down the mony for him, tho he ſtrain'd a point beyond his Ability; that he had often ſince demanded it, and SIGONIUS had as often promis'd payment, but never kept his word, till at laſt, finding himſelf abus'd, he had been forc'd, tho much againſt his will, to lay him by the heels. That he was ſorry SIGONIUS had ſo little regard to his own Honor, as to falſify his word ſo often about ſo juſt a Demand; but nothing troubled him more than to ſee a Friendſhip of ſo long a date, and ſtrengthen'd by ſo great an obligation, turn'd into direct Enmity: therefore he earneſtly pray'd the Court, that this unthankful Man might be ſeverely puniſh'd, as the Laws of Gratitude direct.

APOLLO had ſo little regard to this Accuſation, that he openly took SIGONIUS's part, and ſaid, Thoſe alone are to be condemn'd for breach of Faith, who do not perform what is in their power, but Mony-promiſes are not always ſo eaſily kept: therefore, tho the Intention of deceiving is indeed a great Crime, Inability is none. Then turning to VICTORIUS, he ſaid, He ought to have conſider'd, that the Kindneſs he did to SIGONIUS was one of thoſe, for which a Man wholly forfeits the Obligation of Gratitude, if he rigorouſly exacts it: for Benefits that exceed the condition of the Receiver, are beſtow'd by the Virtuoſi, only to diſplay their Generoſity, and to render a Man infinitely oblig'd to 'em; and the honorable name of a liberal Benefactor, is a ſufficient recompence for the greateſt Favors confer'd on a Friend.

HIS Majeſty having diſpatch'd this Cauſe, proceeded to hear CARO's Complaint againſt ATANAGI, which was this: That MARIO MOLZA when he dy'd, appointed him Guardian of a young Daughter he left behind him; that when ſhe was in the bloom of fifteen, he had beſtow'd her with a Fortune of four thouſand Crowns upon ATANAGI, and for the affection he bore him had overlook'd his Poverty, which render'd him a very unequal Match for her. Yet in return for ſo vaſt an obligation, the ungrateful Wretch made him only a beggarly Preſent of a dozen pair of Gloves, and the very day he was marry'd, had the impudence to forbid him

his

his Houſe. At this part of the Story CARO drop'd ſome Tears of Tenderneſs, and then proceeded—That he doted on the young Lady as if ſhe had been his own Offspring, and to be thus depriv'd of her dear Converſation, was a torment he cou'd not bear. APOLLO told him, that ATANAGI had been to blame, for which he ſhou'd be fin'd a dozen pair of Gloves more, and with that CARO ſhou'd think himſelf ſufficiently gratify'd. But this Decree, inſtead of appeaſing his Reſentment, made him rave like a Madman, and ſaid aloud, that he had experienc'd to his ſorrow the Saying of TACITUS to be very true: * *Beneficia eo uſque læta ſunt, dum videntur exſolvi poſſe; ubi multum antevenere, pro gratia odium redditur:* Benefits are only pleaſant, when there's a poſſibility of Retribution; but when once they exceed that, Hate is return'd for Love. APOLLO, provok'd at his Boldneſs, reply'd with an angry Voice, that TACITUS's Saying was true, but miſapply'd by him and many others: for when immenſe Benefits are repaid with boundleſs Ingratitude, 'tis for the moſt part to be imputed to the impertinence of the Benefactor in exacting a return, rather than to the diſcourteſy of the Perſon oblig'd. He told him moreover, that he did not like ſuch extraordinary affection in a Guardian to his Ward, when ſhe's come to years of diſcretion. And I doubt, ſays he, you are one of thoſe hopeful Sparks, of whom I have known many, who, in return for having help'd their Friend to a rich Wife, expect to ly with the Bride. But methinks, having liv'd ſo long at the Court of Rome, you might have learn'd before now, that Women, like Principalitys, cannot be given to a Friend, with a reſerve of the Profits to ones ſelf, without the danger of Daggers drawing and Bloodſhed. Then turning to ATANAGI, Friend, ſays he, enjoy your Wife in peace, and if ever hereafter this Fellow taxes you with Ingratitude, tell him I have declar'd him an Impertinent.

ADVICE XXXIV.

TERENCE the Comick Poet being taken into Cuſtody by an Order from the City Pretor, on pretence of his keeping a Miſs, is diſcharg'd by APOLLO, *with great deriſion to the Pretor.*

TERENCE, with his Maid BACCHIS, and his Man DAVUS, lives in a little neat Houſe in Parnaſſus, in the Quarter of the Comick Poets. And tho BACCHIS in the flower of her Age was a very handſom Laſs, and a great Friend to TERENCE and the Brothers of the Comick Quill; yet being now grown old and ſomewhat deform'd, ſhe lives modeſtly enough with her Maſter, without giving any offence to the Neighbourhood. However, ten days ago, JASON DAL MAINO, the City Pretor, ſent to TERENCE, commanding him, under a certain Penalty, to turn BACCHIS out of doors, and clear himſelf from the ſcandal of keeping a Whore. TERENCE neither obey'd the Order, nor wou'd pay the Fine; ſo that the Pretor iſſu'd out his Warrant to take him up, which was done yeſterday, and poor TERENCE thrown into Priſon. APOLLO was ſo angry at it, as to ſay publickly 'twas mere ſpite; and that his Miniſters, out of malice rather than ignorance, had got the trick of being clear-ſighted

* Lib. 4. Ann.

in the appearance, but blind in the ſubſtance of things. He commanded that the Poet ſhou'd be immediately diſcharg'd, and the Pretor clap'd in his place; and not only publickly diſgrac'd him, by taking from him his Office, but to his infinite affliction beſtow'd it upon his greateſt Enemy PHILIPPUS DECIUS, who being yeſterday to wait upon his Majeſty in order to receive the Mace, APOLLO bid him learn from JASON's Puniſhment, that good Magiſtrates, who have more regard to approve themſelves to Heaven by their real Integrity, than to the impoſing upon Mankind by the colour of it, take care to drive the ALEXIS's firſt, and then the BACCHIS's from the dwellings of laſcivious Poets.

ADVICE XXXV.

APOLLO *gives publick Audience, and with admirable Wiſdom determines many Affairs of his Virtuoſi.*

PRINCES, who love the ſatisfaction of their People, are pleas'd frequently to hear their Grievances and redreſs 'em. APOLLO therefore, beſides his other Audiences, ſets apart one day in the week, to give a hearing in the great Hall of his Palace to Perſons of all conditions, in preſence of the Senators, Judges and Counſellors belonging to this State. At that time the Doors are thrown open; and becauſe ſeveral Reſolutions are taken there, which the curious who live far off may be glad to hear, the Writer of theſe Advices, who, that he might be able to oblige his Correſpondents, was preſent at the laſt Audience, will preſent you with a faithful Narrative of all that paſs'd.

THE firſt that preſented themſelves before APOLLO were two honorable Embaſſadors, who told his Majeſty, they were ſent from Mankind, who were quite weary'd out with the vile neceſſity of daily eating to ſupport Nature. They infinitely lamented their hard Fate, that the Soul of Man, indow'd with ſo many Excellencys, capable of knowing all things, and fir'd with a generous and inſatiable Curioſity from its very infancy, ſhou'd afterwards be wholly taken up with the inglorious Occupations of providing for the Body like brute Beaſts: they therefore humbly ask'd his Majeſty's Advice, whether Mankind wou'd not do well to petition Heaven, to grant 'em the Privilege of living a long time without Food, like Dormice, Bears, and ſome other Animals; that ſo the Operations of the Intellect, not being diſturb'd by the Cruditys of Indigeſtion, might better purſue the Study of thoſe Sciences, which were the proper Imployments of men.

ALL who heard this Requeſt thought it ſo honorable and full of virtuous Zeal, that they lifted up their Eyes in aſtoniſhment: yet APOLLO, in great deriſion, told the Embaſſadors that 'twas a very impertinent one, and ſuch an impracticable Chimera, as uſually ſprings from the Brains of thoſe vain Projectors, who have got the itch of reforming and new-modelling the Univerſe. Then he ask'd em whether they thought the Earth ow'd any Duty to her Maker: they anſwer'd 'twas her duty to produce Herbs, Fruit, and Plants. What's the reaſon then, ſays APOLLO, that for ſix thouſand years and more, in which ſhe has ſo exactly obey'd the Will of her Creator, there are no Woods ſeen but on Mountains and in deſart Places? The Embaſſadors reply'd, becauſe Men, for the ſupport of their Lives, by Husbandry,

dry, had cut 'em down and grub'd 'em up. APOLLO ask'd 'em again, to what a condition the Earth wou'd have grown, if Husbandmen had not clear'd it of thoſe Incumbrances? Undoubtedly, they ſaid, 'twould have been one vaſt impenetrable Wilderneſs. Then APOLLO further demanded, whether they believ'd men wou'd more willingly have taken the pains to cut down Woods, only to make a better communication betwixt one Nation and another, or for the enjoyment of thoſe Fruits it produces by the Labor of Man? They anſwer'd, that the great abundance of the Harveſt render'd the noble Art of Agriculture rather a Diverſion than a laborious Task.

BY this time the Embaſſadors had anſwer'd themſelves, and were fully convinc'd, that if Men neither eat nor drink, the Earth wou'd be ſo overrun with Foreſts, that 'twould be rather a Retreat for ſavage Beaſts than a Habitation for rational Creatures; and therefore full of ſhame and confuſion they left the Court.

MENENIUS AGRIPPA next advanc'd to APOLLO, and told him, that having by a Fable, as Hiſtorians teſtify, ſo luckily reconcil'd matters between the Roman Senate and the Plebeians at their Seceſſion to the Aventine Hill, he hop'd now he ſhou'd deſerve a more honorable place in Parnaſſus for another admirable Fable he had invented, by which he was confident he cou'd appeaſe the mad diſcord between the Inhabitants of the Low-Countrys and the Spaniards. APOLLO ſlighted the Propoſal, and told honeſt MENENIUS, that time had quite chang'd the Humors of men, and that they had drank ſo deep of the Poiſon of inveterate Hatred, that not only facetious Fables wou'd be loſt upon 'em, but even the ſad Tragedys which the Spaniards for above fifty years had been acting on that Stage, had not been able to appeaſe thoſe Tumults. For the People continu'd obſtinate in the Reſolution they firſt took up with their Arms, that they wou'd glorioufly purchaſe their Liberty by their Blood, or ſacrifice their Lives in the Quarrel.

MENENIUS withdrew ſomewhat diſſatisfy'd, when immediately appear'd in the Audience a very frightful Spectacle. PAOLO VITELLI, that famous General of the Republick of Florence, came into Court with his Head under his Arm, and bitterly complain'd of that Commonwealth, who, tho ſhe cou'd not extort from him or his Friends, who were rack'd on his account, any Confeſſion prejudicial to his Honor, on groundleſs Suſpicions only, and without hearing him, ſhe had baſely caus'd him to be beheaded the very morning after he was taken into cuſtody; and that his Execution was thus hurry'd on, not becauſe the importance of the Fact wou'd admit of no delay, but to hinder the Interceſſion of ſome great Princes, who wou'd have mov'd in his behalf.

APOLLO expreſs'd the utmoſt abhorrence of this Judgment; and becauſe he lov'd and admir'd the Worth of this Soldier, he ask'd the Judge's Opinion upon the Caſe. The Proceſs againſt VITELLI was related to 'em at large; which when they had heard, they pronounc'd him innocent, and APOLLO by a publick Decree reſtor'd him to his former Reputation. PAOLO return'd thanks to his Majeſty, and with great humility beſought him to deter other Republicks from the like raſh Judgments, by fixing ſome rigorous Mark of his Diſpleaſure on the Florentines. But APOLLO adviſ'd him to be content, becauſe his Son ALEXANDER, taking the opportunity that offer'd after Duke ALEXANDER's Death, had ſufficiently reveng'd him, in having infinitely exceeded the Crimes of which his Father was accus'd.

NO ſooner had APOLLO given ſatisfaction to VITELLI, but CARMAGNUOLA, a renowned Captain of the Republick of Venice, with his Head cut off in like manner, offer'd his Complaint againſt the Venetian Senate, for having caus'd him to be executed againſt all Humanity and Juſtice, upon very frivolous Suſpicions; and at the ſame time he deliver'd a Copy of his Trial into the hands of APOLLO. His Majeſty wou'd not ſo much as look upon't, but commanded him to reſt ſatisfy'd, for he wou'd not allow of any Appeal from Sentences given by an Ariſtocratical Senate, ſuch as that of Venice, which, he verily believ'd, adminiſter'd impartial Juſtice to all Mankind.

WHEN CARMAGNUOLA was gone, there comes into the Hall, to the great ſurprize of the Spectators, an African, leading in a little Chain a majeſtick Lion, ſo tame and gentle, that he fawn'd on his Maſter like a Spaniel. This African, addreſſing himſelf to APOLLO, made him a Preſent of the Beaſt, in the name of HANNIBAL the Carthaginian. His Majeſty was pleas'd with it, and ask'd the African, by what means he had brought a Creature of ſo fierce a nature, to be thus tame and gentle? He anſwer'd, by conſtant feeding him with his own hand, and breeding him up from a little Whelp. Upon this Reply APOLLO turns to the Princes, who honor'd that ſolemn Audience in great numbers: Behold, ſays he, and learn from this admirable example the Power of Civility and good Uſage, which can ſoften even the moſt ſavage Beaſts; treat your Subjects in like manner, and do not make their Lives a burden to 'em, by impoſing heavy Taxes upon the neceſſarys of human Support: ſo ſhall you gain the Hearts not only of your own People, but of Foreigners too, and be honor'd by the moſt barbarous Nations of the Univerſe.

AS ſoon as he had deliver'd theſe words, in came two Foot-Soldiers, and having preſented their Credentials, complain'd to his Majeſty in the name of themſelves and their poor Fraternity, that tho they forſook their Country, their Wives and Familys, and all that was dear to 'em, to ſerve their Princes in foreign Lands, they were us'd like Dogs, and often ſhot to death or hang'd for a trifle, thro the inhumanity of the martial Laws, and the Cruelty of their Officers; that the modern Captains were grown to ſuch a monſtrous pitch of Barbarity, as to puniſh the ſlighteſt omiſſion with Death, and wholly to lay aſide thoſe antient mild Puniſhments of ſleeping out of their Tents, or having their allowance in coarſe Bread and Water. In ſhort, that he was reputed the beſt Judg in the Camp, who exercis'd the moſt immoderate Cruelty; and that Equity, Warineſs and Circumſpection, Virtues which ought to ſhine in the Judges of Mankind, were look'd on now as meanneſs of Soul and Stupidity. Therefore the diſtreſs'd Society of Gentlemen-Soldiers, groaning under the affliction of ſo mighty Ills, moſt humbly beſought his Majeſty to iſſue out his Command, that the rigor of ſuch inhuman martial Laws ſhould be abated.

THERE was not a Soul preſent, tho ever ſo hard-hearted, but was deeply affected at this moving Remonſtrance. APOLLO alone betray'd not the leaſt mark of Compaſſion, but with a ſtern look ask'd the Petitioners, Who forc'd you to that courſe of Life, who compel'd you to leave your Homes, and change the mild Laws under which you were born, for the rigorous ones that are practis'd in a Camp? He that is a Wretch by his own choice, deſerves not to be pity'd.

WHO ſhou'd enter next, but (to the infinite ſatisfaction of the Virtuoſi) all the famous Printers of the World in a Body. There was SEBASTIAN GRIFO, and GULIELMO ROVILLO, of Lyons; CHRISTOPHER PLANTIN of Antwerp; the GIUNTI of Florence; GIOLITO,

LITO, VALGRISI, and ſeveral others of Venice. The learned ALDUS MANUTIUS, not diſdaining to make one among the reſt, repreſented to APOLLO, in the name of the whole Brotherhood, that of all modern Arts invented by the wit of Man, he humbly conceiv'd Printing, both for its uſefulneſs and curioſity, deſerv'd the higheſt praiſe; for had it been known in former Ages, the modern Literati might have ſpar'd their Tears and Lamentations for the burning of ſo many famous Librarys of Antiquity: That the Preſs had now not only ſecur'd to Eternity the paſt and preſent Labors of the Virtuoſi, but had greatly facilitated the way to Learning: And finally, ſince his Majeſty's Dominions had not yet receiv'd the advantage of ſo excellent an Art, the Society humbly offer'd with his Royal approbation to introduce it into Parnaſſus at their own expence.

APOLLO abſolutely rejected this Propoſal, and ſaid, that the Invention of Printing deſerv'd not ſuch extravagant Encomiums, ſince it had infinitely eclips'd the Glory of the Liberal Arts; that it had render'd Librarys more numerous than good, and made 'em undervalu'd by men of ſenſe; that in the days when Books were laborioufly copy'd with the Pen, if they were of no value, they and their Shame were bury'd together in the ſenſleſs Author's Desk; whereas, to the ſcandal of Learning, the World is now plagu'd with eternal Volumes of Ignorance and Folly. Beſides, the Copys of HOMER, VIRGIL, CICERO, and ſuch immortal Productions of Wit, which ought rather to be kept with a ſort of Religion, and not expos'd to the People but on Feſtival days, were now ſo multiply'd by printing, that they ly and rot in every paltry Bookſeller's Shop; therefore the Society might go hang themſelves if they pleas'd, for he wou'd never admit ſuch a peſtilent Craft into Parnaſſus.

IMMEDIATELY after this, SENECA the Moraliſt came before his Majeſty. He had procur'd a Summons for his mortal Enemy PUBLIUS SUILIUS to appear at this Audience; where he complain'd in a dreadful fury, of ſome inſupportable ſlanderous Words which SUILIUS had utter'd againſt him, and demanded Satisfaction againſt that foul-mouth'd abuſive Fellow. APOLLO commanded SUILIUS to repeat the words at which SENECA was ſo much affronted. SUILIUS freely confeſs'd, that a juſt Indignation, and the love of Truth, not any private Pique had provok'd him to reprove the Philoſopher with this Query: * *Qua ſapientia, quibus Philoſophorum præceptis, intra quadriennium Regis amicitiæ, ter millies ſeſtertium paraviſſet? Romæ teſtamenta, & orbos velut indagine ejus capi, Italiam & Provincias immenſo fœnore hauriri.*

SENECA, who perceiv'd that APOLLO was very much ſcandaliz'd at his having in ſo ſhort a time accumulated no leſs than ſeven Millions and a half, told his Majeſty, that his great Riches were not to be imputed to his own Avarice, but to NERO's liberality. APOLLO not ſatisfy'd with this Excuſe, told him, That ſuch a flood of Wealth ill became a Philoſopher, and cou'd never have ſwell'd to ſuch a height in a moment, had it not been fed by the foul Waters of induſtrious Knavery. To which SENECA anſwer'd, That to form a true Judgment of him, the World ought not to have regard to SUILIUS, who got his bread by the infamous practice of lying, but to his own Writings which had obtain'd ſuch univerſal admiration. SUILIUS hearing himſelf thus affronted, anſwer'd very boldly: That there was no knowing of men by their Writings, but by the Life they lead; for Actions, not Words, are the Touchſtone to diſ-

* Tacit. lib. 13. Ann.

cover mens Tempers. SENECA would have reply'd, but APOLLO tir'd with this hateful Diſpute, commanded him to be ſilent: for to have amaſs'd ſo vaſt an Eſtate ſo ſuddenly, tended but little to any man's Reputation; and the Sweets of ſuch an Acquiſition muſt of neceſſity have been accompany'd with the bitter Complaints of the Publick. Then ſighing from the bottom of his heart, Wou'd to Heaven, SENECA, ſaid he, thou hadſt never been born, or hadſt not left behind thee ſuch a pernicious Example, which has been ſo often imitated!

SENECA withdrew, not very well pleas'd with this Judgment againſt him; and immediately two illuſtrious Ladys of Quality made their Reverence to APOLLO: They were the Roman LUCRETIA, and CATHERINE SFORZA. The firſt addreſs'd her ſelf thus: That by the Teſtimony of all Hiſtorians who had treated of the Affairs of Rome, the Rape committed on her by TARQUIN, was the chief Spring of that great Revolution, which turn'd the Roman Monarchy into the greateſt Republick in the World. Upon this Conſideration ſhe thought his Majeſty had not allotted her ſo honorable a Station in Parnaſſus as ſhe deſerv'd, and as all the Virtuoſi own'd to be her due; and ſhe cou'd not but reſent it to ſee the Grecian HELEN plac'd above her, tho the Revolutions ſhe had occaſion'd were nothing ſo conſiderable: ſhe therefore pray'd his Majeſty to do her Juſtice.

APOLLO anſwer'd, That ſuch only as had a ſuperficial Knowledg in the Affairs of the World, aſcribe the Roman Liberty, and the expulſion of the TARQUINS, to the Rape ſhe had ſuffer'd; but thoſe who penetrated deeper were ſatisfy'd, that the TARQUINS then loſt the Sovereignty, when they firſt render'd themſelves odious to the People, on whoſe good will their Greatneſs was founded: for the Romans, ev'n at that time, by reaſon of the many Privileges they enjoy'd, might be ſaid to live in half Liberty, and 'twas a difficult task to convert ſuch a limited Monarchy into an abſolute one, without incurring the hatred of the Senate and Nobility, who are naturally deſirous of Liberty, and jealous of their Countrys Rights: therefore the TARQUINS ought to have endeavour'd above all things to preſerve that Affection of the Romans which was their only Security, and which well improv'd might have made 'em abſolute. But when once they had fooliſhly loſt it, the Nobles were prepar'd to join with the Plebeians upon the ſlighteſt occaſion, and to take up Arms againſt 'em, as they did upon the Accident of her Rape. APOLLO farther told LUCRETIA, that if he ſhou'd advance her to the place ſhe deſir'd, ſhe wou'd only ſerve to teach this trivial Moral, that Princes ought to avoid polluting by their Luſt the chief Familys of their States: but in the ſtation he had aſſign'd her, the ſtory clearly held forth a more important Precept, viz That when a Prince wants the skill to keep the Nobility and Commonalty in a ſeparate Intereſt, and ſecure one Party to himſelf, but inſtead of that makes both his Enemys, 'tis as eaſy to drive him from his Dominions, as to remove the largeſt Oak when the Trunk is divided from the Roots.

LUCRETIA being diſmiſt, CATHERINE SFORZA Princeſs of Imola and Forli, told his Majeſty that her Husband was treacherouſly murder'd by ſome of his own Subjects, and ſhe with her Children remain'd in the hands of the Conſpirators; but her chief Citadel holding out for her, that ſhe might prevent the ruin of the whole State, and free her ſelf from the Power of theſe Traytors, ſhe had promis'd to deliver the place to 'em, provided they wou'd permit her to go into it, and diſpoſe the Gariſon to ſurrender; and for performance of her word ſhe left her Children as Hoſtages. But

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as ſoon as ſhe got into the Citadel, ſhe threaten'd 'em from the Walls, that ſhe wou'd take vengeance on their Villany as they had deſerv'd. The Conſpirators ſeeing themſelves thus deluded, proteſted that if ſhe did not immediately perform her Agreement, they wou'd cut her Children in pieces before her eyes. But ſhe not in the leaſt terrify'd, with a ſuperior Bravery plucking up her Coats, bid 'em do their worſt with her Children, for ſhe had the Mould ſtill left to caſt more. She deſir'd therefore, that ſince her heroick Conſtancy had been celebrated by all Hiſtorians, his Majeſty wou'd pleaſe to aſſign her ſuch a place in Parnaſſus as he thought ſhe deſerv'd.

THE Judges were divided in their Opinions upon this Requeſt; for ſome look'd on the Action which this Lady had been boaſting of, to be ſcandalouſly impudent; but APOLLO was of a different Opinion: 'Twas the duty indeed of private Ladys to contain themſelves ſtrictly within the bounds of Modeſty; but Princeſſes, he ſaid, who are of noble Blood, are oblig'd upon important occaſions to put on a ſublime manlineſs and courage.

CINO of Piſtoia was of APOLLO's mind, and had a flight upon the occaſion which ought to be related; he ſaid, That the place well deſerv'd to be ſeen by all men, from whence came out that illuſtrious Champion JOHN DE MEDICIS, Father to the great COSMO, who has immortaliz'd his Name by having been the happy Founder of the Dukedom of Tuſcany, from which Italy now receives ſuch ornament and ſplendor.

CATHERINE SFORZA having obtain'd her Requeſt, a Court-Notary gave his Majeſty to underſtand, that JOHN PICO Count of Mirandola, the Phenix of all the Sciences, and ſole Ornament of all Virtue, being dead ſome days before, had left a Legacy of ſixty thouſand Crowns to be beſtow'd in pious uſes at his Majeſty's direction. APOLLO gave order immediately for laying out the Mony upon an Hoſpital for the incurable, where ſuch Perſons ſhould be charitably taken care of, as labour'd under the Diſeaſe of Ambition; from which Malady, the Wretches who are ſeiz'd with it can never get free.

THEN LICINIUS MÆCENAS, the delight of this State, whoſe Houſe is the Retreat of the Ingenious, and the Aſylum of the Learned, repreſented to his Majeſty, that by his having diſtributed his whole Patrimony among the Virtuoſi, he had acquir'd the noble Prerogative, that all the generous Patrons of Learning ſhou'd from him be call'd MÆCENAS's: yet it vex'd him to think that his Name ſhou'd be abus'd by a poor ſtarving Tribe of pretenders to Learning, who for the moſt inconſiderable Reward preſently flatter their Patron with the Title of MÆCENAS. APOLLO ſeem'd much concern'd at this Complaint; and that ſo glorious a Denomination might for ever keep up its Reputation, he decreed, that upon pain of Infamy no Perſon for the future ſhou'd preſume to give it to any Prince whatever, who had not ſettl'd on him a good Penſion for Life.

TAMERLAN the Great next appear'd before APOLLO, in ſuch Pomp and Majeſty as charm'd the whole Audience. The odneſs of his Face, and his ſtrange Habit, entertain'd the Literati at once with curioſity and wondrous pleaſure. This Perſon, who was indeed extraordinary, and who aſſum'd the glorious Title of Emperor of the Eaſt, having, according to the cuſtom of his Country, ſaluted APOLLO by a ſmall inclination of the Head, expreſs'd his diſcontent, that tho to obtain an honorable Place in Parnaſſus he had rais'd himſelf by his Virtue from the poor condition of a Shepherd to ſuch Greatneſs, as to be the eſtabliſher of a vaſt Monarchy, and the ſole Prince of the Univerſe, who had defeated in open Field the numerous Forces of the Ottomans, and taken priſoner the Prince of ſo formidable

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an Empire, yet he found himſelf poſted only in the Claſs of famous Generals; whereas he ought to have been rank'd among the Founders of great Kingdoms, as were ROMULUS, CÆSAR, PHARAMOND, OTTOMAN, and many others.

APOLLO told him, that there was a vaſt difference between the overrunning of Kingdoms with numerous Armys, and the erecting of an Empire, and he thought he had but little reaſon to claim equality with the Founders of Monarchys: for none were admitted into that Rank but thoſe, who to their Valor in conquering had join'd Prudence in maintaining their Conqueſts; for the firſt is the work of many Hands, but the laſt of one wiſe Head. And that in Parnaſſus the glorious Title of Founder was granted only to thoſe who had eſtabliſh'd ſuch good Orders in the States they had conquer'd, as to have happily tranſmitted 'em to late Poſterity. Now he had fallen ſo ſhort of this, that even his own Children could not enjoy what he had acquir'd with ſo great effuſion of Blood.

APOLLO told him further, that according to the great TACITUS, no wiſe Prince or General ought * *nova moliri niſi prioribus firmatis*, to attempt new things before the former were ſettled: but he, by graſping at more than he cou'd hold, had imitated thoſe Gluttons, who, eating more than they are able to digeſt, are ſhamefully forc'd to diſgorge what they had ſwallow'd. And that he might not think himſelf hardly dealt with, his Majeſty let him know, that ALEXANDER the Great at his firſt entrance into Parnaſſus had ſtickled very hard for the ſame Honor, yet was refus'd it, by reaſon of his indiſcreet method of making War in Aſia, which he rather over-ran like a Captain of Robbers, than regularly conquer'd like a great Prince at the Head of an Army.

TAMERLAN in great affliction left the Audience, when ALEXANDER VELUTELLI advanc'd, and preſented his Majeſty with his Commentary on PETRARCH. APOLLO, before he took the Book, ask'd VELUTELLI, what Method and Stile he had obſerv'd in commenting upon the Verſes of that excellent Poet? VELUTELLI anſwer'd, that he had firſt made it his buſineſs to ſhew what Subjects were proper for Sonnets; and next he gave the true ſignification of the words, and explain'd the Poet's meaning. APOLLO told him, then he might keep his Commentarys for Children and Fools; for the Commentators that pleas'd him were thoſe who diſcover'd the Artfulneſs of the Poet in the Texture of his Poem, in what conſiſted the Excellency of the Verſe, and which were the Colourings, the Imagery, the Figures, and other Beautys; and that the Italian Poems were plain enough of themſelves, and had no need of thoſe dull Expoſitors, whoſe ignoble buſineſs was only to interpret words.

WITH this ſmall ſatisfaction VELUTELLI withdrew, and in his room came up a certain Perſon and told his Majeſty, That having been Lord of the famous Province of Pamphylia, he had willingly reſign'd his Government out of the virtuous Inclination he had to a retir'd Life; therefore he deſir'd a Place in Parnaſſus among thoſe Virtuoſi, who have approv'd themſelves Maſters of that noble Virtue Moderation. To which APOLLO reply'd, that Princes indeed ſometimes abdicate their Kingdoms out of love to the happineſs of a virtuous private Life; ſometimes in favor of their Children, who are arriv'd to an Age capable of governing; ſometimes to avoid the Tumults of the People, who hate 'em; or in terror of ſome powerful foreign Invaſion; and not ſeldom out of Weakneſs and Ignorance which

* Lib. 12. Ann.

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render 'em incapable of governing: therefore he would appoint Perſons to examine maturely this weighty Affair, and if they found that his renouncing a Kingdom, an Action ſo contrary to human Inclination, proceeded purely from a Mind diſpos'd to Virtue, he wou'd freely aſſign him a ſublime Station in Parnaſſus, among thoſe Demi-Gods who have done the ſame, and the rather, becauſe the execrable Ambition of Sway was now ſo exorbitantly increas'd among Mankind, that for the purchaſe of a Scepter they not only perpetrated without ſhame the greateſt Villanys, but had the Applauſe of the World too if they ſucceeded. Again, if it ſhould appear that he had quitted the Government for the ſake of his Children, or to have the pleaſure of ſeeing it in his Life-time devolv'd on his own Blood, then he wou'd grant him an honourable place among thoſe prudent Princes, who by a like Practice have avoided ill Accidents from thoſe who are impatient for the Succeſſion. But if it ſhould be found, that he had only eas'd his Shoulders of a Weight at a time when great Souls ſhou'd the more have exerted their ſtrength to ſupport it; or that he had reſign'd out of mere weakneſs, ſtupidity, and incapacity for the Adminiſtration, then he might e'en go back as he came; for Parnaſſus was no place for him, ſince it was not at all like thoſe wretched Times of NERO, * *quibus inertia pro ſapientia fuit*, in which Slothfulneſs paſs'd for Wiſdom.

IMMEDIATELY after him the Duke of Rhodes, a man of ill Reputation in this State upon the account of his brutal Vices, preſented himſelf to APOLLO, complaining grievouſly of the Licentiouſneſs of his Subjects. He ſaid Drunkenneſs and all manner of Debauchery reign'd among 'em above meaſure, together with ſuch implacable Hatred and Barbarity, that they made the Streets run with one another's Blood; that they were profuſe in Gaming, (that Seminary of Vice and Quarrels) and ſquander'd away the Mony with which they ought to ſupport their Familys; that Puniſhments, which in other places were wont to deter Men from Crimes, prov'd of no force in his State: therefore he beſought his Majeſty to preſcribe him ſome effectual Remedy againſt ſo dangerous a Diſeaſe. APOLLO anſwer'd the Duke, That ſince it could not be otherwiſe but that Subjects will copy after their Sovereigns, the only Expedient he cou'd furniſh him, was to amend his own leud Life, and when he himſelf had abandon'd Idleneſs, Luſt, Gaming, and that habit of Blood and Cruelty to which he was ſo much addicted, he might hope to obtain his Deſires: for the true method of Cure is to begin at the Head of the Infection; and as long as the World laſts, that Prince who is a Devil himſelf will have Devils for his Subjects.

NEXT came a young Stoick of a very modeſt Countenance, and complain'd grievouſly to APOLLO, that being a Probationer of that Sect, among whom he intended to have ſpent his days, he had been expel'd without the leaſt cauſe. APOLLO ask'd EPICTETUS, who ſtood by, the meaning of this Severity. He reply'd, That the reaſon was, becauſe in ſix whole Months, which was the time this Youth had ſpent among 'em, they had never been able to diſcover in him the leaſt Imperfection, tho ſeveral Philoſophers had made it their buſineſs ſtrictly to obſerve him. APOLLO ſhew'd a great abhorrence of this young Man, who ſeem'd to all the Audience a Perſon of wonderful Temperance and Sobriety, and freely told 'em, That he muſt of neceſſity have Diabolical Vices in Ambuſcade, who wanted the Virtue or Diſcretion of betraying ſome human Frailtys.

* Tacit. in Vit. Agric.

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THE young Stoick being thus diſmiſs'd, GIACOMO BUONFADIO came into the Hall in a great Rage, and acquainted his Majeſty, that the Genoeſes having ſent for him to write their Hiſtory, had cruelly perſecuted him, and wrongfully accus'd him of Crimes, on pretence of which they took from him both Reputation and Life; and the true reaſon was becauſe they found him boldly reſolv'd to uſe that liberty which becomes a good Hiſtorian, and, without reſpect of Perſons, to be impartial in his Narration.

APOLLO, contrary to the opinion of all preſent, was ſo far from expreſſing any Compaſſion for this Virtuoſo's misfortune, that in a way of Reſentment he told him, that allowing the Charge againſt him to be frivolous and falſe, yet he deſerv'd ſuch uſage for his Indiſcretion. For, to profeſs a Reſolution of writing Truths which are prejudicial to the Honor of great Men, while they or their Children are living, is rather Imprudence and Temerity, than the Virtue of a Mind uncorrupt and impartial: That none but a Fool cou'd hope to preſerve his Life from the Anger of a great Man, whoſe Reputation he had but ſlightly wounded. Therefore Men of Senſe when they write Hiſtory take care to time things better, and take example by Gardiners, who forbear gathering their Fruit before 'tis ripe and fit for the Market. That TACITUS, the Prince of all prudent Hiſtorians, when he came to touch upon thoſe great Senators, * *qui Tiberio regnante pœnam vel infamiam ſubiere*, who ſuffer'd any Puniſhment or Diſgrace in the Reign of TIBERIUS, if any of their Poſterity were living, very wiſely took off his Pen from the Paper, chuſing rather to infringe the Laws of Hiſtory, than reflect upon thoſe Familys who were known to value nothing ſo much as their Honor; for that excellent Man believ'd it too dangerous for an Hiſtorian, † *nimis ex propinquo diverſa arguere*, to cenſure Actions of too modern a date.

WHEN BUONFADIO, vex'd at ſo publick a Reprimand, had left the place, ZENO, that great Founder of the Stoical Sect, came up, and ſaluting APOLLO with inexpreſſible Gravity, told him, That having undertaken a very remote Embaſſy, about Affairs of great importance to the Prince of Gnidus, before he ſet out he was come to pay his Viſit of Leave, and kiſs his Majeſty's Hands. APOLLO, ſpying that Prince himſelf in the Audience, call'd to him, and ask'd him with a ſtern countenance, Whether he cou'd find no other in Parnaſſus for this Imployment than a Stoick, and whether Avarice or a worſe deſign mov'd him to this Choice? After this he ſeverely blam'd that Sect, who having openly renounc'd all Ambition and worldly Pomp, wind themſelves nevertheleſs into Employments of State, in which the greateſt Impietys being often committed, the unskilful ſhou'd not only be kept from having any hand in 'em, but even from the very knowledg of 'em too. His Majeſty then turn'd towards ZENO, and with like Indignation told him, that having devoted himſelf to one Profeſſion, he had acted very ſcandalouſly in undertaking another. That the Founder of ſo illuſtrious a Society ought to ſhew the utmoſt abhorrence for the luxurious Courts of Princes, and by abſolutely refuſing to intermeddle in their Affairs, convince Mankind that TACITUS ſpoke not Truth, when he call'd the Stoicks an arrogant Sect, *& quæ turbidos, & negotiorum appetentes faciat*, and that makes Men turbulent, and ambitious of Employments.

WITH this Diſgrace ZENO was diſmiſs'd, when ſeveral Princes preſented themſelves in a Body before APOLLO, and told him, that they were

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* Lib. 4. Ann. † Ibid.

extremely

extremely deſirous to learn the Sciences, and had a profound Veneration for the Liberal Arts; but that the Mountain of Learning was ſo ſteep, craggy and difficult of Aſcent, that many kill'd themſelves before they could reach the top, or got nothing for their Pains but crack'd Brains, bad Eyes, Ptiſicks, Conſumptions, and eternal Fits of the Spleen: therefore they humbly beſought his Majeſty, to give orders that the Paſſes of this Mountain might be made more practicable, that Princes who were not accuſtom'd to ſuch fatigues, might be encourag'd to attempt the Aſcent.

APOLLO anſwer'd, that the only way to facilitate this Journy was to be fervently in love with Learning, and to take delight in Study, and in attentive reading the Labors of the Learned. But Princes, who wallow in Wealth, and indulge themſelves in all the exquiſite Delights they can wiſh for, are apt to fancy that the Sciences may be learn'd in the midſt of their Paſtimes and Pleaſures, and are very loth to be at any pains about 'em. That thoſe who ſincerely deſire to aſcend the Mountain, ought to ſhake off Sloth, and take courage by the Example of FRANCESCO MARIA DELLA ROVERE, who, to the glory of the Liberal Arts, and the Honor of all the Princes of Italy, was the moſt univerſally and deeply learned Perſon this Age has produc'd. In fine, that, like him, they ought to eſteem Learning not difficult Labor, but a delightful Recreation; and thus by carrying this thought with 'em, they wou'd gain the top of the Hill with as much eaſe, as if they loll'd and were drawn up in their Coaches and ſix.

THEIR Highneſſes ſeem'd to retire very well ſatisfy'd with this Anſwer, and in the next place enters LUCA GAURICO, and tells APOLLO, that having propheſy'd to JOHN BENTIVOGLIO, the Tyrant of Bologna, that he ſhou'd that year be driven from his Country and Dominions, which punctually came to paſs, that inhuman Prince made his Officers ſeize him upon it, and give him the Strapada five ſeveral times, by which his Bones were almoſt broken, and his Reputation quite maim'd; therefore he earneſtly beg'd his Majeſty to expreſs ſuch a reſentment of this ſignal Barbarity, as his great Wiſdom ſhould think fit.

APOLLO, far from ſhewing the leaſt ſign of Compaſſion, laugh'd heartily at GAURICO, and ask'd him, by what Art he had divin'd that this Calamity ſhou'd befal BENTIVOGLIO? GAURICO anſwer'd, by the excellent Science of judicial Aſtrology, to which he had much apply'd himſelf. APOLLO ask'd him again, how that Aſtrology which had diſcover'd to him the misfortunes of another, had not forewarn'd him of his own? Becauſe, ſays GAURICO, my Father neglected to inform me of the minute of my Nativity. APOLLO ſmil'd, and in contempt of GAURICO's ridiculous Studys told him, he was an egregious Fool, and deſerv'd what had befall'n him; for wiſe Men carefully avoid being the Meſſengers of ill News, even to People of the loweſt rank, much more to Princes, whoſe ears are ſo delicate, as to be wounded with every thing but pleaſant ſounds: therefore 'twas more politick at leaſt, to flatter 'em with predictions of a long and proſperous Reign, and all the Happineſs they can deſire. But when a fooliſh Sot of a Star-gazer has the impudence out of his lying Figures to prognoſticate death or any other great misfortune to Princes, who of all men are moſt jealous of their Lives and Proſperity, it looks as if the propheſying Raſcal wiſh'd 'em the Miſerys he foretold.

GAURICO march'd off in the dumps; and in his place appear'd the Count of St. PAUL, a French Nobleman, full of bitter Complaints againſt LEWIS XI. of France, who perfidiouſly took off his Head, after having

granted him a Pardon, and ratify'd it with ſolemn Oaths. APOLLO with great Civility told the Count, that he had not ſo much reaſon to blame the King as his own Imprudence; for when Subjects had been once ſo raſh as to take up Arms againſt their Prince, they were notorious Fools if ever they truſted him after. For ſince 'tis the utmoſt diſgrace to a State, to let a Man walk the Streets who has plotted his Sovereign's Death, 'tis no wonder if Princes think it leſs diſhonor to break their Faith, than endure ſuch an Eye-ſore. Therefore ſuch Pardons only were to be rely'd on which proclaim'd a Prince's Clemency, not ſuch as expos'd his Weakneſs or Puſillanimity.

IMMEDIATELY after came JOHN PAUL LANCELOTTO, a famous Civilian of Perugia, and preſented his Majeſty with a Commentary he had newly compos'd on his own admirable Book of Canonical Inſtitution. APOLLO receiv'd him very graciouſly, but told him withal, that he had been ill advis'd to write a Comment on ſo perfect a work; for men of his eminent Learning, who are Maſters of the Subject they treat upon, uſe an artful and vigorous brevity, and give their Reader in a ſhort view the Quinteſſence they have laboriouſly extracted from the moſt abſtruſe Sciences; which ſhews, that they write to men of Judgment, and leaving their Books without any Comment, they make it appear to the World, that what is obſcure and difficult to others, was plain and eaſy to them. Now 'tis the buſineſs of other Virtuoſi to add Notes to 'em afterward; in which they frequently adorn 'em with variety of meanings, and out of their all-penetrating Wit make 'em ſpeak a thouſand fine things which the Author never dreamt of: That this had luckily befal'n the great ARISTOTLE, who has receiv'd a wonderful Luſtre from the ingenious AVERROES, and HOMER himſelf, who (above all Authors) has been infinitely advantag'd by his learned Commentators.

THE laſt that appear'd was the Emperor CLAUDIUS NERO, who gave APOLLO to underſtand, that having at length diſcover'd the ſcandalous Incontinence of his Wife AGRIPPINA, who had ſtoop'd to the vile Imbraces of his Slave PALLAS, he was reſolv'd to make ſuch a publick example of her, as he had done of MESSALINA her virtuous Predeceſſor; but that this infamous Woman had given him the ſlip, and taken ſanctuary in the Houſe of one of the Muſes: therefore he intreated his Majeſty to order her to be turn'd out, that he might waſh off this Stain with her Blood.

APOLLO was never in a greater heat, no not in the fiery Houſe of LEO, than at the requeſt of this Emperor, whom with a menacing Voice and Geſture he commanded to be gone from his Preſence: for if a Man's firſt Wife prov'd a Whore 'twas her fault, but if he marry'd a ſecond 'twas his own; and he that ſhou'd run twice into the ſame pit of infamy, deſerv'd to be bury'd in it for his folly.

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ADVICE

ADVICE XXXVI.

Apollo diſcovers Harpocrates *to be a mere Ignoramus, and turns him out of Parnaſſus with diſgrace.*

THIS morning, on a ſudden, Apollo ſent for Harpocrates, that great Maſter of Silence, and told him, that having hitherto admir'd him for his profound Taciturnity, he had now a mind for variety to hear him diſplay his Parts in Diſcourſe; for Silence is only admirable in one, who can when he pleaſes triumph by his Eloquence, and charm with his wiſe Converſation. Harpocrates upon this ſhrug'd up his ſhoulders, and made dumb ſigns. Apollo bid him lay aſide that Affectation, and begin: but he only ſhook his head, and ſtood with his finger on his mouth like an Idiot. Whereupon his Majeſty, provok'd with this Mimickry, commanded him to ſpeak immediately on pain of his diſpleaſure. Harpocrates ſeeing no remedy, draws up cloſe to Apollo, and whiſpers him very ſoftly in his ear this ſage Remark; That ſince the World was grown ſo deprav'd, they ought to be eſteem'd moſt wiſe who had Eyes to ſee, a Judgment to obſerve, and the Wit to hold their tongues.

HIS Majeſty fell into a rage at this impertinent Anſwer, and turning to thoſe that ſtood near him, told 'em, he was at laſt convinc'd that this Mumpſimus Philoſopher was an empty inſignificant Coxcomb, and a lump of uſeleſs Gravity. Therefore he commanded him to pack up immediately and turn out from Parnaſſus, to increaſe the Herd of thoſe Buffleheads, with which the World is ſo plentifully ſtock'd, who, under a formal face of Wiſdom and affected Silence, conceal the groſſeſt ignorance and moſt brutal ſtupidity.

ADVICE XXXVII.

A Learned Roman petitions Apollo *for a Preſcription to make him forget ſome great Injurys he had receiv'd in the Court of a certain Prince: his Majeſty gives him a draught of the Waters of Lethe, but with ill Succeſs.*

YESTERDAY the learned Roman, who arriv'd here ſome days ago being admitted to Audience, told his Majeſty, that it made him very uneaſy when he reflected upon the many Injurys he had receiv'd from his Enemys at the Court of a certain Prince, where Fraud and Circumvention are practis'd in their higheſt perfection; and it vex'd him the more, becauſe he cou'd not be reveng'd on 'em without his own ruin. On the other hand, he own'd that he did not find he was endu'd with the Virtue of Forgiveneſs. Therefore to free himſelf from this helliſh Torment which plagu'd him perpetually, he thought proper to apply to his Majeſty's Benevolence, for ſome preſent remedy to clear his Mind of all uneaſy Paſſions.

APOLLO discover'd a more than ordinary Compassion for the misery of this Gentleman, and order'd a great glass of the Water of Lethe to be giv'n him presently, yet so qualify'd as to make him forget past Injurys, but not Benefits receiv'd. The Gentleman greedily drank off the potion; which, to the astonishment of all, was found not to have the due effect: for tho it obliterated the memory of those Injurys he had receiv'd from his Inferiors, the Wrongs his Superiors had done him were rather aggravated by it, and fix'd the deeper in his mind. This caus'd a murmuring among the Spectators, and presently they fell to railing at the Poets for having extol'd the Lethæan Waters more than they deserv'd, since their virtue prov'd not so great as had been pretended. But his Majesty assur'd 'em that they had, and ever would have the same virtue, tho they had not wrought the desir'd effect upon this Gentleman; for which the reason was, that Persons of noble Blood and generous Souls have a peculiar custom to write in Sand the Injurys they receive from the Vulgar, but to engrave indelibly on solid Marble the Affronts that are put upon 'em by the Great; it being natural to 'em to forget Offences out of Magnanimity, but not to pardon 'em out of Necessity.

ADVICE XXXVIII.

The Prince of Laconia is accus'd before APOLLO *for exorbitant Grants to his Favorite Secretary, but defends himself to admiration.*

THE present Prince of Laconia has advanc'd his chief Favorite from a poor Fortune to the highest Dignitys. He has not only admitted him into the Laconian Senate, a Preferment courted even by great Princes, but has enrich'd him too with vast Revenues, and made him be honor'd and respected equal to the greatest Subject in the State. Now a little while ago, some who pin'd with envy at the sudden Rise of this Minister, accus'd the Prince before APOLLO for idolizing his Favorite. The heinousness of the Crime so irritated his Majesty, that without first inquiring into the truth of the Charge, he sent for LEWIS PULCI, Provost Marshal of this State, and threaten'd to punish him severely, if within half an hour he brought not the Prince of Laconia before him bound in Chains, and with all other marks of Disgrace.

PULCI diligently executed his orders, and drag'd the Prince loaded with Irons into his Majesty's Presence; who no sooner had notice of his being seiz'd, than he order'd the MARTELLI's of Florence, who are the publick Ringers of Parnassus, to toll the biggest Bell to assemble the Judges.

WHEN they were sat and the Prisoner brought to the Bar, APOLLO read his Accusation, and all inflam'd with anger told him, that he'd allow him but half an hour for his Defence; before which, as if his Case had been desperate, he declar'd, that for such a baseness he shou'd be condemn'd to eternal Infamy. But the Prince, not at all concern'd, thus began his Vindication.

GREAT SIR, and Father of the Virtuosi! my Conscience is so fortify'd with Innocence, and I am so well assur'd that in every action of my Life I have acquitted my self with Honor, that I will be bold to affirm I have not in the least merited your Majesty's Displeasure: and hence it is, that neither your Anger, nor the dreadful Sentence of Infamy you hav

hastily

haſtily pronounc'd againſt me unheard, do ſtrike me with the leaſt Terror. I am only amaz'd to ſee, what I never believ'd, that the foulneſs of an Accuſation ſhou'd be alone ſufficient to endanger the Reputation of a Perſon of my Rank, ev'n in this juſteſt of all Tribunals. But I ſubmit to the will of Heaven, which has always been pleas'd, that the Gold of Innocence ſhou'd be refin'd by the Fire of Calumny and Perſecution.

THAT I have heap'd more Rewards on my Favorite than even my Enemys have inform'd your Majeſty, is what I freely avow; and I am only griev'd that I have not fully diſcharg'd my debt of Gratitude to ſo faithful a Friend. This I dare affirm, that if thoſe who are ſo forward to accuſe me and other Princes of ſuch Crimes, were not blinded by Malice, but wou'd impartially weigh the Merits of Court-Favorites, they wou'd frequently call that a juſt Liberality which they now ſtile inconſiderate Profuſeneſs, and that a virtuous and well grounded Affection which they now blacken with the infamous denomination of idolizing a Favorite. But alas! the Vulgar are incapable of penetrating * *Abditos Principis ſenſus, & ſi qnid occultius parat*, the hidden thoughts of Princes, and their ſecret deſigns. From whence it comes to paſs, that to the Diſhonor of great men, they interpret generous and grateful Actions to be the vicious effects of a diſtemper'd Mind.

THE Principality of the Laconians, as your Majeſty knows very well, is elective; and the neighbouring Princes have always had greater intereſt in it, than even thoſe that reign there, not only becauſe elective Monarchs endeavor to ſecure potent Friends to thoſe of their Blood, after their own death, but becauſe thoſe bordering Princes make their conſtant application among the Electors againſt the next Vacancy, and court their Friendſhip by the Arts that are uſually practis'd on ſuch Occaſions. Your Majeſty knows too that the King of Macedonia by his intrigues had got ſo great an intereſt in my Principality, and was grown ſo powerful above all the Grecian Princes, that he was not only become the abſolute Arbitrator of all Greece, but openly aſpir'd to univerſal Monarchy. Nor is it unknown to you, how under pretence of Friendſhip and Protection to the Princes of Laconia, he inſidiouſly contriv'd their ruin. And becauſe the power of the King of Epirus was the chief obſtacle to his Deſign, he procur'd by bribes and ſecret practices thoſe Inſurrections in that Kingdom, which brought the Affairs of the Epirots to ſo low an ebb. My prudent Predeceſſor therefore knowing that the Conqueſt of Epirus wou'd be the Prologue to that of Laconia, to ſtop the precipitate Ambition of ſo potent an Enemy, determin'd to ſend powerful Succors to the relief of his diſtreſs'd Neighbour, but unfortunately dy'd amidſt theſe prudent Reſolutions, and with ſtrong preſumptions too of having been poiſon'd by the procurement of the Macedonian, who cou'd brook no diſappointment in his Deſigns.

THIS was the miſerable poſture of Affairs when I was promoted to this Dignity, and to avoid the fate of my Predeceſſor in the firſt months of my Reign, I feign'd my ſelf very remiſs, negligent and unskilful in the Management, ſpending my whole time in domeſtick Affairs, reforming the Magiſtracy, and that Corruption of Manners which had overſpread my Dominions, profeſſing my ſelf outwardly a mortal Enemy to the King of Epirus, but fully convinc'd in my heart what game the Macedonian was playing, and that the King of Epirus's misfortune wou'd ſoon be mine. I reſolv'd therefore to aſſiſt him, but thought it abſolutely requiſite to do it with the ſtricteſt ſecrecy. Now 'tis well known to your Majeſty and the

* Tacit. lib. 6. Ann.

honorable

honorable Bench, that Secrecy is an Advantage harder to be obtain'd in an elective State than in any other whatever; for Mankind is ſo deprav'd, that in ſuch Governments the Miniſters are generally no better than Merchants, and their whole ſtudy is to make the moſt of their Imployments for the filling of their Purſes. In this perplexity of Affairs, not daring to truſt thoſe Secretarys whom I knew for certain to have been formerly Penſioners to Foreign Princes, Providence, to which I wholly acknowledg ſo great a Favour, directed me to pitch upon this honeſt Friend, whoſe great Worth I ſhould wrong by the mean appellation of Servant; I had experienc'd his Fidelity to me in my private condition for eight whole years, and now freely diſclos'd to him this important Secret, which I was even afraid to dream of: then was I convinc'd, that the beſt Qualification in a Secretary is not, as many think, Eloquence or Diſpatch, but faithfulneſs in keeping Counſel. I made uſe of this Miniſter with ſuch ſucceſs, as to outwit that wily Macedonian, which none cou'd do before me tho ever ſo expert: by this means I ſuccour'd my Friend, whom I publickly pretended to perſecute, nor cou'd any Man ever dive into my Counſels: In ſhort, I have been a lucky Proficient in the Art of deceiving the Maſters of Deceit, by beating 'em with their own Weapons. By ſuch virtuous Diſſimulation have I retriev'd the Affairs of EPIRUS almoſt deſperate; and rais'd that State to the ſublime degree of being ſole Arbitrator of Greece. On the contrary, the Macedonians, who proudly ſoar'd at univerſal Monarchy, and thought in leſs than a month to have ſwallow'd up half the Univerſe, are ſo fallen from their towring hopes of ruling their Neighbours, that they have enough to do to defend themſelves.

APOLLO having heard this Speech, deſcended from his Throne, and ran with inexpreſſible Joy to imbrace the Prince of Laconia, to whom in great tenderneſs he expreſs'd himſelf in theſe words. O happy Sovereign of that noble People, who are renown'd for their ſhort and comprehenſive Eloquence! Your Behaviour has been like a Man of Honor towards a Perſon of the moſt amazing Virtue: And I am ſatisfy'd, that few Senators are to be found in your State of equal merit to this your excellent Friend, on whom if you cou'd ſettle your whole Dominions, you wou'd yet dy in his debt: for in theſe treacherous times, when the Secrets of moſt Princes are ſold to the higheſt bidder, a faithful Secretary can never be ſufficiently rewarded.

ADVICE XXXIX.

The Prince of the Iſland of Mitylene being dead without Iſſue, the People debate, whether 'twill be beſt to chuſe a new Prince, or erect themſelves into a free State.

THE King of Mitylene dy'd not long ago without Iſſue, being the laſt of the Royal Line. Whereupon the Inhabitants of that famous Iſland debated in ſeveral Aſſemblys, whether 'twere beſt to continue the Monarchy, and proceed to the Election of a new King, or take up that noble Reſolution which has made ſo many People happy, of erecting themſelves into a free State. Great and dangerous Contentions aroſe upon this important Affair; and we are inform'd that in the laſt Aſſembly which was held to determine it, one of the chief Citizens argu'd to this effect.

Dear

Dear Fellow Citizens!

THE two principal Bleſſings which Heaven beſtows on the Inhabitants of this lower World are to be born Men, not Beaſts; and to be free, not ſlaves: for what greater happineſs can we poſſeſs in this mortal Life than to be obedient only to the juſt Laws of God and Man? What can equal the ineſtimable advantage of having our Lives, Eſtates and Reputations ſecur'd from the fantaſtick Will of one man, which is ſubject to ſo many extravagancys? There is no one here more fully convinc'd than my ſelf, that the Gift of Liberty is the loveliest and moſt valuable Pledg of Heaven's peculiar Favor: Whoever is not tranſported with its divine Charms, has neither eyes nor underſtanding; and he that endeavors not with all his might to procure it to himſelf and his Country, is a Traytor to both. But let us conſider, my Friends, that perfect Liberty, as 'tis the moſt precious of all Jewels, ſo 'tis the moſt ſcarce. 'Tis indeed Heaven's peculiar Manufacture, rather than the Work of men; like the Diamond or Carbuncle, form'd only by a mighty celeſtial Influence, and the Counterfeits of which are baſe and of little value. If 'twere poſſible to erect a free State as eaſily as you ſeem to imagine in thoſe Countrys that have been long ſubject to Monarchical Government, all Nations of the Earth wou'd labour for ſo great a Felicity, and not one Monarchy wou'd be left in the world. But ſince there are many Monarchys and few Republicks, we muſt needs confeſs, that to eſtabliſh Liberty in a Country, is a Task rather to be ſtil'd impoſſible than difficult; 'tis what we ought with fervent Prayers to implore as a divine Gift, rather than hope for it from human Prudence. If you urge the Example of the ſeveral Republicks now erected in Germany, to the great happineſs of that People: I anſwer, Precedents are no Argument, except where the ſame Circumſtances concur; and too great is the diſproportion between the Germans, who are born in a ſtate of half-liberty, from which 'tis eaſy to paſs into perfect freedom, and us, who having always been in abſolute ſubjection to our Princes, cannot paſs into the other extreme without the apparent hazard of ruin. I grant that Princes are ſometimes capricious, inſolent and brutal, and that to ſecure our ſelves from thoſe Ills is a mighty happineſs. But you muſt allow me on the other hand, that there is not in the world a more capricious, inſolent or brutal Government, than that of an ill-order'd and tumultuous Republick. All who have written or argued of Politicks confeſs, that a People like our ſelves, who have been born in ſervitude, and habituated to it from their Infancy even to their decrepit Age, are wholly incapable of living free; for Commonwealths are rather inſtituted and maintain'd by the natural diſpoſition of the Citizens to Liberty, than by the Laws themſelves. And as a young Vine grows quickly dry, if planted about an aged Tree, but flouriſhes and bears plenty of Fruit, if wedded to ſome tender Plant of a proportionable Age; ſo Liberty diſdains to be join'd to the ſapleſs Trunk of a People grown old in ſlavery: or if it take root for the preſent, the Ambition of the Nobles, and factious Humor of the Commons, will ſoon deſtroy the young Plant, by ſucking from it the radical moiſture that gives it Life.

THIS Truth is eminently conſpicuous in the greateſt example of all paſt and preſent free States, the immortal Republick of Venice. That mighty People was once a ſmall Shrub, to which the tender Vine of Liberty being eaſily join'd, took ſuch deep root that it flouriſhes even to this day, and enriches the Proprietors with its moſt delicious Fruit.

BUT we deceive our ſelves to think we can change our Cuſtoms on a ſudden as eaſily as we do our Clothes. The Maxims of Liberty are not ſo

ſoon

ſoon learnt; 'tis no ſuch eaſy matter to have a Soul ſerene in all its operations, to honor a Citizen becauſe a Magiſtrate, tho otherwiſe your Inferior; to be rich and young, yet very reſpectful to the poor and old; to love your Country above all things under Heaven, nay more than your Children and Eſtates; to prefer the publick Good to private Intereſt; to give impartial Judgment both in criminal and civil Cauſes, even when your beſt Friends or Relations are concern'd; to tremble at the ſeverity of the Laws in a free State; to enjoy the Wealth of a Prince, yet have only the Inclinations and Deſires of a private Citizen; to put on that Humility as to beg a Vote from one much beneath you; to obſerve a moſt religious Secrecy in Affairs of State. In fine, to poſſeſs all thoſe Qualifications, which are worthy of a man who is free, and which may be obſerv'd in every Noble Venetian, is not an Art to be learn'd from Books, but Endowments which thoſe only who are born in free Countrys bring into the World with 'em, and have ſuck'd in with their Mothers milk.

IF you ſend to Venice, as I hear many of you are inclin'd to do, to obtain from that excellent Republick a Scheme of their Laws and Maxims of Liberty, doubtleſs they will give you ſuch as are indeed wonderful: But Laws, like Garments, fit not all Perſons. Too great were the Indulgence of Heaven to man, if when he's ſcorch'd with the Rays of the Sun in Summer, he cou'd tranſplant the biggeſt Plane-tree that grows in the Woods into his own Garden, and there enjoy the benefit of its ſhade. The tender Plant of Liberty is rear'd with great difficulty; it muſt be perpetually water'd and prun'd with Laws adapted to freſh occaſions that happen every day: and we muſt be content to wait with patience too for its increaſe, ſince Heaven has ordain'd that Trees and Commonwealths which live long, ſhou'd grow up ſlowly, and bear their Fruits but late. The glorious Liberty of Venice had much ado to attain to what the world now ſees it: its firſt Planters reap'd no advantage but the honor of their labor. Yet now their Poſterity, even to the twentieth Generation, enjoy its verdure, ſhade, and freſhneſs: for tho it has ſtood above eleven hundred years, 'tis not ſo long that it has gain'd ſtrength enough to withſtand the ſtormy Inſults of foreign Ambition, and the chilling Froſts of homebred Factions.

ADD to this, my Fellow-Citizens, that 'tis not ſo much its excellent Laws that maintain the Republick of Venice in perpetual Greatneſs, as its wonderful ſituation even in the boſom of the Sea, an advantage of which we can never partake.

ALL wiſe Stateſmen agree, that in every free State the Senat is the Heart, the very Fountain of Life. Now ſkilful Swordſmen, when they wou'd diſpatch their Enemy quickly, direct their Paſſes at his Heart: thus Princes too, who wou'd overthrow Republicks, ſtrike at the Metropolitan City, from whence the Senat being once diſpers'd and put to flight, the Heart of the Republick is transfix'd, and ſhe dys immediately; a defect to which Monarchys are not ſubject, whoſe ſtrength is always ſeen to be where the Perſon of the King is: as the Duke of Guiſe found to his coſt, who by making himſelf Maſter of Paris, rather haſten'd his own ruin, than advanc'd his greatneſs.

THE Truth which I affirm is evident from the Example of JULIUS CÆSAR, who deſigning to make himſelf the Tyrant of his Country, haſten'd to Rome that he might diſſipate the Senat, and take poſſeſſion of that City, which POMPEY ſo imprudently had abandon'd. HANNIBAL too, that great Maſter of the Art of War, and Glory of Africa, had the ſame deſign before, but fail'd in the attempt. And in after Ages of the World,

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the Emperor CHARLES V. Founder of the Greatneſs of the Spaniſh Monarchy, was fully convinc'd of the ſame Truth, and practis'd this Policy againſt the Florentines and People of Sienna. But this mortal Wound could not be given to the Republick of Venice by the moſt potent Enemys ſhe ever had: for which ſhe may thank the Indulgence of Nature, who has ſecur'd her Metropolis, where the Senate reſides, with the impenetrable Fortifications of Fens and Marſhes.

NOW from what I have ſaid, I think I may fairly conclude, that thoſe who are for ſetting up Liberty in our Country, deſire indeed a thing much to be coveted, but fail in Prudence if they attempt it: And that the Intentions of ſuch as wou'd have a Prince are good, and their Counſels moſt adviſeable. I have done, when I have intreated of you this one thing, that before we come to a Reſolution in this moſt important Affair, you wou'd all remember that the Nobility of Florence, who, by reaſon of the Extravagance of the ſeditious Populace, cou'd never ſet up perfect Liberty in their Country, after being weary'd out with the cruel and bloody Inſolencies of the Vulgar, were forc'd to call in a Foreign Tyrant, the Duke of Athens, to puniſh with the greateſt Severity that unruly People who had made ſo ill a uſe of Liberty.

THE wiſeſt Heads were ſenſible of the great weight of theſe Reaſons. But the Multitude wou'd not be perſuaded to chuſe a new Prince; for it was carry'd by the Majority that they ſhou'd live free, and ſend Embaſſadors to Venice, to learn from that Republick the Laws of Liberty, which accordingly was done.

THE Venetians entertain'd the Embaſſadors with incredible Magnificence, and with all poſſible expreſſions of Friendſhip. They gave 'em an Inſight into their Conſtitution, and ſhew'd 'em a Draught of all their Cuſtoms and Laws; which the Embaſſadors having diligently copy'd, took their leaves. When they were return'd to Mitylene, they gave an account of their Negotiation, and in full Senate read all the Laws they had brought with 'em, which yet gave but little Satisfaction either to the Nobles or the Populace; for the latter cou'd not bear to be excluded, as they were by the Venetian Laws, from all ſhare in the Government, and ſaid, that a Country deſerv'd not the Name of Free, where all had not a Capacity to command. The rich Noblemen too, who under the Monarchy had known the Advantage of having a Friend at Court, and had been accuſtom'd to wind themſelves into profitable Imployments in the Magiſtracy, ſtorm'd outright, and ſaid, That muſt be a wretched Country indeed, where a Man could not make free uſe of his Mony; for what is it good for, if nothing's to be bought but Food and Rayment? And if Honors and Dignitys are not to be purchas'd, who wou'd take the trouble to grow rich? Beſides, 'tis much better for Citizens to be govern'd by a Prince, whoſe good-will there are a thouſand ways to acquire, than by inexorable Laws adminiſter'd by a numerous Senate, where ſmall Bribes are but thrown away, and great ones not eaſily rais'd. Beſides, in Monarchys the chief Nobility leap into the principal Offices at firſt, which they muſt wait for a great while in a Republick: where 'tis a miſerable thing, in concurrence with the pooreſt Senators, to be neceſſitated to begin at the loweſt Offices; and the Advance is ſo ſlow and gradual, that a Man's Life is ſcarce ſufficient to reach the ſupreme Dignitys: and then the rigid Maim of beſtowing Offices only on Perſons of Merit, was one of thoſe ways that Tyrants had formerly invented, to bring down the Men of Power and Blood, and to exalt the Mean and Ignoble.

BUT nothing diſguſted the major part of the Nobility more than the ſevere Office of the Venetian Cenſors, whoſe buſineſs is to go about continually, and ſtrictly obſerve each particular man's Manners and Behaviour. This made 'em freely ſay, ſince that Republick was ſo rigorous towards their Nobility, the Noble Venetians were Slaves in their Liberty; and the People of Mitylene free in their Slavery. In dread of all which Evils they cry'd out one and all with a loud Voice, Monarchy! Monarchy! Or if any were for ſetting up Liberty in Mitylene, they ſhou'd firſt burn the Laws and Statutes, for they look'd on that only to be perfect Liberty where all commanded, none obey'd, but every one did juſt what he pleas'd.

ADVICE XL.

JAMES CREYTON, *a Scotchman, having by an inſolent Defiance incens'd the Virtuoſi, is ſent packing from Parnaſſus by a Satyrical Jeſt.*

A FEW days ago, JAMES CREYTON the Scotchman, that learned Miracle, arriv'd at this Court, with ſuch Pomp, Vain-glory and Oſtentation, that there was a kind of uproar about it. The Vulgar were all in profound Admiration, and the chief Literati as much diſguſted, that a pert young Fellow ſhou'd pretend at the Age of 25 to be Maſter of all the Sciences, when they all know fourſcore years little enough to attain Perfection in one. This bold Champion, the day after his arrival, caus'd Bills to be poſted up on the Doors of all the Schools, and the Pillars of the Delphick Portico's, with a huge Inſcription in large Capitals. NOS JACOBUS CRYTONIUS SCOTUS CUICUNQUE REI PROPOSITÆ EX IMPROVISO RESPONDEBIMUS. We JAMES CREYTON of Scotland will undertake to anſwer extempore to any Queſtion that ſhall be propos'd to us.

THE Virtuoſi were ſo nettl'd at this arrogant Challenge, that they fell to arming immediately for the Encounter, and furniſh'd themſelves with ſuch knotty Arguments in the moſt abſtruſe Sciences, that they made no queſtion of laying him upon his back at the firſt grapple: but an unlucky Wag of a Satyrical Poet prevented the Combat, and ſpoil'd the whole ſport; for the next night after the Bills were ſet up, he writes underneath, "And "whoever has a mind to ſee this famous Scotchman, let him repair to the "Falcon Inn, where he is to be ſeen at any time of the day.

THIS bitter Jeſt ſtung CREYTON to the very Soul, inſomuch that full of ſhame and confuſion he troop'd away from Parnaſſus; having firſt let his Majeſty know, that he thought he cou'd not in honor live among thoſe Virtuoſi, who had been ſo uncivil as to treat a Man of his Parts like a Juggler or Mountebank.

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ADVICE XLI.

The vacant Governments in Parnaſſus are fill'd up, and a Liſt of the Governors is publiſh'd.

AFTER long expectation, yeſterday, to the general ſatisfaction of all People, was publiſh'd a Liſt of Officers in the Government of this State. The extraordinary Diligence and Circumſpection which his Majeſty and his Miniſters us'd in the Choice of 'em, is not to be expreſs'd otherwiſe than by ſaying, 'twas ſutable to an Affair of ſuch vaſt Importance. Their firſt care was to chuſe Perſons of great Experience, and ſuch as were grown old in Magiſtracy, that they might avoid the abſurdity of putting Boys to govern Men; or according to the Proverb, *Che i Polledri non habbiano à por la Bardella a' Cozzoni:* That the Colts might not put Trammels on their Maſters. One thing was very obſervable, that amidſt ſo great a number of Candidates, they pitch'd upon Men of the ſloweſt Capacity, and moſt phlegmatick Temper, ſuch as ſeem'd altogether unqualify'd, and rejected all the ſprightly Genius's who appear'd moſt worthy of Preferment. The Reaſon was, becauſe the Examiners were abſolutely of opinion, that your Mercurialiſts, your volatile Wits, have too much Fire in their make to govern others, ſince they have need of a Curb to keep 'em from breaking their own Necks. For the World has ſufficiently experienc'd that ſuch Sparks are too whimſical, and rather plague the People than promote their Peace and Satisfaction, which ought to be the chief ſtudy of all Governors. 'Tis a Maxim too among the Electors, that he ſucceeds beſt in the Government of a City, who being of a ſtay'd Temper, can buckle to his buſineſs, and live conſtantly upon the ſpot as if he were rooted there: for the World, which very much governs it ſelf, is too much imbroil'd by the Chimera's of ſome ſharp Wits, and reſtleſs Brains, * *qui intempeſtivis remediis delicta accendunt*, who by unſeaſonable Applications inflame the Diſeaſe. Hence 'twas that in the Examination made about this weighty Affair, the Electors did not reject the Ignorant, but only the Overwiſe, who run all upon Projects and new Inventions, and are Enemys to thoſe old rooted Cuſtoms, which they who ſhould go about to mend, will only bring diſturbance into the world. They made it their buſineſs to find out Men of a liberal Education, and flexible Temper; nor wou'd they on any account admit of a Governor, who had not for four years together ſtudy'd this important point of Philoſophy, To live and let others live. A Principle which comprehends all that can be expected from a wiſe Governor.

NOR did they think it ſo neceſſary that ſuch a one ſhou'd be thorowly vers'd in Laws and Statutes, as in the Art of prudent and gentle Proceeding, and dexterity of Judgment, which are not to be found in Books. And this Conſideration was thought of greater importance, becauſe ſeveral Lawyers, who have been entruſted with the Government of Provinces, have been obſerv'd to behave themſelves very ridiculouſly, witneſs BARTOLUS, that great Luminary of the Law, who with all his Science was forc'd to leap out at the Windows of the Palazzo di Todi, to eſcape being ſeiz'd by thoſe

* Tac. lib. 13. Ann.

who cou'd no longer bear the Extravagance of a Man that was tongue-wiſe, and brain-fooliſh.

SOME Perſons remarkable for their brutal Severity were cudgel'd away from this Election, who with an ugly Face and ſour Look ſet up for Authority, and take delight to frown in a publick Aſſembly and threaten Death. Care was taken effectually to exclude theſe curſed BUSIRIS's, who barbarouſly thirſt after human Blood, and are for reforming the World by Axes, Wheels and Gibbets. On the contrary, ſuch were chiefly prefer'd whoſe meek Nature ſtudys more to prevent Crimes, than to puniſh 'em, and who always ſign dead Warrants with their Tears.

THE next day after their Election all the new Governors preſented themſelves to the Royal Collateral Council, where APOLLO was pleas'd to be preſent: and there with great Ceremony they took the uſual Oaths to his Majeſty, That they would leave the World as happy as they found it; it being High-Treaſon to make the leaſt Innovation in this State, where this Opinion of TACITUS paſſes for a Maxim, * *Super omnibus negotiis melius atque rectius olim proviſum, & quæ converterentur, in deterius mutari:* That all thoſe things were in former times ſettled and order'd for the beſt, and Changes have prov'd for the worſe.

THE Ceremony of ſwearing being over, the Chancellor of Delphos ſtood up and ſaid, Gentlemen, you that are choſen Governors! 'Tis his Majeſty's Pleaſure, that each of you take care to behave himſelf modeſtly in his particular Command, and not be puff'd up with Ambition ſo as to lord it as if you were accountable to nobody, but remember that your Power is founded only on a weak ſheet of Parchment, fortify'd with a little red Wax. Then MARCUS TULLIUS CICERO made an eloquent Oration in praiſe of theſe new Officers, in which he affirm'd their Integrity and Prudence to be ſuch, as ſufficiently qualify 'em to new model the Univerſe. At the Concluſion of this Harangue, APOLLO himſelf with a pleaſing Aſpect gave each of 'em his Patent with his own hand, and bid 'em haſten without delay to their reſpective Commands.

BUT his Majeſty quickly put on other Looks towards 'em; for no ſooner had he deliver'd 'em their Commiſſions, but his gracious Smiles were chang'd in an inſtant, to the great ſurprize of all preſent, into the fierceſt Frowns of deadly Hatred. The Lords of the Council too in a moment converted all their Civilitys towards 'em into Threats and Accuſations. Nay the very Men that choſe 'em openly declar'd, they found too late that for the moſt part they were but a pack of Extortioners, Retailers of Juſtice, and Birds of Prey: and yet they knew not how to mend themſelves, they had been ſo circumſpect in the Election, and had made ſuch a diligent Inquiry into their Manners.

BEFORE they were ſent away, there was a particular piece of Ceremony perform'd by APOLLO's Order, which was the preſenting to each of the Governors of the chief Provinces a Pitch-fork taken out of the Pegaſean Stable; an Inſtrument which wiſe Men have thought very neceſſary to keep off thoſe imperious Blades, who are continually ſwaggering and domineering in other mens Houſes, and think 'tis ſatisfaction enough if they pay ready mony for the Affronts they offer, and lay the blame upon their haſty Temper.

SALLUST the Hiſtorian, who is Preſident of the Collateral Council, took the Governor of Libethrum aſide, as I was credibly inform'd, and having

* Lib. 14. Ann.

a particular kindneſs for him gave him in his Ear this following Lecture of Advice.

THAT in the beginning of his Adminiſtration he ſhou'd be ſomewhat remiſs, but treble his diligence towards the concluſion; remembring that to enter upon buſineſs warmly, and cool towards the end, was to imitate the Aſs's Trot, which is very frequent with the common ſort of Officers.

THAT in deciding civil or criminal Cauſes among the common People, he ſhou'd be ſtrictly juſt without any diſtinction of Perſons; but in Diſputes which ſhould ariſe among the Nobility, he ought to mingle a dram of Prudence in the Sentence, and always bear in mind, that the very impeaching of great Men is generally hateful to Princes, and he that is Judg in ſuch caſes can hardly eſcape without ſome ſpots in his Robes, which all his Innocence can never waſh out: therefore he ſhou'd endeavour to accommodate matters with ſuch skill, that neither Party may give or receive any Wounds of diſguſt; and ſhew himſelf ſo dexterous an Operator as to carve out Juſtice with a Feather.

THAT in his Government he ſhould endeavour *omnia ſcire*, *non omnia exequi*, to know, but not put all things in practice: for if he try'd to waſh a Blackamoor white, he wou'd be laugh'd at for a Madman; and in this corrupt Age 'tis better for a Governor to bear with ſome old rooted Diſtempers, than to diſoblige the Publick by offering Remedys to thoſe who are obſtinate againſt a Cure.

THAT he ſhou'd avoid all Controverſys with his Neighbour Governors, who are ſubject to the ſame Sovereign with himſelf. And for thoſe Injurys which he cou'd neither ſhun nor diſſemble, he ſhou'd redreſs 'em peaceably with his Pen like a Gownman.

THAT he ſhould neither ſeek nor avoid Differences with foreign Princes, but diſpute thoſe that happen'd Soldier-like with Sword in hand; yet preſerving ſuch Temper, as to ſhew at once a decent regard to the foreign Prince, and Zeal to his own.

THAT being ſent to his Government to end the Quarrels of others, he ſhould be as careful not to kindle any new ones, as he wou'd be to preſerve his Houſe from Fire: and this ſhou'd be a Maxim with him, that then Governors to their infinite Reputation get the better in Diſputes, when the very moment they're attack'd they can reſolve to ſit down by the loſs; on the contrary, nothing wou'd betray more weakneſs, than to ſeem greedy of thoſe Quarrels of which wiſe Men reckon fourteen to the dozen.

THAT in ſome things he wou'd do well to prefer the publick Peace to that rigor of Juſtice, which ſome Writers teach.

THAT he ſhou'd never be tranſported into paſſion at any extravagance he ſees or hears; but if this cou'd not be avoided, and he found himſelf not able to contain the expreſſions of his Reſentment, he ſhou'd refrain at leaſt from any Action or Reſolution in that Tempeſt of his Soul, but ſhou'd ever give his Commands in cool Blood.

THAT he ſhou'd beware of medling too boldly with Affairs of great difficulty and moment, in a vain oſtentation of his Courage and Reſolution; but ſhou'd rather chuſe to draw the Crab out of his Hole with the Prince's hand, arm'd with the Gauntlet of ſupreme Authority: for tho a Governor may have a power ſufficient to act, 'tis often adviſable not to uſe that Power.

THAT he ſhou'd decline thoſe Governments, where any Princes of the Blood Royal, or Relations of Court-Favorites live, for thoſe are inevitable rocks of ruin to all Governors. Neither ſhou'd he be too fond of undertaking

a Province, inhabited by many of the Nobility; which was as difficult a task, as to be oblig'd to lead a company of Foxes and Poultry out a feeding together, and to bring 'em all back at night without Loſs or Diminution: but thoſe Governments he ſhou'd think the beſt, which abound with the ordinary ſort of People, who never grumble, ſo long as there is Corn enough to be had at Market, and Meat, God's Plenty, in the Shambles.

THAT he ſhou'd keep a general acquaintance with all the Perſons in his Province, but contract no intimacy with any; avoiding equally that reſervedneſs which makes men hated, and that familiarity which breeds contempt; his Converſation ſhou'd not be with the Vulgar, but with Perſons of his own Rank; and one piece of Policy he ſhou'd obſerve carefully, which was, to make no man his Friend, to whom he might not the next moment, without the leaſt danger to himſelf, become a deadly Enemy: for in Governors Palaces, Muſhrooms in an inſtant ſhoot up as tall as Cypreſſes.

THAT he ſhou'd moſt induſtriouſly avoid hearkening to thoſe who are at the head of any Faction, who love to have many Followers and profeſs Arms: for Governors cannot more palpably nurſe a Viper in their boſoms, than by regarding ſuch Men when they intercede for Ruffians, who are in Priſon for their Villany and Sedition: for every one ſo pardon'd is always ready to loſe his life in the ſervice of him that beg'd it.

THAT in publick Audiences and Courts of Judicature his Deportment ſhou'd be very grave, he ſhou'd ſpeak little, but with Authority and Reſolution, making more uſe of his Ears than his Tongue; and avoid diſputing with the Lawyers: for an ignorant Preacher often knows what he ſays, better than his learned Auditor. And for a Governor to argue a Caſe extempore with thoſe who have ſtudy'd it, is the ready way to be run down, unleſs he make uſe of his Authority inſtead of Reaſon.

THAT he ſhou'd commend and yet avoid the hateful and fooliſh Cuſtoms of the Provinces, and above all things furniſh himſelf with a mighty ſtock of Patience, to bear the nauſeous pride and ſaucy impertinence of Solicitors, Proctors and Attornys, reprimanding 'em in private, but publickly ſhewing 'em reſpect.

THAT he ſhou'd keep to this golden Rule of TACITUS, * *Utiliſſimus idem ac breviſſimus bonarum malarumque rerum delectus, cogitare quid aut nolueris ſub alio Principe, aut volueris*; the beſt and ſhorteſt way to diſcern good from ill is, to conſider what you your ſelf wou'd be pleas'd with, or diſlike under another Prince. This Rule he ſhou'd practiſe with ſuch circumſpection, that while he endeavors to ſhun one extreme he fall not into the other, like a certain Prince, who to avoid too great clemency which had been blam'd in his Predeceſſor, fell into the worſt extreme of unheard of Severity.

THAT he ſhou'd think buſineſs a Diverſion; for great Souls take more delight in the noble employment of Governing, than in playing at Tables or Picquet.

THAT he ſhou'd be more ſevere in reſtraining the Diſorders of his own Family, than thoſe of the Publick: for the People of a Province always murmur more at the immodeſty of a Governor's Favorite, than at downright brutality in one of their own Tribe.

THAT he ſhou'd deteſt Monopolys and Extortion, and look on that man as his deadly Enemy who ſhou'd put him upon ſo infamous a Practice: Inſtead of which his Principle ſhou'd be, that the beſt Traffick he cou'd purſue

* Lib. 1. Ann.

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was Glory and Renown, by which, ſtill advancing, he wou'd ſoon become rich both in Mony and Reputation.

THAT he ſhou'd beware falling into the two dangerous extremes of Prodigality and Avarice: and becauſe Offenders, who have been puniſh'd by the Law, become ſo exaſperated againſt the Judg, that like Dogs they are ready to ſnap at the ſtick that beats 'em; he ſhou'd not, as he loves his life, be of diſſolute manners, or receive bribes.

THAT he ſhou'd allot a fourth part of the day for determining civil Cauſes, another for criminal, and ſpend the other two in Hoſpitality, on which a Governor's Reputation principally depends.

THAT he ſhou'd perpetually eye his Judges fingers, and watch 'em as narrowly as he wou'd a poiſonous Snake which he held in his hand: for that Miniſter is extremely dangerous to a Governor, who makes an infamous Traffick of Juſtice and his Maſter's Honor.

THAT he ſhou'd not determine any thing in difficult Affairs, before he had thorowly examin'd all the circumſtances; for haſty Reſolutions are very dangerous, and 'tis better to repent of having done too little than too much.

THAT he ſhou'd accommodate himſelf to the Genius of the People in ſuch a manner, as to ſhew mildneſs and civility to thoſe that are quiet and orderly, but ſeverity to the debauch'd and ſeditious.

THAT above all he ſhou'd curb the inſolence of his Serjeants and other inferior Officers, who in many places are grown to that intolerable pitch, that they have not only brought the vileſt ſcandal upon the beſt of Princes, but have render'd thoſe States eternally hateful, who have let looſe the reins to Fellows compos'd of Villany and Impudence: for he is certainly ill-adviſ'd, that gives too much power to a man who is wholly a ſtranger to diſcretion.

THAT he ſhou'd not give his Prince an account of every trifle, leſt he ſhou'd take him for a Fool; nor conceal from him any thing of moment, leſt he ſhou'd be thought to neglect his Duty.

THAT he ought to think it the part of a wiſe Magiſtrate to threaten more than he inflicts; and ſhou'd always remember, that he rules over men full of Imperfections, and ſubject to many Frailtys, not over Angels who cannot ſin: therefore he ſhou'd rather affect the name of merciful than cruel.

THAT he ſhou'd avoid Balls and other publick Entertainments, which leſſen the Character of a Governor.

THAT in puniſhing the Crimes of Noblemen, he ſhou'd be ſevere againſt the Delinquent's Perſon, without reflecting on the Honor of his Family.

THAT he ſhou'd hold it for certain, that 'tis often better to wink at Crimes of Uncleanneſs, than ſhew himſelf forward in raking into 'em.

THAT he ſhou'd not fall out with the Magiſtrates of the place, unleſs upon the laſt neceſſity, remembring, that in ſuch Controverſys a Prince is better pleas'd that his Miniſter ſhou'd uſe Dexterity and Addreſs than Juſtice.

FINALLY, That he ſhou'd rather delight by his prudent lenity to let the world know that he had found good Subjects in his Province, than that he had made 'em ſo by his ſeverity: for thoſe Governors that boaſt how many hundreds they have hang'd, are proud of their own infamy.

ADVICE XLII.

ARGUS offers himſelf to the Dukes of Venice to guard the Chaſtity of their moſt ſerene Liberty, but his Service is rejected.

POOR ARGUS has been quite out of employment, ever ſince his unfortunate adventure of watching the beautiful IO. For tho ſome great Men wou'd fain have ſet him to work, and offer'd him large Salarys to guard the Chaſtity of their Ladys, he has obſtinately refus'd to take upon him any ſuch Charge, and for IO's ſake will not be reſponſible for any Princeſs's Honor whatever, being convinc'd by dear experience, that a thouſand ARGUS's have not eyes enough to ſecure the Chaſtity of one Woman, if ſhe's briskly attack'd, or ſet a tiptoe by a leud Inclination. However, ſome days ago finding himſelf in very ſlender Circumſtances, he made his application to the moſt ſerene Duke ANDREA GRITTI, and the other Princes of the State of Venice, profering 'em his Service to watch their Liberty, provided they wou'd allow him a competent Salary; and promis'd upon his Honor, that of his hundred Eyes he wou'd keep ninety eight perpetually open and awake, to guard that moſt charming Princeſs. GRITTI and the other Venetian Dukes hearken'd very graciouſly to honeſt ARGUS's Propoſal, and gave him a ſwinging Purſe of Gold in acknowledgment of his good Will, but told him withal, he might lay his hundred Eyes aſleep if he pleas'd, for they had no occaſion for 'em, that Lady being ſufficiently ſecur'd by her own virtuous Inclinations. Beſides which, they had three Inquiſitors of State, whoſe ſix Eyes cou'd do the buſineſs compleatly; for thoſe Magiſtrates, by continual brandiſhing the dreadful Sword of Juſtice, made their Liberty, tho miraculouſly beautiful, be regarded even by the moſt luſtful and ambitious, with the eyes of Chaſtity, and lov'd with a paſſion truly Platonick.

ADVICE XLIII.

The Florentines playing at Football, admit a Foreign Courtier into the Liſts, who carrys away the Prize.

LAST Thurſday in the Phœbean Medow, the noble Florentines for their diverſion play'd a match at Football, at which all the Literati of Parnaſſus were preſent. Some of 'em, to whom it was a Novelty, admir'd to ſee the Gameſters run foul of one another at every turn, and fall to boxing. They did not like ſuch Horſe-play they ſaid, 'twas neither jeſt nor earneſt, too boiſterous for Sport, and not rough enough for a Battel. But the greateſt part of the Virtuoſi were much diverted with it. Many prais'd theſe young Florentines for their ſwiftneſs, activity and ſtrength: Others were pleas'd with the invention of the Game, becauſe it exercis'd the Youth in running, leaping and wreſtling: and moſt were of opinion, 'twas inſtituted for no other end in that Republick, which was formerly ſo famous. But the Poli-

ticians, whose Spirits are more subtle and penetrating, argu'd, from the scuffles which so often happen'd, that some notable Mystery lay couch'd in this Game. For private Hatred and Rancour is more common in Republicks than Monarchys, by reason of the continual competition of Senators, who stand for Offices in the Magistracy, and their frequent repulses and disappointments, which occasion those bitter disgusts and grudges, less frequent among the Subjects of a Monarchy. Besides, in a free Country, where Mens tongues are not bridled, opprobrious Language will often burst out from such whose Stomachs are full charg'd with Quarrels against one another. Now upon these considerations the Politicians observ'd, that the Republick of Florence had acted with wonderful Prudence, by introducing this Game among her Citizens, in which a man has the opportunity of giving his Adversary four or five good cuffs by way of sport, and so discharging his Choler without any great harm: whereas, if it lay boiling within him, and urg'd him to take the satisfaction of an open Duel, or of a secret Stab with a Stilletto, such methods wou'd be of mischievous consequence to the publick Liberty. In confirmation of this, the same politick Gentlemen affirm'd for certain truth, that the People of Sienna, for no other reason than this, had introduc'd into their Commonwealth the Play of Fisti-cuffs, and the Venetian into theirs, the Combat on the Bridg.

IT happen'd, that a certain spruce Courtier, who was looking on, was ask'd by the famous PIETRO CAPPONI, who got such vast Reputation by a bold answer to one of the Kings of France, how he lik'd their Sport? The Courtier answer'd, the Play was very diverting, but he thought those Florentines shew'd themselves but Bunglers at it. Now this being a particular Game among the People of Florence, CAPPONI thought the Courtier was mistaken, and ask'd him, If he cou'd play better? The Courtier reply'd boldly, Yes; and if they wou'd let him make one, they shou'd quickly be convinc'd of it, for he'd shew 'em the right way to take the Ball, to carry it before 'em in spite of their Opposers, to foil their Antagonists most dextrously, and twenty other master-strokes, which they were mere Strangers to. CAPPONI laugh'd to hear this bouncing Courtier talk, and told all the Florentines what he had said, who with one consent invited him to play. The Spark in a trice equips himself for the sport, and leaps in among 'em; and the Florentines, who wish'd for no better diversion than they shou'd have in bufleting and tripping him up, made a ring about him. A little after the Ball was toss'd into the Air, and it no sooner lighted on the Ground, but the nimble Courtier snatch'd it up and clap'd it under his left arm. His Adversarys flew about him like Furys to take it from him, but he thrust and push'd, and kick'd and cuff'd 'em off with such prodigious strength, that their stoutest Players instead of throwing him, were thrown themselves. In short, he laid about him so briskly with his arms, shoulders, head, and whole Body, that no body durst venture within his reach, some having been laid sprawling on their backs, and others mortify'd with cruel thumps on their breasts, that left 'em breathless for several hours after: insomuch that at length the Courtier having master'd 'em all, kick'd the Ball over the Lists, and so won the Prize.

THE Florentines were so asham'd at this defeat, that they took a solemn Oath, that for the future they wou'd as soon let the Devil play among 'em as a Courtier; for they were convinc'd that Courtiers for running have wings at their heels, like the God MERCURY; that for justling and pushing Folks off, their elbows are made of Iron or Lead; that in forcing their way thro the thickest Crouds of Competitors, in the art of keeping the Ball from

falling to the ground, and holding it faſt when they have once graſp'd it in their Clutches, and above all in throwing their Antagoniſts, and giving 'em ſuch deadly ſquelches that they cou'd ne'er riſe more, they were rather to be accounted Devils than Men.

ADVICE XLIV.

BATTISTA PLATINA *being ſoundly cudgel'd by* AGOSTINO NIFO, *complains to* APOLLO, *not much to his Reputation.*

BATTISTA PLATINA, who keeps the noted Paſtry-ſhop at the Corner of the Herb-market, was very buſy t'other morning among his Pies and Cheeſcakes; when AGOSTINO NIFO of Seſſa, that famous Neapolitan Philoſopher, came into his Shop on a ſudden, and ſnatching up a Rolling-pin that lay on the board, thraſh'd the poor Fellow almoſt to a gelly, and wou'd certainly have kill'd him, if ſome Virtuoſi, who heard the noiſe, had not run in and prevented him. PLATINA in this wretched plight made himſelf be carry'd to APOLLO, and there at his Majeſty's feet he pour'd out a grievous Complaint againſt NIFO; but the beating, he ſaid, did not vex him ſo much as to think 'twas laid on by the hand of a Philoſopher, whom he had always reſpected, and from whom he never deſerv'd ſuch rough Complements. APOLLO was much concern'd at NIFO's extravagance, and order'd him to be ſent for immediately. When he was come, his Majeſty ask'd him, what had provok'd him to this mad frolick upon a Perſon of PLATINA's figure? NIFO anſwer'd boldly, Revenge, for a diſhonorable ſlaſh which PLATINA had given him quite croſs the face, from one ear to the other. Bleſs me! crys PLATINA with tears in his Eyes, what can this mean? I have always admir'd your worth, and held your Perſon as dear as my own life; and you, without the leaſt provocation, have thus barbarouſly treated your Friend, whom you ought rather to love and reward. NIFO upon this turns to APOLLO, and told him, that having invited ſome Friends the other night to ſupper, he ſent to PLATINA's ſhop for a Paſty, for which he paid ready mony; and this pitiful Pinch-cruſt, whom he had never wrong'd, the next morning had the impudence to clap up his Arms over his Shop-door. Now this was no better than poſting him in Parnaſſus for one of thoſe uſeleſs Epicures, who, placing their ſupreme felicity in their Bellys, make good eating their whole ſtudy. PLATINA urg'd in his excuſe, that when he ſet up NIFO's Arms over his door, he thought to do him an Honor, not affront him. Hold your tongue, ſaid APOLLO, you have abundantly deſerv'd what has happen'd to you: for the Trophys of men of Honor, and of ſuch Philoſophers as my dear NIFO, ought to adorn Librarys, not Paſtry-cooks Shops, where ſhould be ſeen only the Arms of Smell-feaſts and ſpunging Paraſites; for there is no vice whatever that is not ſumm'd up in that Beaſt, who ſtudys to indulge his Palat, and who makes it his buſineſs to go from houſe to houſe in queſt of good bits.

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ADVICE

ADVICE XLV.

Apollo perceiving the inconvenience of Poets growing too rich, adviſes the generous Francis *I. King of France, to moderate his Bounty towards 'em.*

THAT great King of France, Francis the firſt, while he liv'd, not only plac'd Learning on his right hand, but always ſaluted the Literati by pulling off his Hat; he lov'd 'em to that degree, that he rais'd many to Eſtates, and it has been authentickly prov'd to Apollo by all Hiſtorians, that he was the firſt who by his liberality to the Virtuoſi of the noble Kingdom of France, planted there that Learning, which has ſince taken ſo deep root, and produc'd ſuch ſweet Flowers and delicious Fruits. To him are owing the numberleſs Volumes of the learned Labors of the French, which have ſince enrich'd the Delphick Library: And that Monarch continuing to this very day the ſame Liberality towards the lovers of Learning in Parnaſſus, plentifully maintains in his Royal Palace an infinite number of the Literati, to whom with wonderful generoſity he allows very large Penſions.

NOW tho this Munificence was formerly very grateful to Apollo, yet to his great diſpleaſure he has at laſt diſcover'd that it has had very ill Effects, and that too much Wealth has begun to debauch the minds of many Virtuoſi with thoſe Vices that are the conſtant Attendants of Eaſe and Luxury: even in this State it has ſpread ſuch an Infection of Lazineſs, that many famous Poets have given over their Studys; and the witty Ovid himſelf, who once cou'd not let paſs a day without preſenting to the Delphick Library ſome ingenious Elegy, ſince his intimate Familiarity with ſo great a King, has drop'd nothing from his Pen in a whole Twelve-month but four Epigrams in praiſe of the Seaſons.

Apollo therefore, to prevent the ruin of Learning, and to preſerve that warm deſire of Improvement which his Virtuoſi had in their Poverty, ſent for King Francis, and told him, that he much lov'd and admir'd his great liberality towards his Virtuoſi, but for the ſafety and good of the Sciences, he muſt needs lay his Commands on him to be leſs generous to 'em for the future; for Learning which is born in Poverty, muſt live in it too as its proper Element: therefore he ſhould not, out of his royal Munificence, allow Poets any more than enough to buy wholeſom Food and plain Clothes; for 'tis plain, that as their Pockets fill, their Souls grow poor, and Plenty and Pleaſures diſſolve 'em into Idleneſs and Debauchery: as Hens, the fatter they grow, lay the fewer Eggs. For Poets, like blind Muſicians, ſing not but for mere neceſſity; nor go a hunting, like the Dogs, for the ſake of the ſport, but like Falcons and Vulturs for hunger after the Prey.

ADVICE XLVI.

APOLLO having diſcover'd the Inventer of Guns, is about to puniſh him ſeverely, but the Artificer makes a handſom defence.

'TIS now above fifty years ſince POLIDORE VIRGIL of Urbino was firſt hir'd by APOLLO, with an allowance of twenty Crowns a month for himſelf, two Servants, and their Horſes, to make it his conſtant buſineſs to ſearch out the Authors of all curious Inventions which have been devis'd for the benefit of Mankind; his Majeſty being of opinion, that ſuch Perſons who by their Induſtry had ſo greatly oblig'd the World, ought to have their Names conſecrated to Immortality.

BUT the modern Invention of Guns has griev'd him exceedingly, by which a cruel Profeſſion is at laſt brought to ſuch perfection of Immanity, that Fire is now of more uſe in War than the Sword. In deep concern therefore that this diabolical Inſtrument had in ſo little time ruin'd ſuch numerous Citys, and deſtroy'd as many men as wou'd have ſuffic'd to people another World, APOLLO commanded POLIDORE VIRGIL to make ſtrict ſearch to find out the Inventer (if ſo infernal a Weapon cou'd be invented upon Earth) and bring before him the Wretch who had the cruelty to introduce into the world a Scourge ſo like Heaven's formidable Thunder.

POLIDORE went inſtantly about the buſineſs, and having ſoon diſcover'd the Inventer of Guns to be a German, he ſeiz'd him, and deliver'd him into the hands of the Court. APOLLO was extremely pleas'd, and commanded the Judges to make a notorious Example of this barbarous Enemy to Mankind. They preſently ſentenc'd him to be ramm'd alive into a loaded Cannon, which ſhou'd then be fir'd off, that he might be torn to pieces by his own helliſh Project.

EVERY thing was accordingly got ready, and the Offender drag'd to the place of Execution; who finding himſelf in a miſerable condition, beg'd leave, before Death, to be heard in his Majeſty's preſence only two words in his vindication. His Requeſt was granted, and being brought before APOLLO, he ſpake to this effect.

Moſt illuſtrious Monarch of Light!

SHALL a man who has ſo induſtriouſly labour'd, by uſeful Inventions, to deſerve the favor of Heaven, and the good-will of Men, be condemn'd to ſo cruel a Puniſhment by your Majeſty's Judges, who are fam'd for Equity thro the Univerſe? 'Tis the Intention makes the Offence; and to what ill uſe ſoever any man's Works may be apply'd, the Crime certainly ought not to be charg'd upon him whoſe Intentions were pious and holy. I appeal to Heaven, and that Light of your Majeſty which diſcovers all things, that I invented not Guns, as many wrongfully believe, for a plague to mankind, but out of the moſt ſincere Love and Charity to 'em; and for the innumerable Miſchiefs the world has ſince ſuffer'd by 'em, I lament 'em as being directly oppoſite to my deſign. I was much afflicted to ſee, that thro the ambition of Princes, men were drag'd to the Wars as to a Slaughter-houſe; and I thought with my ſelf, there cou'd be no greater Service to mankind, than to put an end to that infernal Shambles of human Fleſh, and ſtop that vaſt effuſion of Blood; it being certain, that if Princes were without Soldiers, they

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wou'd not be so fond of martial Glory, and that they wou'd content themselves with their own Fortunes, if forc'd singly to fight hand to hand with that Enemy whose Dominions they affected. The love of Self-preservation wou'd make 'em sheath their Swords in the Scabbard of Peace, and suppress their insatiable Ambition of ruling the whole Earth. In prospect therefore of this pious End, in which I believ'd the whole Happiness of mankind to consist, I invented these devilish Instruments, believing the Terror of 'em wou'd be so universal, that the trade of War must have become the detestation of all mankind. I was the rather confirm'd in this opinion, by observing the mighty dread men have of Thunder, tho they know the Thunderer is all Mercy, and often rolls it over their Heads to alarm 'em with the Roar, than to destroy 'em with its Bolts: and yet the very Flash that precedes it, scares many into obscure Caverns, and makes some build Roofs of Brass and Iron for their security. Who cou'd have imagin'd then, that any man wou'd be so desperately mad, so barbarously rash, as to throw himself into the Jaws of Death by facing this earthly Thunder, which in all parts so much resembles the heavenly, and which is level'd against men with such deadly artifice and sure destruction? If it has fallen out contrary to my expectation, and men are arriv'd to that amazing degree of distraction and cruelty to their own Flesh and Blood, that out of the vain affectation of being reputed brave, they can delight to stand the fire of Cannon, and even smile at the danger, is it my fault? or will your Majesty think it reasonable that I should bear the punishment of their brutal temerity?

Apollo was so touch'd with this brave Defence of the German, that he converted the intended Punishment into a Reward, which he presently order'd him; and with Tears in his eyes said, that the brutal fierceness of those men who barbarously sell their Lives for six pence a day, oblig'd him to wish, that those cruel Inventions were still multiply'd to exterminate from the Earth such detestable Carrion: and since neither Fire nor Sword were able to rid the world of these Butchers, he instantly besought the supreme Majesty of Heaven to open anew his eternal Cataracts, and pour down a second Deluge to wash from the Earth those vile Wretches, who in defiance of their obligation to multiply their Species, have taken up the cruel trade of destroying it by Sword and Fire; and that he wou'd be pleas'd to spare those that delight in Peace.

ADVICE XLVII.

The Roman Monarchy desires Cornelius Tacitus *to resolve her in a political Doubt, and receives full Satisfaction from the Shepherd* Melibeus, *who happen'd to be present.*

THE illustrious Roman Monarchy, who before she was over-run by the barbarous Nations of the North, liv'd in greater splendor in the Court of Parnassus than any other human Power, was pleas'd t'other day, under colour of going a hunting incognito, to honour Cornelius Tacitus with a Visit, who for his Recreation was retir'd to his Country-house. She told him, she came to be resolv'd in a very great Doubt which had long made her uneasy, and upon which she had consulted several eminent Politicians,

Politicians, but had receiv'd from none of 'em that ſatisfaction which ſhe expected from him, the greateſt Stateſman and wiſeſt Oracle of modern Polity: 'twas this, What ſhou'd be the reaſon, that whereas formerly the Kingdoms of France, Spain, Egypt, Syria, the Commonwealth of Carthage, and the other immenſe Dominions ſhe poſſeſs'd in Aſia, Africa, and Europe, were all ſeparately formidable to their Neighbours; yet now ſince they had been united under her, inſtead of rendring her ſo mighty as to ſwallow up all weaker Powers about her, they had impair'd that Strength ſhe was poſſeſs'd of before. A very ſtrange Event, ſince 'tis evident that many Threds make a ſtrong Rope, and yet many Principalitys united in her, had not made her that great and eternal Monarchy which the World expected.

TACITUS anſwer'd; 'Twas a difficult Queſtion, and requir'd mature deliberation; but promis'd that the next day he wou'd return to Parnaſſus, and look over the political Treaſures of his Annals and Hiſtorys, from whence he doubted not he ſhou'd be ſupply'd with an Anſwer which wou'd give her Majeſty full ſatisfaction.

THE Roman Monarchy pleas'd with this Promiſe, was juſt taking leave, when MELIBEUS that famous Shepherd of the Poets, who was come that morning to wait upon TACITUS with a Preſent of Curds and Cream, overhearing the Queſtion, pray'd her Majeſty not to be gone, for he wou'd give her immediate ſatisfaction in what ſhe deſir'd.

TACITUS and the Roman Monarchy laugh'd heartily at honeſt MELIBEUS, and bid him go tend his Flock and not meddle with matters above his capacity. But the Swain reply'd boldly, that no ſort of men perhaps cou'd better argue of State Affairs, or were fitter to reſolve ſuch Queſtions than Shepherds; that it wou'd be well for Princes if they us'd the ſame Charity in governing their Subjects, which Shepherds do in tending their Flocks; and happy for their Subjects if in obeying their Princes, they wou'd follow the example of Sheep. TACITUS and the Roman Monarchy were extremely ſurpriz'd at the Shepherd's confidence, and bid him freely declare his Opinion: With which permiſſion he thus began.

Moſt mighty Queen!

I AM, may it pleaſe you, a Shepherd of Mantua, as my Maſter VIRGIL can witneſs, and might be aſham'd of theſe hoary Hairs which you ſee on my Head and Chin, if I did not perfectly underſtand my buſineſs. I ſay then, that by the experience I have gain'd in ſo many years, I'm fully convinc'd, that the Power and Greatneſs of a Shepherd conſiſts not, as many ambitious and covetous Swains believe, in being Maſter of millions of Sheep, but only of ſo many as a good Shepherd can watch with his Eyes, govern with his Crook, and rule with his Whiſtle. Thoſe indeed who have too few, are always Beggars; for their Poverty forces 'em to milk and ſhear their Flocks more than they ought; ſuch as have a midling ſtock, are ever fortunate and wealthy: but in immenſe Numbers there is the greateſt hazard in the world, by reaſon of the difficultys one man will find in a Charge ſo diſproportionable to his ſingle ſtrength. Hence 'tis, that the miſerable Sheep of a too numerous and unweildy Flock are firſt obſerv'd to grow lean, and then to periſh, merely thro the neglect of their Shepherd; which proves the truth of the paſtoral Proverb, That few Sheep will not ſupply the Neceſſitys of a Shepherd's Cottage; many will; but vaſt multitudes by breeding confuſion, are rather a Plague than a Bleſſing.

HOW happy were Princes and Republicks, if they would learn from the example of Camels to lay themſelves humbly on the ground, and take

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on their Backs the government of People as a Burden; and if they had the wiſdom to riſe up, and not ſuffer more weight to be laid on, when they have as much already as they can bear. But 'tis the curſe of Mankind, that they are toiling all their life-time to graſp an unweildy bundle of Hay, and covet to carry it home all at once to their Barns; till letting it fall by the way, they find too late they have thrown away their labour. For this reaſon, tho 'tis now above ſixteen hundred years that I have been a Shepherd in Arcadia, I wou'd never increaſe my Flock to more than five hundred Sheep, which conſtantly brought me in five hundred Crowns a year, ſo that I have always been eſteem'd the happieſt of all the Arcadian Swains: and I look on that Shepherd to be very unfortunate, who, blinded with Avarice, thinks to enrich himſelf in a day's time by having very numerous Flocks; but not being able to watch 'em himſelf (for 'tis the eye of the Maſter which fattens the Sheep) truſts 'em to negligent Servants, or often lets 'em out to thoſe cruel Shepherds, who exact more from 'em than they are able to yield, and ſo ruin the whole Flock. Nor have there been wanting in our Arcadia ſome ALEXANDERS, who to ſatisfy their inſatiable appetite of Rule, have not been aſham'd to ask of God to create new Worlds for 'em.

THERE was one MENALCAS, for inſtance, of our Profeſſion, who envy'd me, and was my mortal Enemy. This man fancy'd, if he cou'd get a greater Flock than I, he ſhou'd be able to tread me under his feet; and therefore was not content with the five hundred Sheep he had to his ſhare, but reſolving to make himſelf abſolute Sovereign of all the Arcadian Swains, he took up Mony at Intereſt, ſold the greateſt part of his paternal Eſtate, and having got together a good Sum, ſent for three Flocks of five hundred Sheep each, from Spain, France, and England, which he knew afforded the beſt Wool; he brought 'em into Arcadia, but found it an untoward piece of work to manage 'em there, for the Sheep being ſtrangers regarded not his Voice or Whiſtle, but were always running aſtray, and plagu'd him each morning and night as he drove 'em out to Paſture, and brought 'em back to Fold; ſo that MENALCAS was forc'd to be continually ſetting his Dogs at 'em to keep 'em from ſtragling. The Sheep hated their new Perſecutors, nor wou'd be govern'd by their barking: the Curs grew more enrag'd at the Contempt, and haraſs'd 'em, till in the end they created in 'em the utmoſt deteſtation both of the Shepherds and their Guard; ſo that whenever they perceiv'd they were to be milk'd or ſhorn, away they'd ſcour and hide themſelves in the Woods. The Arcadian Shepherds learn'd from hence, that Deſpair will change the moſt timorous Creatures into Lions; for ſome of MENALCAS's Spaniſh Sheep were enrag'd to that degree, that they had the boldneſs to bite their Shepherd: the French grew ſo mad, that they kick'd down the Pails they were milk'd in; and the Engliſh were ſullen upon't, and wou'd not eat, but prefer'd ſtarving to ſlavery: and the greateſt wonder was, that tho they freely yielded the profit of their Milk, Wool, and Lambs to their own Country Shepherds, yet they cou'd not endure to be ſhorn by a Foreigner, and even rejoic'd at their own barrenneſs becauſe it occaſion'd their Shepherds ruin.

MENALCAS infinitely affected at theſe Misfortunes, was forc'd to ſend for freſh ſupplys of Dogs from Switzerland, in hopes to frighten his Sheep into better order; but this Expedient prov'd both chargeable and unſucceſsful, for the Curs worry'd and devour'd the poor Flocks, till they threw off all Obedience, and were now worſe than before. The wretched MENALCAS, almoſt out of his wits, took the peſtilent Advice of a villanous Florentin Politician, who told him, the beſt method to reduce foreign and diſloyal Sheep

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to duty, was to keep 'em lean. He put this Counſel in practice, but it prov'd fatal both to the Shepherd and his Flock, and MENACLAS cou'd no longer get either Milk or Wool from his Sheep, who periſh'd for want of Food. To conclude, in a months time the Wretch loſt both Principal and Intereſt, and to the joy of all the Arcadian Swains, was reduc'd by his Ambition from the condition of a happy Shepherd, to be a pitiful ſeller of Sheepskins. Now this misfortune had never befal'n him, if he had rightly underſtood the Paſtoral Arithmetick, which differs ſo much from that of Merchants, that MENALCAS who us'd to get five hundred Crowns a year by five hundred Sheep, thinking to have got twice as much by a thouſand, was miſtaken: for in the common Arithmetick twice five make ten, three times five fifteen, and ſo on; but in the Paſtoral, twice five make three, three times five, one, and four times five nothing, the portion of thoſe greedy Fools, who graſping at too much loſe all they have.

ADVICE XLVIII.

In an Aſſembly of the Virtuoſi at Phocis, Innkeeping is voted to be a noble and heroick Occupation.

AN Aſſembly of the Virtuoſi of Parnaſſus was held a few days ago in Phocis, to decide ſome Controverſys between the moſt ſerene Virtues, in which there paſs'd a ſurprizing Vote to this effect. "Reſolv'd, "That Inn-keeping is no ſordid Imployment, but an honourable heroick "Virtue, fit for thoſe magnificent Souls who ſcorn to ty their Purſes with "the Strings of Avarice, or impriſon their Wealth in miſerly Cheſts, but "are of opinion that Mony ſerves for nothing except to give generous Men an "opportunity to exerciſe their Virtue. The Virtuoſi were ſo unanimous in this Declaration, that they had like to have plac'd that Trade, which was thought mean before, among the Liberal Sciences, and added it as an eighth to the other ſeven.

THE Literati of the loweſt Rank, tho they ſaw this incredible Paradox confidently aſſerted by the moſt noble Perſons of Parnaſſus, were ſtrangely ſcandaliz'd, and cou'd hardly be perſuaded to believe it. But ARISTOTLE, PLATO, AVERROES, and ſeveral old ſtanders beſides of the firſt Claſs extol'd this prudent Reſolution to the Skys, confeſſing that great Men could not follow any nobler Art, provided they took care to entertain ſuch Paſſengers, as upon neceſſary Occaſions that happen every day, cou'd with a Line or two upon Paper, or half a word ſpeaking, not only pay their own Reckoning, but that of a thouſand Gueſts too, who had eaten upon truſt.

IMMEDIATELY upon this Reſolution, abundance of generous men in Parnaſſus, who had been accuſtom'd to ſow Benefits, and to reap Gratitude, poſted away to the moſt frequented Roads, built very convenient Inns, and ſet up the Trade with all ſpeed, in hopes to catch great Fiſh, by baiting their Hooks with little ones.

ALBERTUS PIUS Count of Carpi, and Privy Counſellor to his Majeſty, diſpatch'd an Expreſs in great diligence to notify this new Vote to his Nephew OCTAVIUS AQUAVIVA at the Court of Rome; who had no ſooner advice of it, but he took Poſt, and making the beſt of his way

to

to the high Road that leads from Rome to Tuſcany, ſets up a magnificent Inn at Viterbo, where he treated all the Princes and other great Men who travel'd that way. He was ſo fortunate in his Hoſpitality, that the illuſtrious Cardinal, NICOLO SFONDRATO, having been twice ſplendidly entertain'd by him, when he was afterwards promoted to the Papal Dignity, remembring the good Cheer of his Hoſt at Viterbo, and reflecting on the Nobility of his Extraction, and his great perſonal Merit, ſent for him to Rome, and reckoning with him for paſt Civilitys, nobly requited him with a Sallet of boil'd Succory, a meſs of Soop, a diſh of roaſted Pears, and a Cardinal's Cap, contrary to the practice of ſome niggardly Wretches, who vilify the good Accommodation that's to be met with at an Inn, which certainly ought to be accounted a great Happineſs.

ADVICE XLIX.

Certain Virtuoſi are ſeverely puniſh'd for ſaying, Duels are ſometimes neceſſary.

A DISPUTE aroſe three days ago between ſome learned Men, who debated publickly in the Peripatetick Portico this nice Queſtion: Whether his Majeſty had done well in having for ſome years paſt ſo ſeverely forbid Duelling? This Controverſy was very remarkable for the Misfortunes it brought on ſome of 'em, who had aſſerted, that ſince Quarrels will often happen between men of Honor, which can't be decided but by the Sword, Duels are abſolutely neceſſary. Now as ſoon as the Debate was over, theſe Blades were clap'd up for't, and quickly after condemn'd to the Gallys. This haſty Sentence caus'd the greateſt admiration, becauſe 'twas obſerv'd, that Juſtice her ſelf, who had never betray'd the leaſt Emotion upon any occaſion before, cou'd not forbear expreſſing her Indignation againſt theſe Criminals. And the wiſeſt Courtiers ſay, ſhe had good reaſon, ſince her Reputation was ſo deeply wounded by that impudent Affirmation, that 'twas poſſible there might ariſe ſuch Differences among men, as ſhe by her Laws cou'd not decide, without the barbarous practice of Duelling.

ADVICE L.

The Dukes, Marquiſſes and other Titulati of Parnaſſus complain to APOLLO, *that their honorable Title of Excellence is given to Doctors of Law and Phyſick.*

THE Duke of Aganippe's Lady being taken ill laſt week of a very dangerous Fever, he preſently call'd a Conſultation of the moſt eminent Phyſicians of this Court, and for his greater ſatisfaction wou'd needs be preſent himſelf. He obſerv'd that in their Debates they gave one another the Title of Excellence; which the Duke took as ſuch an Affront, that without ſtaying to know the Iſſue of the Conſultation, he flung away in a terrible fury; and going to ſeveral Princes told 'em, they were ob-

lig'd in honor to put a ſtop to this abuſe, that ſo ſignal a Title might be no longer debas'd by being given to a company of little Quacks and Lawyers. The Princes thought the Duke much in the right, and immediately prefer'd a heavy Complaint upon this Subject to APOLLO, beſeeching his Majeſty to redreſs a Grievance which tended greatly to the diſhonor of ſo many Perſons of the firſt Rank.

APOLLO gave 'em no other Anſwer, than that they ſhou'd ſummon the Partys before him, which was done accordingly: ſo that the Doctors in both Facultys appear'd the next day, and in preſence of his Majeſty, and the Princes their Adverſarys, they made this Defence; That all Men knew Lawyers and Phyſicians were of more antient ſtanding in the World than Dukes, who took their riſe only when the Goths and other barbarous Nations enter'd Italy, and divided it into petty Principalitys: for the Name of Duke, Marqueſs, Count, *&c.* were never heard of till then; but the Doctors of Law and Phyſick had the Appellation of Excellence the very firſt day that Learning was planted in the World, and have ever ſince been in quiet poſſeſſion of it; and all others who had diſtinctions of Honor in Italy firſt took it from them, therefore there was no Reaſon or Juſtice that the moſt antient Poſſeſſors ſhou'd be robb'd of it by the modern. That if the Princes their Adverſarys believ'd that Title was leſs honourable by being beſtow'd on the Profeſſors of Learning, they ought to leave it and take another; but they were ſorry to obſerve that the Liberal Arts were in ſuch low eſteem, that the Profeſſors of 'em ſhou'd be grudg'd thoſe Honors which ought rather to be increas'd than diminiſh'd, for the eternal glory of Learning, and to encourage Men to apply themſelves to ſtudy.

TO this the Princes anſwer'd; That the Doctors Argument in pretending they had borrow'd from them the Title of Excellence was notoriouſly falſe, for moſt of 'em had purchas'd it of Sovereign Princes with ready Mony, and paid dear for it too. The Doctors reply'd, If that were of any force in this Diſpute, they too might alledg that they had paid a round ſum for their Doctor's Degree, which has annex'd to it the Title of Excellence. To which the Princes reply'd with great ſcorn, that they thought it very ſtrange, the Doctors ſhould pretend to compare their Excellence which might coſt 'em ſome fifty Crowns, to that of Dukes and Princes which was worth many thouſands; and therefore the difference in the Price was an evident Argument of the different worth. APOLLO wonder'd to hear the Princes talk at this rate, and told 'em, they had paid their Mony for the ſubſtantial Eſtates they poſſeſs'd, not for the vain and empty Title; but the Doctors, who firſt poſſeſt the ſubſtance of Learning by their indefatigable Study, might with great reaſon ſay they had bought the Title when they had bought the Degree. To this the Princes anſwer'd with a profound ſigh, that to their ſorrow they knew his Majeſty to be miſtaken, for many of 'em had purchas'd Titles without Eſtates; ſuch, for inſtance, as being in poſſeſſion of a Caſtle, or other Place, with the Title of Baron, Earl, or Marquiſs, had paid a large Sum to their Sovereign to erect that Fief into a Dukedom or Principality, only that they might be honour'd with the Title of Excellence.

APOLLO was ſo diſpleas'd at this, that he inſtantly publiſh'd an Edict, by which he commanded all Kings and Emperors to abſtain for the time to come from ſuch unlawful Merchandize, and granted to thoſe Blockheads who had thrown away their Mony for Smoke without Roaſtmeat, all the charitable Privileges which the Law allows to Children, Ideots, and other miſerable Perſons, of demanding Reſtitution *in integrum, ex capite enormiſſimæ*

læſionis.

Laſionis. Then to free himſelf wholly from this troubleſom Controverſy, he refer'd the Deciſion of it to the Tribunal of the ſage Grandees of the Liberal Arts.

THE Dukes and Doctors appear'd before them, and after a Debate of ſeveral hours, 'twas decreed by the Judges, that in Princes, the Title of Excellence honour'd the Goods of Fortune, in Doctors, thoſe of the Mind. The Dukes at firſt interpreted this Sentence in their favour, and with a ſcornful ſmile derided the Doctors about it; who laugh'd in their Sleeves at theſe groſs-witted Lords, and reply'd not a ſyllable. But when the Princes had confer'd with their Council, and underſtood that the Sentence was againſt 'em, they wou'd fain have appeal'd. APOLLO, tir'd with their Importunity, told 'em they ſhou'd reſt ſatisfy'd, for thoſe only diſgrace the Title of Excellence who buy it with their Mony, not they who purchaſe it by their honourable Study: and if the Dukes and other Perſons who have Titles of Honor, wou'd advance their Reputation, they ſhou'd open their Purſes, and by encouraging the virtuous Profeſſors of Learning, acquire the Title of Liberal, which Men of ſound Judgment thought not only ſuperior to that of Excellence, but even to give a Luſtre to the greateſt Titles upon Earth.

ADVICE LI.

A Marquiſs having imploy'd SCIPIO AMMIRATI *to draw his Pedegree, is ſo little ſatisfy'd with it, that he demands his Mony again.*

SCIPIO AMMIRATI upon his firſt arrival at Parnaſſus ſet up a Herald's Shop, where to this hour he follows the trade of drawing the Genealogys of the moſt illuſtrious Familys, and is eſteem'd ſo good a Maſter of his Art, that the chief of this Court apply to him upon ſuch occaſions. Now it happen'd, that ſome months ago a certain Marquiſs deſir'd him to branch out his Pedegree, charging him to do his utmoſt to trace it up to the firſt Stock; he gave him two hundred Crowns in Gold by way of Earneſt, and promis'd him a valuable Reward when the buſineſs was done. AMMIRATI was ſeveral months about it, and having collected all that was to be found of this Nobleman's Family, he digeſted it into form, and made a compleat Volume of it: by which it appear'd that his Anceſtors had been Marquiſſes above a hundred years, and that the firſt of 'em who had any Eſtate was a Captain, who for his good Services to an Emperor of Germany was rewarded with a Caſtle, and the Title of Marquiſs. Now the Father of this Captain it ſeems was a Phyſician, who was the Son of a Notary, whoſe Father was an Oil-man, who was the Son of a Bum-bailiff, that had been a notorious Raſcal, and was hang'd for his Villanys. This Bailiff was diſcover'd to have been the adopted Son of a Taylor, and his real Father a Gentleman of Savoy, who having conſpir'd againſt his Prince, was put to death in Priſon; and his Son when he was very young, being forc'd to fly from the Duke of Savoy, was out of pure kindneſs taken into the ſaid Taylor's Houſe, who charitably taught him his Trade, and ſoon after adopted him. This Gentleman of Savoy was the Son of a Count of great Note, and AMMIRATI diſcover'd that the Father, Grandfather, Great Grandfather, and great Great Grandfather of this Count had for above three hundred

years liv'd in great Splendor in their Earldom, which was got by a Courtier and great Favourite of the Prince that then rul'd, which Courtier was found by authentick Records to have been the Son of a certain Jew call'd SALOMON, who being converted to Chriſtianity, took the Name of ARNOLDO. This Jew came from Rhodes, and tho all poſſible diligence was us'd to diſcover his Deſcent, nothing cou'd be learnt of it. AMMIRATI therefore being able to trace it no farther, preſented the Marquiſs with the fruits of his Labor, who was pleas'd to ſee the Volume ſo large, and without examining the Contents, made AMMIRATI a Preſent of a thouſand Crowns. But when he came to take a view of the meanneſs of his Extraction, and the Villanys of ſeveral that were recorded in his Genealogy, he goes in a rage to the Herald, and tells him that inſtead of an honorable Pedegree which he expected of him, he had compos'd a ſcandalous Libel againſt him; therefore he ſhou'd take his Book again and return him his Mony, for he wou'd beſtow his Rewards better than upon thoſe who expos'd his Shame inſtead of concealing it. AMMIRATI ſoon ſtop'd his mouth, and told him he might thank his own fooliſh Curioſity, ſince 'tis a piece of Prudence not to ſearch many years back into the Antiquity of ones Family: for the wheel of Fortune whirling round continually, and rolling thoſe in the Duſt who not long before were at the topmoſt ſpoke, all who are ambitious of tracing their Progenitors up to NOAH and ADAM, muſt expect to find many Blemiſhes in their Genealogys.

ADVICE LII.

A general Diet is held in Helicon *to determine the true meaning of ſome Proverbs and Sentences of wiſe Men.*

THE Sentences and Anſwers of wiſe Men are Laws by which the Virtuoſi of this State govern their Lives. Now it happen'd ſeveral days ago that there aroſe a great Diſpute among the Literati concerning the truth of ſome of theſe Sayings; wherefore to ſettle an Affair of ſuch great importance, a general Diet of the Virtuoſi was ſummon'd to meet in Helicon: the firſt Debate was upon the truth of the common Proverb, That fair Words and foul Deeds cheat both Fools and wiſe Men. Many voted for it, alledging that the Sharpers of this Age were arriv'd to that perfection in double-dealing, that they impos'd on an infinite number of honeſt undeſigning Men, and led them by the noſe wherever they pleas'd, tho they were reputed to have ſenſe and underſtanding. However, the majority of the Diet carry'd it, that in times paſt this Saying was with great reaſon receiv'd for truth; but now adays thro the bare-fac'd Impudence of thoſe Raſcals who follow the Profeſſion of leering Men to ruin, all the World was aware of 'em, and had learn'd to believe nothing but what they ſaw and felt; ſo that none but downright Naturals were cheated by 'em: for wiſe Men not only gave no credit to 'em, but avoided 'em as a crew of damn'd Cut-throats and Cheats, who ſeeing themſelves thus pointed at, were aſham'd to ſhew their faces among men of Honor, but like Owls and Bats appear'd only by night, that Darkneſs might hide their Infamy.

THE next Doubt was, Whether that celebrated ſaying, *Omne ſolum forti Patria eſt*, were abſolutely true. The firſt day 'twas debated with

great heat, and the Diet inclin'd to believe there was no reaſon to queſtion the Truth of a ſaying, which till then had been held undeniable by all the Schools: for nothing was more viſible than that brave Men are careſs'd wherever they go; and ſince no Prophet is eſteem'd in his own Land, great and generous Souls had reaſon to account that their Country where their ſignal worth is moſt valu'd; and ſuch only were oblig'd to call the place of their Nativity ſo, who were always deteſted abroad for their Follys and indiſcreet Behavior. However, the contrary Opinion prevail'd, and the Saying was repeal'd as falſe: for the Virtuoſi of the Diet affirm'd, that 'twas directly oppoſite to the Will of the Creator, to prove which they offer'd this Argument: That the Divine Majeſty having for conceal'd Reaſons thought fit that the Earth ſhou'd not be all equally fruitful and pleaſant, yet that the barren parts ſhou'd be inhabited as well as the fruitful, and the torrid and frozen Climes no leſs than the temperate; with a Prudence worthy of himſelf had infus'd into the Heart of Man ſo paſſionate a fondneſs of his own Country, as in a manner blinds his Judgment, and takes from him all ſenſe of a better; for he ſtill thinks that the moſt delicious where he was born. Now this Affection is ſo neceſſary to Mankind, that without it they wou'd ſoon forſake the rocky Dwellings of the Alps, the chilling Froſts of the North, and the ſcorching Heat under the Line, and with infinite Confuſion all flock into the temperate Climates of Europe and Aſia. Beſides, even ſavage Beaſts and all other Animals give a convincing Illuſtration of this Truth: for in obedience to the Dictates of Nature they are perpetually obſerv'd to abide in the Countrys where they were born, tho they have ſwiftneſs of foot, or Wings to fly away. Thus a Hare, when chas'd by Dogs from her Form, fears no leſs the change of Place than the rage of her Purſuers, and returns at laſt to die where ſhe was firſt ſtarted. And it has been obſerv'd, that Swallows fly back over a vaſt tract of Sea and Land to rebuild their Neſts in the ſame Houſes which they had left the year before.

AFTER this Reſolution the Proverb, *Feſtina lente*, was call'd in queſtion. 'Twas ſaid that this Sentence contain'd a flat Contradiction, ſince 'twas impoſſible to run and go ſoftly at the ſame time, or maturely to deliberate in an Affair which yet requir'd diſpatch: For this the Opinion of TACITUS was quoted with great applauſe, * *Nullus cunctationi locus eſt in eo conſilio, quod non laudari poteſt niſi peractum; quia non cunctatione opus, niſi ubi perniciosior ſit quies quam temeritas.* There's no room for delay in Counſels, which admit not of Praiſe unleſs they're executed: for delay is of no uſe where Pauſing is more pernicious than Precipitation.

IN this diverſity of Opinions, the Diet, that they might fairly determine an Affair of ſuch moment, ſent for the Emperor FLAVIUS VESPASIANUS, who was Author of the Proverb, and deſir'd him to explain his own meaning. VESPASIAN anſwer'd: That he invented not the Emblem of the Anchor and Dolphin, with the Motto *Feſtina lente*, in the ſenſe that was commonly put upon it; for he knew very well that many occaſions happen'd where Precipitation was the greateſt Prudence, and where the Cuſtom of the French ought to be follow'd, which is, firſt to act, and then to deliberate. But by *Feſtina lente* he intended only to adviſe his Romans to feaſt ſlowly, that is, not to make ſo frequent Entertainments: for Rome being full of a cunning ſort of Spaniels, who were excellently good at ſpringing

* Lib. 1. Hiſt.

Game,

Game, and having plenty of ſuch two-leg'd Animals, as like Partridges, *fiunt occupantis*, are any body's that can catch 'em; the too frequent making of Feaſts was neither better nor worſe, than to follow the game of Cuckoldom, and to go a hunting for Horns.

WHEN VESPASIAN had thus interpreted his Motto to the ſatisfaction of the whole Diet, the next queſtion was, whether there were any ground for the Proverb, Beware of red Hair. 'Twas voted that it ought to be repeal'd, becauſe your red hair'd men being more addicted to their Cups than others, were accounted very honeſt jolly Fellows, open-hearted, and not at all revengeful or cruel; and therefore red Hair was the beſt colour a man could wiſh for, who deſir'd to gain good Will, and the reputation of a Perſon of Worth and Honor. They were juſt minuting down this Reſolution, when in the very nick of time up ſtood the Lady VICTORIA COLONNA, who repreſented the whole Society of Learned Poeteſſes, and vigorouſly oppos'd it, till ſhe made the whole Diet change their Opinion. She told 'em, they had, to the great diſhonor of that Learned Aſſembly, revok'd the trueſt Saying that ever drop'd from the lips of a Philoſopher; for the Proverb was not intended, as is commonly taken, for a warning to beware of red-headed Perſons, as if they were all naturally vitious, but as an admonition to the Female-ſex (particularly to marry'd Women) to beware of intriguing with a Man of that remarkable Tell-tale colour: for there being few of that Complexion, if a red-hair'd Cavalier chanc'd to receive ſome familiar Favors from a Lady, his Hair wou'd make him be pointed at for an Adulterer; when with another Complexion, the Intrigue wou'd ne'er have been diſcover'd. The whole Diet acquieſc'd in the Lady VICTORIA's Interpretation, and thought it worthy the deep Judgment of ſo noble a Poeteſs.

THIS debate being over, the high Chancellor of Delphos mov'd, that the truth of the Saying, *Ubi bonum ibi Patria*, might be diſcuſs'd; which accordingly was narrowly ſifted, and the Literati ſaid, that a good Eſtate being a principal ingredient in human Happineſs, they ſaw no reaſon why that ſhou'd not be eſteem'd a man's happieſt Country, where he had moſt wealth: for that place, let it be what it will, where a Man's forc'd to be a Drudg and Slave for his living by the ſweat of his brow, was always eſteem'd an unfortunate Abode, and not a delicious Home. However 'twas unanimouſly reſolv'd, that in former times the Proverb deſerv'd to be thought true; but in the preſent, when the rapacious nails of Sequeſtrators were grown longer than the claws of Vulturs, and when great Eſtates often ſerve for concluſive proofs of Treaſon upon their Owners, in order to fill the Coffers of Princes by confiſcations; 'twas a bleſſing much to be deſir'd to live in Italy, and have ones Eſtate in Japan.

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ADVICE LIII.

FRANCISCO SFORZA, *Duke of Milan, is admitted into Parnaſſus, but on very hard conditions, which he ſubmits to.*

FRANCISCO SFORZA, who by his extraordinary Courage and Skill in War acquir'd the Dukedom of Milan, and render'd his Family no leſs illuſtrious than thoſe of the greateſt Princes, arriv'd on the Confines of this State above a hundred years ago, at the invitation of all the Profeſſors of Arms as well as Arts: yet APOLLO has always refus'd him admittance into Parnaſſus, and wou'd never tell why, tho earneſt applications have been made in his behalf by the chief Princes at Court, who ever had a veneration for his eminent Worth and Bravery. But eight days ago, being more than uſually preſs'd upon this ſubject by LEWIS the Eleventh, King of France, his Delphick Majeſty was pleas'd reſolutely to anſwer, that he had very good reaſons for refuſing that Honor, to ſo ſcandalous a Perſon. To which the wiſe King boldly reply'd, that in regard of the Duke's extraordinary Valor and Skill in War, his excellent Counſel, ſingular Dexterity, and wonderful diſpatch of Buſineſs, the ſacred Honor and Fidelity of his Word, and many other heroick Virtues which appear'd with ſuch Luſtre in that great Man, to give him entrance into Parnaſſus, wou'd in his opinion be to admit one who was the example of great Commanders, the perfect Idea of a Prince uncommonly wiſe in peace, and of infinite prudence in war, rather than a Perſon ſcandalous to the State.

APOLLO anſwer'd, that he was very ſenſible of the infinite Merits of SFORZA, but ſince men begin to ſee thro the falſe Glory of War, and to be convinc'd of the unhappy uſe of Arms, he wou'd not, by admitting the Duke, reſtore the reputation of that raſh and giddy Profeſſion; eſpecially ſince the fooliſh part of Mankind are more encourag'd to deſpiſe the dangers of the Sea, by the ſafe arrival of one Veſſel into Port, than deter'd by a thouſand that are caſt away. However, he bid the King tell him in his name, he wou'd very willingly grant his requeſt upon one condition, which was, that he ſhou'd make his Entry with a Retinue, compos'd only of thoſe Soldiers who had miſerably loſt their Lives in his ſervice. The Duke thought theſe Terms both hard and ignominious, and was long in ſuſpence whether he ſhou'd accept 'em or not. He was encourag'd on one hand by the deſire of Glory, and no leſs diſcourag'd on t'other to reflect, that the profeſſion of Arms promiſing ſo fair in its blooming ſpring, and producing ſo indifferent a Harveſt, his Train wou'd conſiſt only of an Equipage of unhappy Wretches, who were much to be pity'd. In this doubtful Strife, the Hero's endleſs thirſt of Glory at length prevail'd, and he ſent his Secretary SIMONETTA to acquaint APOLLO, that he accepted the condition; whereupon his Majeſty appointed the nineteenth inſtant for the day of his Entry.

WHEN the Duke's Reſolution came to the ears of the Princes and moſt famous Captains of this Court, they were extremely diſpleas'd, and us'd their utmoſt endeavors to diſſuade him from it, knowing that it wou'd tend to the great diſhonor of their Profeſſion. But the Duke, who firmly adher'd to his Reſolution, plainly told 'em, he was determin'd at any rate to acquire a place in Parnaſſus, nor did he care what miſchief and diſhonor befel

ſel the Art of War: for that Fiſherman is not to be blam'd, who, being grown rich enough ~~to live without his Trade, burns~~ his Boats and tears his Nets to pieces. Therefore he preſently ſent for thoſe of his Friends in whom he moſt confided, and commanded 'em to muſter all the Soldiers that had been deſtroy'd in his ſervice, who amounted to a vaſt number; and the Wedneſday following he made his Entry, compleatly arm'd from head to foot.

THE Eyes of men never beheld a more deplorable Spectacle, or a ſcene of greater Wo than this; for the Duke was attended by a long Retinue of the moſt deform'd and deſperate Wretches, that were ever plung'd in the loweſt abyſs of miſery. The eyes of the moſt obdurate were melted into Tears, to ſee an infinite number of young men, who were born to plentiful Fortunes, and had liv'd in all poſſible eaſe and pleaſure in the houſes of their Parents, ſome ſtarv'd in loathſom Hoſpitals, others dead in Ditches and devour'd by Dogs, and vaſt numbers drown'd in Rivers, ſerving for food to Fiſh; ſome mangl'd and hew'd in pieces by horrid Wounds, ſome trampled to death under Horſes feet, and others begging their Bread on the road; their Prince's ſervice, in which they had loſt their Blood, and expos'd their Lives to a thouſand dangers, not having furniſh'd 'em with enough to carry 'em back to their homes, which to their misfortune they had ſo fooliſhly abandon'd. All the Spectators wept at the ſight of a young Nobleman paſſing by, who had been kill'd by an Arrow, which pierc'd thro his eye. GUIDO BONATI a famous Aſtrologer, had foreſeen by his Art, that if this unfortunate Youth had been wiſe enough to have ſtaid at home, he would have liv'd to fourſcore years; wherefore tenderly embracing him, he cry'd out, O wretched Youth! what cruel fatal Frenzy poſſeſs'd thee to ſell ſixty years of life for a Julio? This pathetick Exclamation mov'd all the Standers by, and millions of Curſes were heard from every ſide againſt thoſe who firſt introduc'd war upon the Earth.

THE day that ſucceeded the Duke's mournful Entry, the moſt accompliſh'd Virtuoſi of this State came to APOLLO, and told him, they ſaw no difference between the miſerys of War and the misfortunes of Courts: for if War was a Miſery, the Court was nothing but Affliction; and if Soldiers were unhappy, Courtiers were equally unfortunate. Therefore ſince the mournful Spectacle of Duke SFORZA's Entry had ſtruck ſuch a dread of War into all the Spectators, as to make 'em heartily deteſt that curſed Trade, it wou'd be of equal advantage to the World, that when any Perſons, who from low beginnings had riſen to the higheſt Dignitys in Courts, were admitted into Parnaſſus, they too ſhou'd be accompany'd by a Retinue of thoſe miſerable Courtiers, who had been afflicted and oppreſs'd by the avarice and ingratitude of Princes, till they were dead of diſappointment and deſpair. APOLLO rejected this Advice, as being of pernicious conſequence, and ſaid, Men ought not to be deter'd from going to Court; for tho few there attain'd the Dignitys, Wealth and Honors they ſought after, yet all had the opportunity of enriching their Minds with valuable experience, and with the purchaſe of many Virtues. So that whoever had been many years converſant in the management of Courts, and was not maſter of the Art, deſerv'd not in his judgment the name of an accompliſh'd Virtuoſo.

ADVICE LIV.

Apollo appeaſes a dangerous ſcuffle among the Pedants of Parnaſſus.

YESTERDAY at ſix in the evening an alarm was beaten in the quarters of the Grammarians; the Virtuoſi of Parnaſſus running to the noiſe, found the Pedants, the Writers of Epiſtles and their Commentators all together by the ears, and had much ado to part 'em. Now what was the occaſion of this terrible fray, but only a diſpute, whether the word Conſumptum ſhou'd be writ with a P or without one.

IN the midſt of this diſorder Paulus Manutius, who was thought the chief Promoter of this diſturbance, hurl'd a Roman Stone, on which Conſumptum was written with a P, full in the face of Lambinus, and daſh'd his noſe as flat a flounder. Apollo, who was before ſufficiently angry at the pitiful cauſe of the Quarrel, grew ſo enrag'd at this new extravagance, that he commanded the City Pretor to drive the pedantick Coxcombs from Parnaſſus; which had been certainly done, but that his Majeſty was prevail'd with to revoke his Command, at the interceſſion of Cicero, Quintilian, and the other chief Literati of this Court, who for once appeas'd him, by ſaying, 'twas impoſſible for Pedants to quarrel about matters of greater moment, ſince their knowledg conſiſted only in trifles.

ADVICE LV.

To prevent the great Abuſes that are found in Hiſtory, Apollo *having aſſembl'd a general meeting of the Hiſtoriographers, publiſhes a ſevere Edict againſt 'em, and many Hiſtorians are blam'd for their faults.*

THE Cenſors of Learning, by Apollo's expreſs Command, ſummon'd a general Aſſembly of all the Hiſtorians to meet in Delos on the twentieth of laſt Month; and the ſaid Aſſembly broke up two days ago, having to his Majeſty's great ſatisfaction, made admirable orders and regulations relating to that Affair, on which depends the eternal Fame of great Men and their virtuous Actions. The Virtuoſi were the more pleas'd with this, becauſe the modern Hiſtoriographers have deviated very much from thoſe Laws, which they ſwore ſo religiouſly to obſerve, when they took the Oaths of that Profeſſion before his Majeſty. Now in order to reform this corruption, an Edict was publiſh'd yeſterday in his Majeſty's name, in all the publick Schools, and afterwards poſted up on the doors of all the Colleges of this State; and becauſe 'tis a matter of importance, Menante your faithful Intelligencer has a copy of it here at your ſervice.

PHÆBUS, by the grace of God, Emperor of the fixt Stars, King of the Planets, Prince of the Zodiack, Duke of Light, Marquiſs of Generation,

and Earl of all viſible things, to all our faithful Virtuoſi, and right truſty and well-beloved Literati, Greeting. Whereas, to our infinite Grief and Diſpleaſure, we are fully convinc'd, that the modern Hiſtoriographers have deviated extremely from that path of Truth, which, to the great reputation both of the publick and private, our moſt faithful Hiſtorians, DIONYSIUS, LIVIUS, SALLUSTIUS, TACITUS, and many others had trod before 'em; to the end therefore that future Ages may not be impos'd upon by the peſtilent Falſitys which they find in flattering, malicious and ignorant Writers, We do by this our Edict, which is to remain in full force for ever, remind all thoſe, who undertake the moſt noble Province of tranſmitting to poſterity the ſignal Actions of men, that they ought continually to have a ſtrict regard to Truth, eſpecially ſince they write to future Ages, not to their own; that they take care to publiſh ſuch Writings, as will gain 'em the glorious and immortal name of ſincere and faithful Hiſtorians; and that they value no more than the Duſt they tread on, the Anger or Threats of thoſe, who, by reaſon of their little Virtue are juſtly wounded in their Reputation; ſince 'tis the higheſt pitch of folly, perpetually to labor with pen in hand, to render themſelves infamous by writing Lies, without bringing any Honor to thoſe they flatter. We farther declare, that to publiſh to the World falſe Hiſtorys, is to aſſaſſinate the Virtuoſi that read 'em; and therefore we ordain, that ſuch as ſhall be convicted of that crime, ſhall receive the ſame Puniſhment that is appointed for Aſſaſſins. And ſince it appears, that Princes have arrogated to themſelves ſo great an authority, even over the free pens of Hiſtorians, as not to permit 'em to write any thing of them, tho ever ſo true, which is not to their intire ſatisfaction; a pretenſion that has baniſh'd all hiſtorical Truth, and by introducing the vileſt adulation, which the Princes of this Age expect, diſcourag'd the greateſt Genius's of our Virtuoſi; ſo that the important buſineſs of writing Hiſtory, which belongs only to the ableſt Authors, is to the great ſhame of this preſent Age, and the infinite prejudice of all the future, fallen into the hands of the moſt ignorant: We therefore, to redreſs ſo great an evil, are oblig'd to put Princes in mind, that ſince all their power dies with 'em, they are fools to believe they can hinder our Virtuoſi from tranſmitting to poſterity the naked truth of their Actions. And for their further caution, we give 'em to underſtand, that their laying Reſtraints upon an Affair which requires perfect Liberty, provokes our moſt faithful Hiſtorians, out of mere revenge, after their death to write Invectives againſt 'em, rather than Hiſtorys of their Actions, as the Emperors TIBERIUS, CAIUS, CLAUDIUS, and NERO have found to their ſhame. And to obviate the great inconvenience ariſing from the ignorance of thoſe Men, who, in modern times, by their ſenſleſs Writings, ſo debaſe the dignity of Hiſtory, We expreſly Will and Command, that for the future no Perſon, of what degree or condition ſoever, preſume to write Hiſtorys, unleſs he be firſt approv'd of by JULIUS CÆSAR for purity of Language, by LIVY for his Eloquence, by TACITUS for his skill in Politicks, and by our well-beloved FRANCISCO GUICCIARDINI for right underſtanding the Intereſt of Princes. Moreover, we forbid all manner of Perſons, on pain of eternal infamy, to write for the future the particular Hiſtory of any City, except it be the Metropolis of an Empire, Kingdom, or great Province: and this we do, to the end that the ineſtimable Jewel, Time, may not be thrown away on trifles, either by the Writer or the Reader. For the ſame reaſon likewiſe we enjoin, that no Author preſume to publiſh the Life of a General, or other Perſon of diſtinction, unleſs of ſuch a one as has commanded Armys in chief, ſerv'd twenty Campagns,

pagns, conquer'd Provinces, beſieg'd and taken ſtrong Towns, and fought at leaſt two pitch'd Battels. And to take away all pretences that ambitious men may alledg for infringing this our Royal Edict, We declare, that no perſons Lives ſhall be permitted to be written, who are not furniſh'd with the ſame noble Accompliſhments that were ſeen in BELISARIUS, NARSETES, GODFREY of Bullen, and in the great ALEXANDER FARNESE. And to exterminate from the World as much as poſſible, a certain arrogant Ambition which we know reigns in many, we likewiſe enjoin, that it be not lawful for any man to write the Hiſtory of a particular Family, unleſs it be made appear to our venerable College of Hiſtorians, that it has been renown'd, and maintain'd it ſelf in great ſplendor in the world for the ſpace of five hundred Years, and has produc'd many Perſons who have ſignaliz'd themſelves by putting an end to important Wars, and other gallant Undertakings; and that in this particular the moſt glorious and our well-belov'd Familys of ORSINI, CAJETAN, and COLONNA, ſerve all Writers for an Example.

FURTHER, ſince by many paſt Inſtances we are fully convinc'd, that to give leave to an ambitious Perſon to write his own Hiſtory, is to put a naked Sword into the hand of a mad-man, We ſtrictly command, that no man whatſoever write Memoirs of his own Life, without having firſt given good Security that he will keep within the bounds of Truth and Modeſty, nor till our College of Hiſtorians have certify'd him to be a Perſon of ſuch eminence and renown, that it will be of advantage to future Ages to record and conſecrate his Atchievements to immortality. And to root out effectually the horrible vice of Flattery, to which with infinite concern we obſerve our Virtuoſi much inclin'd, We expreſly command, that no Authors dare to publiſh the Life of any Hero, tho he glitter with the Imperial or Regal Dignity, before he be dead; allowing them to make mention of men while they are alive, only in general Hiſtorys and ſhort particular Panegyricks. Furthermore, to prevent the numberleſs Follys which we daily ſee in many Hiſtorys, 'tis our expreſs Will and Pleaſure, that none of our Virtuoſi pretend to write the Hiſtory of any foreign Nation, if he have not liv'd twenty years ſucceſſively in that Nation. For the ſame reaſon we likewiſe forbid any Virtuoſo to undertake the writing of Hiſtory, unleſs he has travel'd thro many Provinces, been Secretary or Miniſter of State to ſome great Prince; or be a Senator of ſome illuſtrious Republick; and has been converſant in Courts for at leaſt two thirds of his Life, a Qualification ſo neceſſary, that in our royal Library there are many Hiſtorys written by Courtiers, who were wholly ignorant of the Purity of Language, and knew nothing of the moſt important Rules of Hiſtoriography, which yet abound with many excellent political Remarks; by which it appears that 'tis the peculiar Province of accompliſh'd Courtiers, to publiſh to Poſterity the moſt hidden Thoughts of Princes hearts, into which they have been able to dive by their penetrating Wit. And becauſe many Hiſtorys abound with ſharp Invectives againſt ſuch Nations as were at War with that of the Author, we renew our Edicts publiſh'd ſome years ago on this account, by which, for the indemnity of hiſtorical Truth from the aſperſions that one Nation throws on another which is its Enemy, 'tis enacted that an Abatement of ſixty per Cent. be allow'd in ſuch caſes. And being fully convinc'd that LUCIUS FLORUS has been the ſole cauſe of the vaſt misfortune which Learning has ſuſtain'd in the loſs of the greateſt part of our beloved LIVY's Decads, we ſtrictly command, that for the future no man epitomize or make an abridgment of any Hiſtory. In like manner, by vir-

tue of the full Power we have over Learning, we forbid all our Virtuoſi, for the time to come, to write the univerſal Hiſtory of the World, or the particular Hiſtory of any People famous for noble Actions, like the Romans, French and Saracens, in a ſmall Compendium, as many fooliſh Authors have done, who in a few ſheets of Paper have compris'd the Actions of all Nations of the Earth, deduc'd from the Creation down to their own Times: for Experience has taught mankind, that the reading of things ſo ſuccinctly written, is of very little uſe, it being impoſſible to reap from thence that advantage found in other Hiſtorys, which relate at large not only Actions themſelves, but the Springs and Reaſons of 'em. Laſtly, We admoniſh Prieſts to apply themſelves wholly to the writing and reading of ſacred things, and leave the compoſing of profane Hiſtorys to thoſe honeſt Laymen who think it a Duty to truth, and not a Sin of murmuring or ſlander, to blame the Actions of any Prince or private Man whatſoever, who has done things of which he ought to be aſham'd. GIVEN at our Court in the Zodiack, the twentieth day after our entrance into the Sign of Libra, in the Year of our toilſom courſe 5560.

AFTER the publication of this rigorous Edict, a Report was whiſper'd in this Court (yet becauſe 'twas very private, MENANTE, who makes a conſcience of writing nothing but Truth, dares not affirm it for certain) that in the Aſſembly many Hiſtorians receiv'd the mortification of being ſeverely reprimanded, among whom were ſome of the firſt Claſs. 'Tis reported that JULIUS CÆSAR was commanded, in the ſpace of twenty days, to put into his Commentarys the breaking open the Treaſury at Rome, and to tell the naked truth of that matter how it happen'd; and alſo that he ſhou'd make mention of other Particulars, which in pure civility to himſelf he had omitted. 'Tis ſaid beſides, that SUETONIUS TRANQUILLUS was ſeverely reprimanded, becauſe tho he had made greater profeſſion than any other of being a moſt polite and judicious Writer, he had nevertheleſs related of TIBERIUS, that in his brutal Luſts he made uſe of ſucking Children: an Obſcenity which by no means ſhou'd have been mention'd, not only becauſe Hiſtorians cannot be ſure of thoſe leudneſſes that are acted in the dark and without Witneſs, but becauſe ſuch horrid Enormitys ought to be bury'd in oblivion, rather than divulg'd to mankind; it being the Duty of every Hiſtorian to inculcate Virtue, not inſtruct in Vice. DION had his turn too, tho they ſay he was told in milder Language, that Hiſtory, which ought to be compos'd of nothing but real Truths, and of the quinteſſence of politick Inſtructions, needed not thoſe frequent Narrations of Portents and Prodigys with which he had ſo ſtuff'd his Writings, that they cloy'd his Readers, and were the more tedious becauſe he had ſurpaſs'd all the bounds of Probability, both in the number and quality of 'em. APOLLO himſelf ſmil'd at his having recorded ſo many ſhowers of Stones and Blood: his Majeſty not remembring that his Rays had ever exhal'd into the upper Region ſuch Vapors, as cou'd afterwards be condens'd into Blood, and rain'd down to ſpoil Clothes, or into Stones to beat mens Brains out.

'TIS ſaid that TITUS LIVIUS, the Father of the Roman Hiſtory, bluſh'd at this Reprimand made to DION; perhaps becauſe his Conſcience miſgave him, and he was afraid of being call'd to account upon the ſame ſcore.

BUT all affirm for certain, that the Lords of that Aſſembly proceeded with extraordinary ſeverity againſt LAMPRIDIUS, whoſe Writings by the unanimous command of the whole Convocation were deliver'd to him,

and he was plainly told, he ſhou'd go teach in the publick Stews thoſe execrable Luſts with which he had taken ſuch delight to fill his ſhameleſs Hiſtory, wherein he had written the Lives of HELIOGABALUS, CARACALLA, and other Monſters of nature in all manner of leudneſs.

'TIS reported too, that they blam'd MACCHIAVEL for the mad Politicks with which he had ſo plentifully fill'd his Hiſtorys and other Writings, as plainly ſhew'd, he had a mind to precipitate his Readers into the ſame Pit of Impiety into which he had ſhamefully fallen himſelf.

IN the next place 'tis ſaid, the whole Aſſembly paſs'd a Cenſure upon GUICCIARDIN for having ſpoken ill of the Republick of Venice, which the College of Hiſtorians ſtil'd the Aſylum of the Virtuoſi, the abode of perfect Liberty, the Bulwark againſt the Barbarians, the Mint of Librarys, the Salt of human Wiſdom, and the Glory of the Italian Nation. And many believe, that in preſence of all the Aſſembly, GUICCIARDIN not only acknowledg'd, but with bitter Tears bewail'd his Error, and alledg'd in excuſe, that he was prompted thus foully to prevaricate by the Envy he had to ſee, that while the Florentines by their domeſtick Factions loſt their Freedom, Venice ſecur'd her Liberty more and more; but that the Reputation of Venice, and of that excellent Counſel by which ſhe, as a rare and only Example, advanc'd daily in Grandeur and Honor, was rais'd to ſuch a degree of Splendor, that it cou'd never be obſcur'd or ſully'd by the Pen of any Writer, how paſſionate or partial ſoever.

'TIS reported farther, that the Cenſors ſent for JULIAN GOSELINI, Secretary to the Senat of Milan, and ask'd him, if he thought he was talking to drunken men, when in his Life of DON FERRANTE GONZAGA, making mention of the Apoſtolick See, he ſcrupl'd not to ſay, her Greatneſs was the particular care of the Emperor. GOSELINI was about to excuſe himſelf, but was commanded to be gone immediately, and employ his Talent in writing flattering Sonnets, for ſolid Truth only ought to be the ſubject of Hiſtory.

FINALLY 'tis ſaid, that GIROLAMO CONESTAGGIO, a Gentleman of Venice, having taken out of the Delphick Library his Hiſtory of Portugal, after it had ſtood there many years, and return'd another Edition of it, which he pretended he had corrected in many places, was diſcover'd by the publick Inſpectors of the Library, inſtead of amending it for the general Good, to have made it worſe than before, only to gratify ſome Perſons whoſe Reputations he had juſtly tax'd; for which he was ſolemnly told, that if within eight days he did not reſtore to the Library the firſt Edition of that Hiſtory, the College wou'd ſhew him ſome publick Mark of their Diſpleaſure. For the whole ruin of the Portugueſes having been occaſion'd by thoſe who had the care of inſtructing their King SEBASTIAN in his Youth, it was a thing highly neceſſary, that from the unfortunate End of ſo great a Monarch, and the miſerable Calamitys of his Subjects, all Princes ſhou'd be taught to be very cautious what Perſons they appoint to take care of the Education of their Children, and that none but the moſt experienc'd Captains and approv'd Stateſmen ſhou'd be intruſted with ſo great a Charge.

ADVICE

ADVICE LVI.

Apollo, to ſecure the Rivers of his Dominions from being infeſted by Pirats, conſtitutes the moſt illuſtrious Bernardo Cappello *Admiral of the Ionick Sea, and gives him excellent Inſtructions.*

Apollo, to prevent the many miſchiefs which Learning ſuffers from the Frigats of ignorant Pirats in the Rivers of Corinth, was pleas'd two days ago in full Senat to nominate the moſt illuſtrious Bernardo Cappello Admiral of the Ionick Sea: He commanded him for this purpoſe to levy Marines, and gave him leave to take with him many young Poets of the beſt Extraction, who to begin their Apprenticeſhip of Arms, voluntarily offer'd to ſerve his Majeſty in this Expedition. Apollo afterwards call'd Cappello, and gave him poſitive Orders, on pain of being declar'd ſcandalouſly illiterate, to offer Violence to none except the Frigats of ignorant Pirats; but to ſuffer Merchant-ſhips of any Nation to paſs unmoleſted, to ſhew 'em all poſſible Honors, and aſſiſt 'em on all occaſions as Perſons highly ſerviceable to the world, which by their moſt noble induſtry enjoys every where the delicious Products of remoteſt Countrys. He laid this Injunction upon him, leſt, inſtead of the Zeal his Majeſty intended to expreſs of protecting the Lives and Eſtates of his Virtuoſi from Rapine and Piracy, the moſt uſeful Commerce of mankind ſhou'd be obſtructed by exceſſive raiſing the Price of all Commoditys imported into Parnaſſus from diſtant Provinces; and leſt the great Honor he propos'd to acquire, by extirpating out of the world a deteſtable piratical Crew, ſhou'd turn to his diſgrace, by filling it with worſe and more dangerous Robbers. Beſides, his Majeſty ſaid, 'twould be ſhameful to the laſt degree, if Piracys were committed on Ships of Trade, in the name of a Prince of ſo nice Virtue; and he ſhou'd deſerve the worſt that cou'd be ſaid of him, if he imploy'd the chief Nobility of his State in ſuch villany, who wou'd reap their ſhare of the Ignominy too if their firſt Exploits were Pillaging. Now in order to convince all that in this important Affair his Majeſty propos'd no other Intereſt than the publick Good, he ſtrictly commanded Cappello, the firſt moment he took any Privateer, not to ſpare one Rogue aboard her, but to put 'em all to the Sword, not only in terrorem, but leſt the admitting to Ranſom ſhou'd at laſt turn ſo uſeful a Deſign into a common and dangerous Traffick; for the world has ſeen frequent Inſtances of Pirats, who being taken Priſoners, and having bought their Liberty, fell preſently to the ſame trade again, to regain the Mony they had paid for their Ranſom. The laſt and chief Advice which Apollo gave Cappello was this; That his buſineſs being only to protect the Rivers of Parnaſſus, he ought not on any account to go out of 'em himſelf, leſt he ſhou'd meet with the Fate of ſome roving Husbands, who leaving their own Beds to corrupt the Wives of others, are ſhamefully made Cuckolds themſelves.

ADVICE LVII.

The Prince of Epirus is so afflicted at the Birth of his first Son, that he forbids any publick Rejoicing.

OUR last Letters from Epirus of the 22d bring Advice of the birth of a Son to the Prince of that Country, and say, that, it being his First-born, the People were exceedingly transported that the Succession of their Prince was now secur'd in his own Family, for which, together with many great Lords their Neighbours, they were preparing to make extraordinary demonstrations of Joy. But the Prince himself was observ'd to be so melancholy on this occasion, that when the Steward of his Houshold came to receive his orders for the Expences of Bonfires, Fireworks, &c. he forbad any such Preparations, and told him, when indeed his first Son shou'd be born, he'd have the Fountains run with Wine, proclaim open feasting at Court for forty days, and expend a hundred thousand Crowns in Jousts and Torneaments. The Steward surpriz'd at this Answer, ask'd him with submission, Whether he did not take this Child, who was born twelve months after his Marriage with the Princess, for his own? I find, reply'd the Prince, that private Men see not far into the Interest of Princes: But to convince you that I have reason for what I said, tho you think it strange, tell me how old I am? Eighteen Sir, reply'd the Steward, the twelfth of last month. Very well, says the Prince: How old will this Child be when I come to be forty? The Steward answer'd, Two and twenty. I tell you then, said the Prince, that he is my Brother, not my Son: for private Men distinguish these Relations according to Birth, but Princes by another Rule. If I shou'd have a Son born hereafter when I am fifty, I will give leave for rejoicing; but at present there's more occasion for Funeral Musick than for Trumpets. Now that's the mischief of Princes marrying betimes, the danger of a numerous Offspring, which is the ruin of a State: for no Monarch can receive a greater Blessing than to have only one Son, but whoever has many in his youth, let him master his Ambition, and not think of keeping the Government to the last moment of a long Life. For as Fathers desire to dy with the reins of Sovereignty in their hands; so Sons, when they arrive at a certain Age, have not patience to wait for the reversion of Power till their Parents Deaths. There are many Examples of such impatient Youths, who blind with the lust of Power, have chose rather to run a risque by eating the sour Grapes in June, than stay till September for the ripe Clusters. If this be so, reply'd the Steward, I must confess the condition of Princes, which we are so apt to envy, is very deplorable. It may be so, answer'd the Prince, yet when this Son of mine comes to be twenty years old, if I resign not my Principality to him, and he form any Conspiracy against my Life or State, I shall be more guilty of it than he. And the reason is plain; for 'twou'd be as great unkindness not to yield him the Government then, as it wou'd be a barbarous Inhumanity, if now eating at a plentiful Table, I saw him stand by ready to starve, and wou'd not ask him to eat with me.

ADVICE

ADVICE LVIII.

Apollo erects a new Court of Juſtice in Parnaſſus for the Puniſhment of Flatterers, but with very ill ſucceſs.

THE exemplary Life which the Literati lead in Parnaſſus is not to be attributed to the ſevere Puniſhments threaten'd to Vice, nor to the great Rewards propos'd to Virtue, nor yet to the natural good Diſpoſition obſerv'd in moſt Virtuoſi, ſo much as to the wiſe care of Apollo, who has erected diſtinct Courts of Judicature, and appointed particular Judges for each Crime: For his Majeſty has been convinc'd by paſt abuſes and diſorders, that when his Miniſters have but little buſineſs they diſpatch it admirably well, and with great exactneſs; but when they have a hurry of Affairs, they ſeldom end 'em with expedition, or decide 'em with ſtrict Juſtice. Nor was he ſenſible till lately of one mighty Grievance that reigns in this State; where, tho there are very rigorous Tribunals for the Puniſhment of moſt Vices, yet there has been no proviſion made againſt Flattery, which is ſo hateful to his Majeſty, and ſo pernicious both to Princes and private Men. Apollo therefore believ'd the neglect of appointing proper Remedys for that Evil, was the only reaſon 'twas grown ſo univerſal. And as he's always careful to extirpate all Corruption, and to promote the welfare of his Virtuoſi, he thought it neceſſary about ſix months ago to inſtitute a particular Court of Juſtice for the trial and puniſhment of Flatterers. He ordain'd, that all ſuch as were convicted of that ſhameful Offence ſhou'd be bound to the Chain in the great Piazza, and flea'd alive by Marsyas, who is very dextrous in that Art which he learnt at his own coſt: And for the greater terror he elected the Judges of this Court out of the Satyrick Poets, who are the moſt deadly Enemys to Flatterers that can be. Peter Arretine was declar'd Lord Chief Juſtice, Juvenal Attorny General, Ludovico Arioſto Solicitor General, Francisco Berna chief Clerk of the Court, and Nicolo Franco and Cæsar Caporali his Subſtitutes. After this awful Tribunal was erected, ſix months paſs'd without any Information or Complaint, tho Flattery was publickly practis'd as much as ever. Apollo therefore, that he might have an opportunity of puniſhing thoſe Offenders, employ'd a great number of Spies, who had orders to take notice of all the Flatterers in Parnaſſus, and inform againſt 'em to the Court. This method ſucceeded ſo well, that in a little time Bartolomeo Cavalcanti was ſurpriz'd in the fact of flattering a fooliſh Prince, who was wholly given up to his Sports, and ſo diſſolv'd in Luxury and Pleaſure, that he reſign'd the care of the Government to an ignorant, mercenary and corrupt Miniſter; and yet with all theſe Vices was complemented with the Character of Vigilant, Indefatigable, an Enemy to Pleaſure, and one whoſe ſole diverſion was Buſineſs and the care of his Subjects Welfare. Cavalcanti was immediately taken into cuſtody, and upon Examination confeſs'd all the Attorny General laid to his Charge; ſo that he was allow'd but three days to make his Defence. Marsyas in the mean time fell to whetting and flouriſhing his Knife, and got all his Implements in order for the Execution.

THE Judg proceeded to examine the Prince that was flatter'd, and found him ev'n more a Brute than has been deſcrib'd. He ask'd him if he had any thing to ſay againſt the Priſoner, and whether he did not think himſelf groſly abus'd by his extravagant Flatterys? He anſwer'd, he had no reaſon to complain of a man for ſpeaking Truth, and cou'd not be affronted at thoſe juſt Praiſes, for which CAVALCANTI deſerv'd a Reward from him: Adding withal, that he was amaz'd and extremely ſcandaliz'd at this new Tribunal, which ſeem'd to him to be invented rather to rob Men of Honor of their merited Fame, than to puniſh Cheats. ARRETINE was deviliſhly provok'd at the Prince's Anſwer, ſo that taking a little more liberty than became him, he ask'd him with what face he cou'd pretend, that CAVALCANTI had not impudently ly'd in praiſing ſuch a Blockhead as he, who was ſo notoriouſly ſtupid, and utterly incapable of the Government, which he ſcandalouſly yielded into the baſe hands of a vicious Favorite? The Prince was fir'd at theſe upbraiding Reproaches, and with inexpreſſible Fury coming up to ARRETINE, thunder'd out againſt him theſe Heroicks.

Tu ne dirai, e farai tante, e tante
Lingua fracida, marcia, e ſenza ſale
Ch'al fin ſi trovara pur un pugnale
Meglior di quel d'Acchille, e più calzante.
Saggio ſon io, & tu ſei un furfante
Nutrito del pan d'altri, del dir male;
Un piede hai in chiaſſo, l'altro allo ſpedale,
Stroppiataccio, ignorante & arrogante.

Dull brainleſs Wretch! thou'lt play the fool ſo long
With that foul ſtinking and unwitty Tongue,
That to chaſtiſe thee, Daggers will be found
More piercing than that Steel the fam'd ACHILLES own'd.
I'm a wiſe Prince, thou a vile Dunghil Slave
That fed at others Tables, learn'ſt to rave,
One foot i'th'Hoſpital, and one i'th' Stews,
Yet arrogantly dar'ſt thy Betters to abuſe.

This injurious Language to a Judg in open Court ſo enrag'd the Attorny-General, the Clerks and the other inferior Officers, that one and all they laid violent hands on the Prince to drag him to Priſon; but he, whoſe Heart was better than his Headpiece, not only defended himſelf, but with the aſſiſtance of his Retinue laid about him ſo damnably, that out he knock'd one of poor ARRETINE's Eyes, broke JUVENAL's Arm, and BERNA's right Jaw-bone. ARIOSTO when he ſaw the fray beginning, thought 'twas the wiſeſt part to truſt to his heels, but had the ill luck to fall down ſtairs, and was bruis'd to a Mummy. APOLLO, when he had notice of this diſorder, was not ſo much concern'd at the diſhonor of his new Tribunal, nor at the miſchief which had befel his Poets, as he was to ſee by this inſtance that Flattery was incurable, ſince men were ſo blind as to take the pernicious affronts of Sycophants for Favors worthy of Reward: inſomuch that to his great grief he was forc'd to aboliſh that Court, and confeſs'd, 'twas impoſſible to puniſh a Crime which nobody wou'd complain of.

ADVICE LIX.

APOLLO, *exceedingly charm'd with the noble Qualitys of* TASSO, *creates him Poet-Laureat, and Lord High Preſident of Italian Poetry.*

TORQUATO TASSO being every day more than other admir'd in Parnaſſus, for his Heroick and Lyrick Poems, his Writings in Proſe and in Verſe, his Knowledg in Philoſophy and all the other Sciences, APOLLO, charm'd with the ſweetneſs of his Diction, the newneſs of his Thoughts, his eaſy Vein and pleaſant Wit, was pleas'd t'other morning to ſhew him ſome marks of extraordinary affection: for out of his own mere motion he created him Poet-Laureat and Lord High Preſident of Italian Verſe; and at the ſame time with great ſolemnity preſented him the Laurel. TASSO not only approv'd himſelf worthy the Honor his Majeſty had confer'd on him, but of much higher Preferment: for he did not, as many do, who, by the Caprice of Fortune, or the ſudden favor of a Prince, being exalted from a mean condition to the chief Dignitys of the State, believe it enough to put on the pompous Robe of that new Magiſtracy, while their Souls are ſtill cloth'd with their old rotten Caſſock of Baſeneſs beneath; but immediately after his promotion, he veſted his Mind with thoſe Heroical and Princely Virtues, that became a dignify'd Poet. He kept open houſe in his Palace for forty days, where the Virtuoſi of all Profeſſions were regal'd with ſuch plenty of the moſt exquiſite and tempting Diſhes, that there was not one learned Perſon to be found in Parnaſſus, who had not overcharg'd his Conſtitution almoſt to a Surfeit, and inebriated himſelf with delicious Thoughts. APOLLO himſelf and the moſt ſerene Muſes were aſtoniſh'd, that ſuch an unexhauſted ſource of noble Conceptions, dreſt in ſuch elegant Expreſſions, ſhou'd ſpring from his moſt fruitful Wit. But in the midſt of theſe Rejoicings and Feſtivals, which were celebrated with ſuch univerſal Applauſe, ſome pilfering Poetaſters broke open TASSO's ſtrong Box, where he kept the Jewels of his moſt valuable Compoſitions, and took thence his Amintas, which they afterwards divided in ſhares among themſelves. TASSO was ſo much afflicted at this Injury, that it imbitter'd all his paſt Delights. The Authors of the robbery were ſoon diſcover'd, and being purſu'd by the Sergeants, took ſanctuary in the houſe of Imitation: but the Provoſt-Marſhal, by APOLLO's expreſs Command, drag'd 'em thence, and hurry'd 'em to Priſon. One of 'em was ſeiz'd with the Prologue of that Paſtoral about him; upon which, according to the uſual proceedings in ſuch caſes, he was immediately put to the rack, and interrogated *ſuper aliis & complicibus.* In his Torments he diſcover'd forty Pick-pocket Dablers in Verſe his Accomplices, all of 'em wretched Dogs for Gaming and all manner of Leudneſs, and who not having the fear of APOLLO before their Eyes, made it their buſineſs to ſteal fine Thoughts, and to live lazily upon the reputation of other Peoples honeſt Labors. The Lord Chief Juſtice proceeding againſt theſe Malefactors according to the rigor of the Law, condemn'd 'em to be hang'd, and two mornings ago ſeveral Gibbets were ſet up for the purpoſe in the publick Forum: But APOLLO, not liking the ſight, ſent to acquaint the Judg, that tho thoſe Thieves well deſerv'd death, yet he ſhou'd punish 'em ſome other way; for this look'd too much like a butcherly

* Shambles,

Shambles, and gave the moſt exact Juſtice too fierce and cruel an Aſpect, which honourable Judges carefully avoid, and are therefore moſt diligent in preventing Crimes; whereas ſuch as thirſt after human Blood, ſeem to take delight in frequently expoſing Gibbets to the publick view, ſuch Wretches being mighty great in their own opinion, when they have acquir'd the Name of mighty Hangmen.

ADVICE LX.

APOLLO *laughs at a Literato, who requeſted to be taught the Art of Memory.*

LAST Thurſday a poor ſorry-look'd Literato preſented himſelf to APOLLO in the publick Audience, and told his Majeſty, that being conſcious of his little ſtock of Learning, he was aſham'd to appear in the publick Schools; but that his ignorance in the Sciences proceeded purely from the natural weakneſs of his Memory, which cou'd retain but few of the many things he ſtudy'd: wherefore becoming ſmitten with a mighty deſire of being a good Scholar, he humbly beſought his Majeſty to preſcribe him ſome method to attain as tenacious a Faculty as thoſe very learned Perſons have, who make all they read their own. And above all things he ſaid, he'd be moſt thankful for the Gift of local Memory, which he had heard acquir'd great Honor to ſuch as were endu'd with it. APOLLO anſwer'd him, that the lovers of Learning purchaſe good Memorys at the expence of continual reading: that local Memory was but a trick of Mountebanks, and of ſuch pitiful Pretenders, who puff'd up with Vanity, affect to be thought what indeed they are not; but was deſpis'd by men of ſolid Learning, as a ridiculous accompliſhment, fit only to amuze the Mob, who are raviſh'd with aſtoniſhment to hear whole ſheets of Authors repeated by heart, tho they underſtand not a ſyllable of 'em. The Literato ſaid, ſince it was ſo, he deſir'd only to be taught the uſual means for improving his Memory. APOLLO anſwer'd, that he knew of none better than conſtant reading. I'm ſorry for that, ſays the man, with all my heart, for I've been a perfect drudg to my ſtudy, and am convinc'd by experience, that my Memory's never a whit the better; for tho I've lately read over VIRGIL, that miracle of Latin Poets, I can't repeat you a Line of him, and remember but very few of thoſe innumerable Beautys I ſpy'd in him, which ought never to be forgot. APOLLO ſeem'd out of humor at this Fellow's importunity, and with a look more angry than he has been known to put on at an Audience, where he is generally patient, to a Miracle, he told him he ſhou'd be gone and ſtudy VIRGIL again, if he had a mind to remember him. Then turning to thoſe that were preſent, he ſaid; he wonder'd at the Impertinence of ſuch Blockheads, as having been in a Mill but a quarter of an hour, expected to come out as mealy as the Miller himſelf who had liv'd there all his Life.

ADVICE LXI.

JUVENAL refuſes a Challenge of FRANCISCO BERNI *to contend with him in Satyrick Poetry.*

NOT many days ago, in the Portico of the Poets College, ſome Latin and Italian Poets were comparing Verſes: ARIOSTO was one of the company, and being of opinion that the Latins extoll'd their own Performances too extravagantly, and expreſs'd too much Contempt of the Italian, he told 'em, that his Nation wou'd not diſpute with old Rome for Heroicks, which the Majeſty of their Tongue render'd pompous and grave, and their artful intermingling of Spondees and Dactyls, ſonorous and tuneful in their Cadence; but in Lyrick Poetry he believ'd they were upon a level; and in Satyr the Italians were ſo improv'd, that they far ſurpaſs'd the Latins, as well in the fineneſs of Raillery and ſharpneſs of their ſerious Wit, as in facility of Expreſſion. The Latins were of another opinion, and reply'd, that they ſaw no reaſon the Italian Poets had to boaſt ſo much of their skill in Satyr, ſince they cou'd not produce one among 'em comparable to JUVENAL, or that durſt ſet himſelf in competition with PERSIUS. Immediately upon theſe words up ſtarts FRANCISCO BERNI, who in Satyr has exceeded the utmoſt bounds of the moſt biting Calumny, and with his cutting Verſes ſo ſlaſh'd and ſcarrify'd even ARRETINE himſelf, that he ſtill bears in his Face, Breaſt and Hands the marks of his Diſgrace; he told the Latin Poets, that in the buſineſs of Satyr JUVENAL was but an Aſs and an Ignoramus to him, and he wou'd juſtify his words in open field, to the firſt, ſecond, or third drawing of blood, againſt JUVENAL himſelf, or any other Satyrick Poet whatſoever, tho he brought a Commentator for his Second. 'Tis impoſſible to expreſs the rage which this Defiance kindl'd in all the Latin Poets, who, to chaſtiſe BERNI's Arrogance, and to vindicate their injur'd Reputation, had like to have fallen foul upon this bold Challenger, and treated him very ſcurvily. But HORACE, who was for having 'em decide the Quarrel like Men of Honor, appeas'd his Brethren, and told BERNI he ly'd like a Villain in all he had ſaid to the prejudice of JUVENAL's honor, whoſe Pen he was not worthy to wipe; and that he accepted the Challenge in JUVENAL's Name, who ſhou'd not fail to meet him next morning in the Field of BELLONA with his Heroicks, and give a good account of himſelf againſt BERNI and his pitiful Octaves and Triplets. No ſooner had he utter'd theſe words, than BERNI withdrew with his Brother Poets to arm himſelf, while HORACE ran to find out JUVENAL, and told him what had paſs'd. JUVENAL, daſh'd with ſurprize, ſtood pauſing and humming a while upon't; at laſt,—Why look you Friend, ſays he, ſince thou haſt accepted the Challenge in my Name, e'en do me the favour to fight it for me too, for hang me if I dare look him in the face; I fear no Latin Poet that wears a head, nor do I care a ruſh for a thouſand Zoilus's; but I'm in an Ague at the very name of an Italian Satyriſt. How!—in an Ague, ſays HORACE, (ſeeing his own, and all the Latin Poets Reputation thus like to be loſt) pluck up a good Heart, I ſay, and remember you're the Prince of Satyrical Poets, and ſhall a Man like you who has deſerv'd the care of ſo many Commentators, be cow'd with big words and the bouncing

 Rhodo-

Rhodomontades of a vain Coxcomb? He told him moreover there was no compariſon between their Weapons, and that ſturdy Heroicks wou'd be too hard for little languiſhing Italian Verſes made by chance, and ſo fetter'd by Rhyme, that the Authors having hand-cuff'd themſelves with it, cou'd never fight dextrouſly, nor make a thruſt where they intended, and where they might moſt annoy their Adverſary. But the Venuſian Poet might have ſpar'd his breath, for all that he ſaid ſerv'd only to increaſe poor JUVENALS fears.

THE news of this Challenge had already taken air among the Virtuoſi, and came at laſt to APOLLO's knowledg, who was particularly pleas'd at it: he was glad with all his Soul that two of his learned Virtuoſi were going together by the ears, and preparing to make home thruſts at each other's Reputation; for in cold blood they generally ſpeak and write inſipid heavy ſtuff, but in the heat of Anger are ſeen to perform wonders in their own Vindication, and for the purchaſe of Renown. Therefore being inform'd of JUVENAL's Cowardice, he ſent for him in great haſt, and reprimanding him for his fear, urg'd him to juſtify the injur'd Reputation of the Latin Satyr; but JUVENAL made a reverend Bow, and thus excus'd himſelf.

MAY it pleaſe your Majeſty! I have as much Courage as ever, and dare enter the Liſts againſt ten Latin Satyriſts; but I beſeech your Majeſty to reflect, that the Excellence of Satyrick Poetry conſiſts not in having a daring Wit, a fiery Soul, a biting Talent, nor in ſharp Jeſts and Repartees: no——'tis owing to the Quality and Condition of the Age wherein a Man lives; for the wickedeſt Times make the beſt Satyriſts, and the Age I liv'd in was not comparable to this for Wickedneſs and Cheating. Shou'd BERNI therefore enter the Liſts to tilt againſt me with the Lance of modern Vices, that were unknown in my days, I cou'd not withſtand him, but muſt infallibly be thrown out of the Saddle, and forc'd to quit the Field.

APOLLO was ſatisfy'd with this Anſwer, and declar'd, that tho JUVENAL had declin'd the Combat, he had loſt no Reputation by it, nor behav'd himſelf unworthy a Poet of Honor; for he was not aw'd by BERNI's Wit, but by the corruptneſs of the Times he liv'd in, which were indeed an overmatch for thoſe of JUVENAL.

ADVICE LXII.

DOMITIUS CORBULO, *having in his Government of Pindus utter'd ſome words which* APOLLO *in a former Edict had condemn'd as tyrannical, is ſeverely proſecuted, but comes off with Reputation.*

THE City of Pindus and its populous Territory being infeſted, thro the lenity of former Governors, with great numbers of ſeditious Cut-throats and Aſſaſſins, to the diſturbance of all good men; his Majeſty, to ſuppreſs this Licentiouſneſs by making Examples of the capital Offenders, two months ago conſtituted DOMITIUS CORBULO Governor of that State; who treating the Rogues with the ſharpeſt Severity, found means in a few days to eſtabliſh the Country in Peace and good Order. Now it ſeems he had the curioſity to ask ſome particular Confidents of his, what opinion the People had of him? They frankly told him, his Severity had ſtruck ſuch a Terror, that they univerſally hated him. CORBULO was ſtrangely pleas'd to hear

hear it, and presently made his Reply in that well-known saying; *Oderint dum metuant*, let 'em hate me, provided they fear me.

THIS Expression flew like Lightning, till it reach'd APOLLO's Ears, who was so incens'd, that he order'd him to be prosecuted for it as a capital Crime. And whereas by an Edict of his Majesty publish'd long since, 'tis declar'd, that any Prince who dar'd to pronounce those insolent words shou'd immediately incur the penalty of being esteem'd a most abominable Tyrant; and any Governor who shou'd let 'em slip ev'n thro inadvertency should be punish'd with Death: CORBULO was cited to answer for himself before the Judges, and accordingly appear'd the next day.

THEY examin'd the matter very strictly, and when all the People of Parnassus expected some rigorous Sentence upon CORBULO, he was by his Majesty's approbation acquitted, and sent back to his Government with greater Authority than before: The Judges having declar'd, that in the mouths of Sovereigns, whose Prerogative empowers 'em to grant Pardons, those words were altogether detestable and tyrannical, but very honorable in Governors, whose Power extends no farther than to inflict the hateful lash of Justice; that Prince deserving indeed to be admir'd who has got the art of making himself lov'd and rever'd, and that Governor being truly capable of his Office, who has found the means to make himself fear'd and obey'd.

ADVICE LXIII.

The Chair of Tranquillity being vacant by DIOGENES's *Promotion to a higher Dignity,* APOLLO *offers it to the famous Philosopher* CRATES, *who refuses it.*

DIOGENES the Cynick, who for so many years past, to the infinite advantage of the Publick, and increase of his own Glory, has fill'd the Chair in these Schools, wherein his Office was to read Lectures in praise of Poverty, Solitude and Tranquillity of Mind; he who had the power to persuade ATTALUS himself to abandon all his Treasures, and turn Stoick, an example of great improvement to all Parnassus: This great Man, I say, was two months ago for his extraordinary Merits promoted to the high Dignity of Arch-Critick to the most serene Muses; by which the other noble Imployment being become vacant, his Majesty offer'd it to the famous CRATES, who yesterday went to wait on APOLLO, and, contrary to every ones expectation, refus'd it.

THE reason he gave was this, that by DIOGENES's new promotion the Chair of Poverty and Tranquillity had been much blemish'd in its Reputation, and he doubted he shou'd not be able to discharge the Office with that integrity and simplicity of heart it requir'd: for the very first day he enter'd upon it he shou'd be swell'd with Ambition, and inflam'd with such desires of rising to the Dignity of his Predecessor, as wou'd quite unfit him for his business, and drive from his mind, tho ever so well compos'd, that sincerity which makes Preachers speak heartily to their Subject. Nor wou'd this Ambition spring from any Vice, but from that honorable Zeal, which ev'n the most mortify'd Philosophers have for their Reputation: for if in process of time he receiv'd not the same Honors which DIOGENES had before him, the censorious world, he said, wou'd never believe 'twas because

of his Humility, or that he prefer'd a private Life before a publick Imployment, Quiet before Buſineſs, and Poverty before Riches; but becauſe his Majeſty had found him of inferior Merit. Now, continu'd CRATES, while I had a Soul ſo agitated with Ambition, I cou'd not expect much to edify my Audience by preaching in praiſe of Humility, and the contempt of Riches, or concerning the vanity of earthly Greatneſs: for 'tis impoſſible to find a man of ſuch perſuaſive Eloquence, as can allure his Hearers to a ſort of life, which they know the Preacher himſelf deteſts.

ADVICE LXIV.

Many People having waſted their Eſtates in coſtly Apparel, and extravagant Houſe-keeping, deſire their Princes to make a Law for the moderation of ſuch Expences, but their Requeſt is rejected.

THE Subjects of thoſe Princes that reſide in Parnaſſus being convinc'd by Experience, that the modern vanity of Dreſs and Equipage is arriv'd to ſuch a pitch of extravagance, that there is no Eſtate, tho ever ſo large, which the Pride of Women and Ambition of Men will not quickly conſume to nothing; and that the affectation of ſplendid Apparel has ſo bewitch'd the world, that the whole Portion of a young Bride, tho it be very conſiderable, will ſcarce pay for her Jewels, for which reaſon Gentlemens Daughters ſo often ſtick upon their hands: Having obſerv'd too that Luxury in eating and drinking within theſe few years is arriv'd to the ſame degree of Prodigality, and that modern Gluttony has brought thoſe Familys to want which former Parſimony had rais'd: Theſe People, I ſay, t'other day preſented themſelves in a general Body before their Princes, and humbly petition'd 'em for ſome remedy againſt theſe Diſorders, to prevent their imminent ruin.

THE Princes receiv'd their Remonſtrance very graciouſly, and then it was that they were convinc'd of the truth which many have written, that ſumptuary Laws ought only to be given to the People when they themſelves inſtantly deſire 'em; for when impos'd againſt their will, they ſeldom produce any good effect; becauſe nothing frights a ſpend-thrift into good Huſbandry, till he has beheld the dreadful face of Poverty. They gave orders therefore by common conſent, that Laws ſhou'd be drawn by the beſt hands, to retrench Luxury and Superfluity, to enjoin a decency in Apparel, and moderation in eating and drinking, that men might uſe thoſe Pleaſures only to preſerve Life, not to deſtroy both their Lives and Eſtates together. The Statutes being ready, the Princes commanded they ſhould be publiſh'd the eighteenth inſtant: but the Evening before, the Farmers of the Cuſtoms came and told 'em, that when the Law ſhou'd be publiſh'd which they underſtood was drawn up, they muſt deſire abatement of the Rents they paid 'em; for the greateſt part of the Revenues of the Cuſtoms ariſing from Silks, Brocades, Wines, and other Commoditys pertaining to the Apparel and Food of Man, imported from foreign Parts, the Cuſtoms wou'd ſink very low by means of this new Law. The Princes were ſo ſtartl'd to hear this, that next morning when the Deputys of the ſeveral Nations attended 'em for the Edict, they receiv'd inſtead of it this Anſwer; That their Highneſſes had conſider'd better of the matter, and were reſolv'd they wou'd on no account

make

make their own Circumſtances worſe, to better thoſe of their Subjects; that if they wou'd contrive ſome Statute which claſh'd not with their Intereſts, they ſhou'd ſee, that out of tender and paternal affection to their moſt loyal Vaſſals, they wou'd give them all poſſible ſatisfaction; but to deſire 'em to empty their Treaſury to fill the Purſes of private men, was an unreaſonable and fraudulent Requeſt.

THE Deputys withdrew very diſconſolate at this partial and peremptory Anſwer, and agreed in this opinion, that to go about to heal the Peoples Grievances, when the Remedy was prejudicial to the Prince's Intereſt, was to offer at curing an incurable Diſeaſe.

ADVICE LXV.

BODINUS *preſents* APOLLO *with his ſix Books of a Commonwealth, in which, it appearing that he approves of Liberty of Conſcience, he's condemn'd to be burnt: after which* APOLLO *ſeverely puniſhes a Poet for Blaſphemy.*

THE very firſt day that JOHANNES BODINUS, that famous French Literato, preſented APOLLO with his ſix Books of a Commonwealth, he was thrown into a dark Dungeon for this Aſſertion, That 'tis beſt for the quiet of any State to grant the People Liberty of Conſcience. His Majeſty and his wiſeſt Politicians have always eſteem'd this impious and falſe, and a Tenet of ſeditious and turbulent Spirits rather than of intelligent Stateſmen, ſince nothing's more pernicious to a Government than that which deſtroys the Unity of it.

BODINUS was therefore ſeverely proſecuted, and ſentenc'd yeſterday by the high Court of Parliament to be burnt alive, as a Seducer of the People, a promoter of Sedition, and a public and notorious Atheiſt. * He implor'd his Majeſty's Mercy, and abjur'd his Aſſertion; but alledg'd, that he had been led into this Error by the Ottoman Empire, who, to her wonderful Proſperity and Quiet, tolerated all Religions throughout her Dominions. At this the Judges grew more incens'd againſt BODINUS, and with great indignation told him, he deſerv'd yet a ſeverer Sentence, becauſe being a Chriſtian he had dar'd to publiſh Precepts about Religion, borrow'd from Infidels, who live in the higheſt Impiety, and whoſe Opinions both religious and civil ought to be held in extreme deteſtation. However, before they proceeded any further againſt him, they thought fit to examine the Ottoman Monarchy herſelf about her conduct in this Affair, with a full Reſolution (as was known afterwards) to condemn her to the ſame Puniſhment, if it appear'd ſhe had given ſo ſcandalous an Example.

THEY ſent for her immediatly, and ask'd her, If 'twere true that ſhe left her Subjects at liberty to believe as they pleas'd. She ſtartl'd at the Queſtion, and anſwer'd with great vehemence, that ſhe was not ſo unacquainted with the affairs of the world, as not to know that the Peace of States, and the general quiet of the People, could not be more effectually ſecur'd, than by unity of Religion; and that in her Empire no other Religion was believ'd or practis'd than that of MAHOMET. The Judges upon this plain Anſwer, turn'd toward BODINUS, and in a paſſion ask'd him,

him, if a Mahometan spoke with such truth and plainness in this matter, what was to be expected from a man who had receiv'd a learned Education in the most Christian Kingdom of France? BODINUS answer'd, That the Ottoman Monarchy confess'd in words what she did not put in practice: for in her Dominions were to be found Christians, Grecians, Jacobines, Nestorians, Jews, and in short, Men of almost all Faiths whatsoever.

THE Ottoman Empire upon this turning to BODINUS, I see, says she, thou knowst but little of the management of my Empire in affairs of Religion; thou hast done me wrong to assert, that I allow my Subjects liberty of Conscience, because there are in my Dominions Men of all the Religions thou hast nam'd: Thou oughtst rather to know, that having for above three hundred years conquer'd innumerable Provinces by force of Arms, most of which were formerly subject to Christian Princes, and having found by experience, that People newly subdu'd are very apt to revolt if any Violence be us'd to make 'em change their Religion, (for Men are more obstinate in defence of the Faith in which they were born, than in defence of their Estates, their Country and their Lives) I have for the preservation of Peace permitted 'em to enjoy the same Laws, both sacred and profane, under which I found 'em, excluding only from this Privilege the Roman Catholicks; from whom I have taken their Priests, and deny'd 'em leave to repair their decay'd Churches, much less to build new ones; till by degrees the exercise of their sacred Rites being discontinu'd, their antient Religion has been forgotten, and the second or third Generation of 'em at least have become Mussulmen. And for an instance how well this method has succeeded, my numerous Provinces in Asia, which were formerly peopl'd with Christians, are at length become so intirely Mahometan, that my Emperors who were wont to take thence abundance of Christian Youths to recruit their Janisarys, can scarce find one now in all that quarter of the world.

BUT in Greece I observe another method, where I allow my Subjects the free exercise of the Grecian Rites; because there being no Prince in that Country considerable enough to incourage or head a Revolt among 'em, they cannot give me that umbrage which the Latins do, who having many Princes, and potent ones too, oblige me to use greater diligence in exterminating their Religion. But I watch my Mahometan Subjects so narrowly, to keep 'em strict to the Religion of the State, that not one of 'em dares in the least to prevaricate.

TO give an example of this: the Persians are held by me as Hereticks to my Religion, and none of my Turkish Subjects dare profess, much less preach that Heresy, without incurring the danger of a severe death; nor do I any where tolerate it throughout my Dominions: and tho my last Emperors might have taken advantage of the Divisions in Germany, and among the Christian Princes, to have carry'd the War into Hungary, and stretch'd my bounds as far as Austria, the Conquest of which wou'd open me a door to that of Italy, yet they thought it much more prudent to chastise the Persians, than to wage War against the Christians, whose Faith differing so much from mine makes 'em less dangerous to me than the Hereticks of Persia: for there's a mighty difference between conniving at Infidels, who are so difficult to be brought over to the true Faith, and tolerating Heresys; a Contagion which easily infects great Kingdoms, as the Germans, English, Flemings, French, and others have experienc'd.

FURTHER, I have rooted out all Learning and Sciences from my Dominions, for no other reaſon, than that my Subjects might live in that Ignorance which is neceſſary to the Support of my Religion: And for the ſame reaſon have I forbid under ſevere Puniſhments the Tranſlation of my Alchoran out of the Original Arabick into the common Turkiſh Language; having obſerv'd the Miſchiefs that have ariſen in ſome Chriſtian Kingdoms from the tranſlating their Bible into the Vulgar Languages: in which places, as I've been told, every ſilly old Woman ſpends more time in Diſputes of Religion, than ſhe does at the ſpinning Wheel. I have taken a wiſer courſe, I think, to ſecure my ſelf from Hereſys which the craft of Ambitious men might introduce into my Empire, which is to order, that whoſoever ſtarts any Doubts concerning Religion, ſhall have 'em ſolv'd by the Scimeter: for the Hereſys which at preſent vex the Chriſtian Faith, have open'd the Eyes of Mankind, and let 'em ſee that thoſe who firſt ſow'd 'em, have been ſtir'd up rather with Ambition of ruling the Earth, than as they wou'd make Fools believe, out of Charity to 'em, and an earneſt deſire of ſending their Souls to Heaven. The Temperance of my Subjects too, who are all oblig'd to drink Water, perhaps conduces not a little to preſerve my Dominions from this ſchiſmatical Plague; for I obſerve in Chriſtian Countrys, that the Flames of Hereſy burſt out with the greateſt violence, where drinking is moſt in vogue.

I WELL know, that all manner of Diviſions are very dangerous in a State, but chiefly thoſe which ariſe from matters of Religion: for the People are ſo far from loving, honouring, and faithfully obeying ſuch as are not of their own Perſuaſion, that they account 'em no better than Beaſts, and bear 'em that cruel hatred which we ſee reigns between Nations of different Faiths. Add to this, that it being no leſs impoſſible that there ſhou'd be a living Body without a Head, than a Sect without a Chief; wherever there are two Religions, there muſt of neceſſity be two Chiefs likewiſe: and whether a Kingdom will admit of two Kings at the ſame time, is a Queſtion which every Fool may reſolve.

AND thou, BODINUS, art the more to blame for publiſhing this ſeditious Opinion, which has deſervedly brought this Miſchief on thy Head, in regard thou know'ſt better than any other, that the modern Hereſys in many Chriſtian Kingdoms have been ſow'd by great Princes, to whom the LUTHERS, the CALVINS, and other learned Perſons like thy ſelf, have ſerv'd as Bauds to their Ambition, and Tools to ſeduce the People; their ſole Deſign having been by this means to create themſelves a Faction of the diſſatisfy'd Nobility, who readily adhere to any new Sect, in hopes of advancing themſelves, and of the common People, who fall in with 'em out of Avarice and reſentment of their own wretched Condition. Now if for the Peace and Quiet of a Kingdom 'tis requiſite that all the People ſhou'd be ſubject to the ſame human Laws, and agree in the ſame Weights and Meaſures, how much more ought this Unity to be endeavour'd in Religion, which being an innate Principle is ſo rooted in us from our firſt vital Breath, that ſhe becomes the abſolute Queen of all our Affections and Paſſions? and ought therefore to be the more carefully regulated in all Governments, becauſe we cannot live without her, nor be touch'd in any part of ſo tender a ſenſe, or ſo apt to move us. So true is this, that I dare affirm, that even the brute Animals wou'd be found to praiſe the Eternal God who has created and feeds 'em, if they had the benefit of human Speech; or if we underſtood their Howlings, Bleatings, or Songs.

I REMEMBER, I heard a Politician many years ago arguing upon this very Article; and becauſe he too held it impious towards God, and ſeditious to Princes, I ask'd him whether there were any Prince or Republick in the Univerſe, who allow'd ſo pernicious a Doctrine and Practice in their Dominions? He frankly confeſs'd, that thoſe very modern Hereticks, who had ſo zealouſly preach'd up Liberty of Conſcience in the Dominions of others, wou'd on no account whatever allow it in their own: for they hated to ſee their own Houſes caught in thoſe Flames which they had kindl'd to conſume the Dwellings of their Neighbours. Of this, ſaid he, we have a plain Inſtance in Geneva, that Sink and Common-ſhore of all ſeditious Impiety; for there all who endeavor to ſow new Hereſys are condemn'd to be burnt. He farther told me, that in Germany, where the many modern Hereſys were firſt invented only to reduce the exorbitant Greatneſs of the Houſe of Auſtria, Liberty of Conſcience was allow'd in ſome Citys which live under free Laws; and that to the content and quiet of the People: but yet, he ſaid, 'twas dangerous to imitate 'em in that Practice; for men make uſe of Examples very unfortunately in their own Affairs, if their Circumſtances agree not exactly with thoſe from whom they take 'em. The Hanſe Towns of Germany, ſays he, live free from the apprehenſion of having their Liberty deſtroy'd by the ambition of any Prince or Enemy, becauſe the Emperors are weak, and the Citizens by nature averſe to all thoughts of enſlaving their Country; being of neceſſity forc'd to live and die ſuch as they are born: for if it ſhou'd happen, that any one to advance his own Condition, preſum'd to make himſelf Chief of a Hereſy, the Forces of all the Hanſe Towns, who have the ſame common Intereſt of Liberty with that City where the Factions began, wou'd run immediately to extinguiſh the Flame at its firſt breaking out. He added further, that tho the difference of Religions which had ariſen in thoſe Citys from Liberty of Conſcience, were leſs dangerous to 'em, yet it cou'd not be pretended that they were wholly free from Danger, that the Humors were not pernicious and apt to occaſion mortal Diſeaſes: nor was it ever known that the facility of extinguiſhing a Fire by the help of a neighbouring River, induc'd any Maſter of a Family to ſet his own Houſe in a flame.

BUT the Caſe was far otherwiſe with Empires and great Kingdoms, who had often within their own Bowels Brothers of the reigning Prince, and others of the Blood Royal; and abounded with Subjects eminent for their noble Extraction, their Riches, and their many Adherents. Now theſe being all ambitious, and poſſeſs'd with a greedy deſire of reigning, are forward to make Attempts, and imagine the moſt difficult Undertaking to be eaſy. Beſides, ſuch Countrys are frequently ſurrounded with Princes, who being their mortal Enemys, are always ready to fly to the aſſiſtance of the riſing Factions, as it lately happen'd in the Kingdom of France, and in Flanders. He continu'd, that the Lay-Princes, Electors, as well as every other Prince of the Empire, who had embrac'd the preſent Hereſys, liv'd not with Liberty of Conſcience, but had eſpous'd that particular Sect which ſuted moſt to their worldly Intereſt. Thus the Lutheran Impiety having taken its riſe in the Dominions of the Duke of Saxony, who had declar'd himſelf Head of it, the other Heretical Princes, that he might not become too great, had introduc'd into their States the new Sects of Calviniſts, Zuinglians, and others; ſo much to the confuſion of Religion and things Sacred, that it might be truly ſaid, there were as many different Hereſys in Germany, as Princes that rul'd there.

BUT I was moſt aſtoniſh'd to hear that ſome People of Germany were forc'd to change their Religion whenever their Prince pleas'd; an inconvenience ſo frequent among 'em, that in the ſpace of a month only ſome Citys have been ſeen to paſs from one Hereſy to another. All which things are of the worſt example, and the moſt effectual means to introduce that Atheiſm among Men, which I ſaid I did not believe cou'd be found among Beaſts.

THUS, BODINUS, as a Horſe that has long been ſuffer'd to range at liberty and uncontrol'd, becomes fierce and unfit for the ſervice of Men; ſo a Nation, when once the Reins of Religion are let looſe, grows ſavage, ſeditious, untam'd, and no longer governable by a Prince: for he who is not taught by a ſound and well regulated Religion, to love, honor and fear God, knows not how to diſcharge the ſame Dutys to Man. 'Tis the nature of the People, who always err in extremes, to contemn human Laws when they have been led aſtray from thoſe that are divine; and to turn the licence given 'em of offending the divine Majeſty with impunity, againſt the Prince that granted it. Thoſe who ſeduc'd the People of Flanders to change their Religion and rebel againſt their natural Prince, have given the world a convincing proof of this Truth: for to induce 'em to ſo vile an Enterprize they gave 'em leave to plunder the Churches, and ſeize the Eſtates of the Clergy; and at length, when they wou'd have put a ſtop to theſe licentious Tumults, they were convinc'd at their own coſt, that the contempt of God is always accompany'd with the contempt of Men.

THE charge of governing a People is too mighty for the ſtrength of any Prince, how wiſe and prudent ſoever: nor is it poſſible he ſhou'd at his eaſe ſingly ſupport ſo ponderous a Burden; but by the help of Religion it ſits ſo light on his Shoulders, that one Man without any difficulty may rule many Millions: for vaſt is the number of thoſe who thro their vicious Inclinations deſpiſe human Commands, yet ſtand in awe of the Laws of God; and many who dare trifle with the Anger of an Earthly Prince, dread the Wrath of the King of Heaven, and live peaceably.

POOR BODINUS was in a terrible confuſion to hear the Ottoman Monarchy argue ſo ſtrenuouſly about the care Princes ought to take of the Unity of Religion; but he was yet more dejected when the Judges told him, 'twas an impious piece of ignorance to aſſert, that Princes are maſters of mens Bodys, and have no power to govern their Souls: as if that Fidelity which Subjects owe their Princes were a Virtue of the Body only, and not of the Soul; and that God had conſtituted the moſt Chriſtian Kings of France, and the other Princes of the Earth only to feed their Ambition in reigning, and wallow in all manner of Pleaſures, and had not made 'em his Vicegerents on Earth, that they might eſtabliſh and inforce his ſacred Religion, preach'd to all Nations by his moſt holy Vicar, whom he left on Earth when he himſelf aſcended into Heaven.

FOR theſe reaſons the whole Senate agreed in this Vote, That BODINUS ſhou'd immediately be burnt according to the Sentence pronounc'd againſt him, for having publiſh'd a Doctrine to the World, that was fit only to ſet it in a flame.

AFTER this APOLLO, who holds Blaſphemy in the utmoſt deteſtation, commanded the Tongue of a Poet to be bor'd with a red hot Iron, for having two days ago in the porch of the Delphick Temple, cry'd out in deſpair, that Providence had been very unjuſt to him, in given him the Soul of a Monarch, and the Fortune of a Beggar. And tho many of the Literati inſtantly beſought his Majeſty to mitigate the Sentence, he was

not only inexorable, but with great indignation told 'em, that a Puniſhment yet more ſevere was due to thoſe who being born to a low fortune, were continually finding out new conceits to make Poverty appear more intolerable, and waſted that time in fruitleſs Complaints, which they ought to have imploy'd in the ſearch of that Philoſophy which wou'd have made 'em eaſy: and that by making an example of this impious wretch he wou'd teach men to accommodate their deſires to their conditions; it being a hateful piece of inſolence to envy the fortune of Princes and great Kings, while they ſee others more unfortunate than themſelves cloth'd in rags, and dying for hunger.

ADVICE LXVI.

The Virtuoſi of Parnaſſus viſit the Temple of Divine Providence, and offer up their Thanks for her ſignal Charity to Mankind.

THIS morning, according to the antient cuſtom of this Court, all the dignify'd Poets, together with the noble Literati of Parnaſſus, went in a body to the Temple of Divine Providence, where JOHANNES JOVIANUS PONTANUS in a moſt eloquent Harangue gave her thanks in the name of the whole Aſſembly for the immenſe Love and Charity ſhe had ſhewn to Mankind, in creating the Frogs without Teeth. For what wou'd it have avail'd that this Earth, arch'd over with a Sky ſo glorioufly ſtudded with an infinity of ſparkling Stars, was created ſo abundantly fruitful of all things for neceſſity and delight, if the brave and worthy Inhabitants had been oblig'd to walk with the inſupportable Clog of Iron Boots to ſecure themſelves from being bit by thoſe nauſeous and importunate Animals? But, as Providence has wiſely order'd it, there needs no other defence to protect 'em from thoſe raſcally Lees of the Creation, who are nothing but Mouth and Voice, than a good pair of Ears, that can endure the noiſe of croaking, which they know can do 'em no harm.

ADVICE LXVII.

PAOLO PERUTA, *by* APOLLO's *Command, explains in the publick Schools the true meaning of this Maxim, that, To reign in ſafety the People muſt be kept under.*

THE old politick Maxim, that, To reign ſecurely the People muſt be kept under, has been generally miſunderſtood, and worſe practis'd by many Princes, who thro their inſatiable Avarice pervert the beſt Sentences by interpreting 'em according to their preſent Intereſt. APOLLO therefore, highly diſpleas'd that ſo ill a uſe was made of ſo ſalutary a Precept, ſent for PAOLO PERUTA, who reads Politicks every morning in the publick Schools of Parnaſſus, and commanded him for the benefit both of Princes and of their People, to explain publickly the genuine ſenſe of this famous Apothegm. PERUTA obey'd his Majeſty's Orders, and on the day

day appointed, the School being full of the greateſt Princes of this Court, he mounted the Chair, and gave 'em the following Harangue.

AS nothing is a more lively Emblem of an excellent Prince than a good Shepherd, ſo the People may likewiſe be very properly compar'd to Sheep. Now, that one Shepherd might govern numerous Flocks, the Divine Majeſty created 'em of a mild and humble nature, and without the natural Weapons of Horns or Teeth; for otherwiſe it wou'd have been requiſite to aſſign a particular Shepherd to each ſingle Sheep. The ſame Creator having furniſh'd Mankind with a daring Heart and a wiſe Head, the way to make 'em obedient and humble to their Shepherd, is not, as many Princes believe, by ſhearing and milking 'em continually with burdenſom Taxes, to hinder 'em from growing fat, but to beware of arming their Minds with that ambition of Command, which is ſo bewitching, that its Appetite increaſes even by ſatiety. This true and ſafe method is only known and ſucceſsfully practis'd by the Ottoman Emperors; who being fully convinc'd how dangerous it is to arm their Subjects with Authority and Command, think it a capital error and a mortal blow to the State, to beſtow any Place of great power upon a native Turk. The genuine ſignification then of this excellent Maxim is only this, That it is neceſſary to diſarm the Minds of Subjects of all ambitious Deſires, not their Hands of Swords; to keep 'em under, that is, humble and free from Pride, by giving 'em no Imployments that will procure 'em many Dependents, not to reduce 'em to Poverty by robbing 'em of their Eſtates. For thus has the wiſe Creator made Sheep humble and obedient, without creating 'em poor in Wool, deſtitute of Milk, and barren of Lambs; and thereby inſtructs Princes to uſe their utmoſt diligence for the increaſe of their Subjects Eſtates, as the moſt effectual means to keep 'em in quiet Subjection. For the fear of loſing that Subſtance they have heap'd up with ſo much labor, makes men ſo religiouſly cultivate the arts of Peace, that the old Romans, thoſe Maſters in Politicks, cou'd invent no ſurer means of rendering the Gauls, whom they had newly ſubjected, quiet and obedient to their Republick, than by furniſhing 'em with all poſſible opportunitys of inriching themſelves. This prov'd ſo fortunate a method, that the Politician TACITUS, ſpeaking in his Writings concerning that People as the moſt warlike in Europe, not only calls them * *Dites & imbelles*, but plainly affirms it to be an idle Dream to pretend † *Gallos quoque in bellis floruiſſe.* Thus it appears that the great Riches the Gauls had amaſs'd, ſoften'd 'em, from a very bold and martial People, into ſuch ſlothfulneſs and cowardiſe, that 'tis accounted a Fable to ſay they were ever expert in Arms: From whence we learn, that Riches by diſarming Mankind ſerve excellently well to keep the People quiet and content in the Humility of Peace; on the contrary, when Subjects are diſſatisfy'd with their Fortunes, they are always greedy of change. For to ſee ones ſelf immers'd in Poverty, does not, as the ignorant believe, abaſe or daſtardize the Souls of Men, but begets in 'em a furious deſire to amend their Fortune by any attempt, be it e'er ſo hazardous and deſperate. Experience has abundantly confirm'd this, that nothing incites the People to take up Arms ſooner than Poverty, which is then the Parent of Deſpair, when ſhe is occaſion'd, not by the infertility of the Earth, by misfortunes of the Sea, by the careleſneſs or ſloth of Men, by loſſes in Trade, or any other human Accident; but by the avarice of a Prince, who fooliſhly affects to grow a rich Shepherd by impoveriſhing his Sheep. In a word, to think of maintaining Quiet in a State, and keeping

* Lib. 11. Ann. † In Vita Agric.

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the People loyal, by ſtarving 'em with want, is the ſame madneſs as to pretend to cure a Dropſy by giving the Patient drink. For this is daily ſeen in all Inſurrections, that Princes never meet with more inrag'd Enemys than neceſſitous Men, and ſuch as are uneaſy in their Circumſtances; for Thoſe, in the confuſion of Broils and Tumults, are the Lucifers of Rebellion, while the men of Wealth and Riches are peaceful and obedient.

ADVICE LXVIII.

A noble Laconick Senator having committed a great Offence, the Prince thinks it prudence to paſs it by.

WE have told you in our former Advices, that the State of Laconia is govern'd by an Elective Prince, and that of all the Senates in Parnaſſus the Laconian is the moſt famous and renown'd. To fill up a vacancy among theſe Senators, the Prince of Laconia ſome time ago promoted to that eminent Dignity the ſecond Son of the Prince of Mitylene. Now it happen'd about a fortnight ſince, that this noble Perſon, to the great diſpleaſure of the Prince, committed a certain Crime which his Highneſs had ſeverely puniſh'd in the other Senators; and becauſe he now wink'd at it, many Senators complain'd of his partiality. The Prince anſwer'd, that where there was a difference between the perſons of the Offenders, it was impoſſible to inflict equal Puniſhments for the ſame Offence: and that the Almighty, who had not been pleas'd that any ſublunary thing ſhould be without ſome defect, created no Coral without its droſs; that in an Aſſembly of ſuch mighty Reputation as this of the Laconians, the Senators of great Quality were illuſtrious Ornaments, and often of great ſervice in the emergent neceſſitys of the State: Yet this advantage was countervail'd by a conſiderable defect, in that ſuch Senators were not ſo eaſily kept in awe as the reſt, towards whom it being permitted to uſe the whole power of Command, and the abſolute Authority of the Laws, they brought not ſo much honor or profit to Elective Princes as the Senators of noble Blood. That the Scythe of impartial Juſtice might very well mow down the common Graſs: but a prudent Mower when he meets with a great Shrub wiſely avoids it, leſt he ſhou'd break his Weapon, or turn its edg. An example which ought to inſtruct elective Princes, who have the Prerogative of chuſing Senators, not to promote to that degree any Perſons of high Birth, without firſt reſolving to tolerate many things in 'em, which they puniſh with ſeverity in the common Senators.

ADVICE LXIX.

ANDREA ALCIATI *finding himſelf unjuſtly dealt with in one of his Governments, applys himſelf to* APOLLO *for redreſs, but to no purpoſe.*

ANDREA ALCIATI, who is not only very learned in the Law, but in all the other Sciences ſo much eſteem'd in this Court, deteſting the Ignobleneſs of a private life, has ever ſince his firſt admiſſion into Parnaſſus affected the Grandeur of a Prince, and been mightily troubl'd with an itch of governing. The Prince of Negropont not long ago was pleas'd to depute this Gentleman Governor of that Iſland for three years; where being arriv'd, he with a bold and intrepid Integrity adminiſter'd that rigorous Juſtice, which is very diſtaſteful to a proud and inſolent People, who are ſo far from remembring they're born to obey, that they wou'd all be playing the Tyrants. Thoſe Wretches who had ſmarted for their miſdeeds, waited an opportunity to revenge themſelves of the Governor, and pickl'd up their Complaints againſt the meeting of the States, a time which the moſt profligate perſons of the Province generally long for; to that great Aſſembly therefore they addreſs'd themſelves with a heavy Charge againſt ALCIATI, who ſeeing himſelf thus maliciouſly proſecuted went to his Maſter the Prince of Negropont (who is at preſent in this Court) and claim'd the protection due to a Miniſter who had faithfully diſcharg'd his Duty: But that Prince, like many others, to win the good-will of his Subjects, inſtead of redreſſing the Governor, took part with his clamorous Accuſers, which made 'em ten times more inſolent than before. Poor ALCIATI was forc'd therefore, as his laſt refuge, to bring the matter before APOLLO, to whom this morning he repreſented, that he had ſuffer'd Perſecution for Juſtice ſake, and earneſtly crav'd that his Cauſe might be heard by impartial and diſintereſted Judges.

APOLLO, treating him as if he had been a notorious Offender, with great indignation, bid him leave his preſence. Upon this, many who knew the juſtice of ALCIATI's Proceedings, and the malice of his Perſecutors, interpos'd in his behalf: but APOLLO continu'd ſtedfaſt to his opinion, and commanded him once more to be gone; tho he behav'd himſelf with the greateſt humility. Now becauſe his Majeſty's Wiſdom is ſo well known that all his Actions are regarded as exhibiting ſome Precept of the greateſt importance to human Life, all the ſtanders-by wonder'd at this ſeverity; and not doubting but that he had ſome reaſon for it which they could not penetrate, they ask'd him, Why he, who always ſought occaſion to relieve the oppreſs'd, added to the Afflictions of this innocent Perſon?

APOLLO reply'd, That if ALCIATI had been poor when he ſought this Imployment, he wou'd have taken him into his Protection: but that a man bleſs'd as he was with the Goods of Fortune, and by conſequence in a condition of advancing himſelf by a ſafer way, deſerv'd this and worſe, for having taken ſo dangerous a courſe of life; That ſuch as want Bread are juſtify'd in ſearching it in Roads of the greateſt danger: But wealthy Men, when they ſeek Poſts of Honor, which are very expenſive, ought to propoſe nothing to themſelves, but to heap up the Treaſure of a glorious Reputation.

ALCIATI answer'd, that he was desirous of acquiring the esteem of the world, and unwilling to be pointed at for a man of mean Extraction in gay clothing; and for that reason he design'd by the Office of a Governor, to add to his Riches Honor, which alone cou'd give the meanest person a noble Pedegree.

APOLLO, yet more incens'd at this Answer, reply'd, With what face ALCIATI canst thou make such a pretence, when thou hast taken so shameful a way to this end? Art thou a stranger to that infallible Precept of GUICCIARDIN, the very Oracle of Italian Historians, That Governors run greater hazard of ruin than Merchants of breaking, or Sailors of drowning? And dost thou not know that Gally-slaves eat not coarser Bisket, or drink sourer Lees of distaste than those who exercise that unhappy Office? Art thou ignorant that 'tis a common practice for Princes, who by their avarice and cruelty have disgusted their Subjects a thousand several ways, to appease 'em, and retrieve their good will by sacrificing to 'em that Officer, who for his exact Administration deserv'd Protection and Reward? Is it necessary to tell thee what all the world knows, that Princes seek for nothing from their States, but the pleasure of Command, and the profit of the Revenue, and are apt to impute the peoples Murmurs to ignorance and ill-nature in the Magistrate? 'Tis certain, that whoever administers that rigorous Justice which he ought, like him who wou'd cure a Gangreen, must make the Patient cry out: Neither HIPPOCRATES nor my belov'd ESCULAPIUS himself, cou'd ever yet invent a Medicine so palatable as to make the sick Person lick his Lips at it. And there's scarce any man whose Knee is out of joint, but cou'd find in's heart to beat the Surgeon while he's setting it.

ADVICE LXX.

The Lady VICTORIA COLONNA *intreats* APOLLO *in the behalf of the Female Sex, that the same infamy to which unchast Wives are subject, may likewise be inflicted on adulterous Husbands.*

THE most excellent DONNA VICTORIA COLONNA, a Princess of exemplary Chastity, waited upon APOLLO three days ago, and in the name of the whole Female Sex, presented an Address to this effect. That all the Ladys were so in love with Chastity, which had been given 'em as their peculiar Virtue, that they envy'd not Mankind the superiority of strength: yet the unequal distinction between the Sexes in the punishment of Adultery, was a Grievance they cou'd not bear. For marry'd men thought themselves so much at liberty, that many of 'em had the impudence to keep a Mistress openly in their houses, nay, and sometimes to take 'em into the same Bed with their lawful Spouse. And the occasion of these Enormitys was, that the Laws were not so severe against unchast Husbands as against adulterous Wives; but were so partial to the former, as even to permit 'em, when they surpriz'd their Wives in the fact, to revenge the injury with their own hands. The Female Sex therefore was oblig'd to have recourse to his Majesty, as the clear Fountain of upright Justice, hoping he wou'd put matters upon a level, and ordain, that the same Punishment shou'd always follow the same Offence. But if his Majesty approv'd not this, that he

wou'd at leaſt be pleas'd to allow 'em the ſame liberty of going aſtray, which the Men aſſum'd; not that they intended to make any uſe of it, but only as a check upon their roving Husbands.

TO this Requeſt APOLLO anſwer'd, That the Law of Fidelity between Husband and Wife was of equal obligation upon both, and the violation of it no leſs criminal in one than in t'other; yet a greater ſtrictneſs was requiſite in Women for the weighty reſpect of the legitimacy of Children, to which end that excellent virtue of Chaſtity was more peculiarly given to the Female Sex: for in the procreation of Mankind 'twas of ſuch neceſſity that Husbands ſhou'd be aſcertain'd of their Iſſue, that without this the Sons wou'd not only be in danger of loſing the Inheritance, but the Affection too of their Fathers. To illuſtrate this truth, wiſe Nature her ſelf has given a chaſt Mate to all ſuch Animals, where the Male helps to hatch the Eggs, and bring up the young; that Fathers might eſteem the Labors they undergo for their Children, Pleaſures, and their Expences Comforts and Gains.

AT this Anſwer the beautiful Cheeks of DONNA VICTORIA were dy'd with baſhful bluſhes: ſhe ingenuouſly own'd the ſimplicity of her Requeſt, and ſaid, 'Twou'd be a ſhame to the Female Sex to ſuffer themſelves to be ſurpaſs'd in ſo excellent a virtue by thoſe brute Animals, who tho they purſue nothing with greater propenſity than their Pleaſures, yet that they may not by their Luſts bereave their Offspring of the advantage of their Father, guard an inviolable Chaſtity; and ſhe was now of opinion that the Laws againſt adulterous Wives were too mild, for the Wound which the Woman ſuffer'd from her Husband's unchaſtneſs was but skin deep; but diſloyal Wives by their Adulterys murder their Husbands with eternal infamy, and caſt an indelible ſtain on their own Children.

ADVICE LXXI.

CÆSAR *in a publick Aſſembly taxes* BRUTUS *with Ingratitude, and afterwards challenges him to fight.*

SO implacable is the hatred between JULIUS CÆSAR and MARCUS BRUTUS, that tho many of the moſt eminent Perſons of this State have interpos'd their good Offices to reconcile 'em, they cou'd never accompliſh it. 'Tis true indeed, that in fear of giving offence to APOLLO, they have carefully avoided meeting, and have never held the leaſt correſpondence. But the embers of Hatred in a paſſionate Breaſt, tho quiet for ſome time, will at laſt break out into flames.

WE had an inſtance of this t'other day in an Aſſembly of ſome of the principal Members of this State, among whom CÆSAR happen'd to be one; BRUTUS was there too, and wou'd not be prevail'd with to retire, leſt he ſhou'd ſeem to give way to his Adverſary. In this meeting CÆSAR in ambiguous words reflected on BRUTUS, and tax'd him remotely with Ingratitude; and as 'tis uſual, when people are at variance, that doubtful words are interpreted in the worſt ſenſe, and little injurys magnify'd into inſupportable Affronts, BRUTUS boldly gave CÆSAR the lie, and at the ſame time begun to handle his Dagger. CÆSAR flew at him immediately with the fierceneſs of a Lion, and Heaven knows what miſchief had enſu'd if the Princes who were preſent had not parted 'em.

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THE next day CÆSAR publiſh'd a ſharp Manifeſto againſt BRUTUS, wherein he declar'd that 'twas notorious to all the world, that in the Civil Wars of Rome BRUTUS was the moſt inveterate Enemy he had, and even worſe than POMPEY himſelf; yet tho he might eaſily have ſatiated his Revenge upon him by taking his Life, he mercifully choſe to forgive him, with ſuch ſincerity of Soul, as wou'd have left indelible Impreſſions in the heart of any other man: Nay more, as if Injurys had been Obligations, he had chang'd his Reſentment into the moſt generous Love, inſomuch that by his laſt Will and Teſtament he had conſtituted him his Heir, as tho he had been his dear and intirely beloved Son: That the people of Rome were ſo charm'd with this magnanimity, that after his murder they prefer'd the revenge of ſuch Ingratitude ev'n to their Liberty, which on this occaſion they might have reſum'd. If therefore the Plebeians, who for the moſt part are ſway'd by ſervile Intereſt, and inſenſible of generoſity, deteſted ſo much the baſe behaviour of BRUTUS, how much more ought he, who had receiv'd the obligation, to abhor himſelf and bluſh at his Crime? In ſhort, if BRUTUS were not guilty of the moſt manifeſt and ſhameful Ingratitude, then there cou'd be no ſuch thing in the world, and no man ever deſerv'd to be tax'd with it.

BRUTUS, finding his Honor touch'd to the quick by this Manifeſto, immediately publiſh'd an Anſwer to this effect.

THAT having never deſerv'd any ill at the hands of CÆSAR, he cou'd not acknowledg as a favor the Pardon he pretended to have given him for taking Arms againſt him: ſince that Citizen, who, like him, in defence of his Country, arms againſt a Tyrant, does his Duty and what becomes him, and deſerves ev'n the praiſe and admiration of his Enemy. That CÆSAR after his Victory at Pharſalia was miſtaken to think he had oblig'd thoſe whoſe Lives he ſpar'd; for he only conquers the hearts of his Enemys, who forgives 'em the injurys he has receiv'd at their hands, not thoſe he has done them: And ſince faults only, and not meritorious deeds are capable of Pardon, they who arm'd in defence of the Roman Liberty, might pardon CÆSAR, but not CÆSAR them; for all the blame was his who wou'd have uſurp'd upon the Liberty of his Country, and all the merit theirs who defended it. That tho 'twas no ſmall grief to him to hear himſelf blacken'd with the Character of Ungrateful, yet it afflicted him more to find that CÆSAR had ſo vile an opinion of him, as to believe the favor of having giv'n him his Life cou'd bribe him to forget the injury done to his Country, which ought always to remain at the heart of every worthy Patriot, in impreſſions not to be defac'd. That CÆSAR, by pardoning thoſe Senators who defended their Liberty, had merited nothing from 'em, ſince he did it not out of any virtuous diſpoſition, but only to eſtabliſh himſelf in his Tyranny; for he knew very well, that to have us'd cruel methods againſt 'em after his Victory, wou'd have procur'd him the averſion of the Roman People, and the fierceſt hatred of the Senate, and therefore he gave others their lives merely to ſecure his own. That as to his Will, by which he boaſted to have bequeath'd to him part of his Inheritance, CÆSAR muſt take him for a fool or a child to imagine he cou'd not ſee his deſign thro that diſſembl'd kindneſs and falſe liberality: That he had nominated him his Heir, not out of any affection to him, but only to make him lay down his Arms, and turn Enemy to his Country; to efface from his mind the deſire of recovering its freedom, and to draw him in to be a Tool for Arbitrary Power, a purchaſe which Tyrants obtain at a cheap rate from avaritious and worthleſs Senators, but not from men like him, who were ſo far

from ſelling their Countrys Liberty for Gold, that they were eager to redeem it at the price of their Blood. That the trick of inveigling the chief Senators, and lulling 'em aſleep with Legacys, deſcended from CÆSAR to AUGUSTUS, who in his Will *tertio gradu primores civitatis ſcripſerat*; not for the reaſon TACITUS fooliſhly gives, *Jactantia, Gloriaq; ad Poſteros*, but to the end that by alluring thoſe Senators who were his chief Enemys with the hopes of reaping more advantage from Servitude, than they had a proſpect of in a free State, they might become inſtruments to confirm TIBERIUS in that Tyranny which they ought with all their might to have oppos'd. BRUTUS concluded with ſaying, he was ſo far from eſteeming that pitiful life CÆSAR had given him as a favor, that he ſhou'd have been oblig'd to him if he had taken it from him; ſince the greateſt Glory that can arrive to an honorable Senator, is to be torn to pieces by the publick Tyrant, as one who appears formidable to his Deſigns, and a Champion for the Cauſe of Liberty. That Tyrants immortalize thoſe Senators on whom they exerciſe their Cruelty, and caſt an eternal Reproach on thoſe who being too fond of Life, acknowledg their Pardon as a benefit, which they repay by baſely forgetting the injurys done the Publick.

THIS Reply ſo inflam'd the haughty CÆSAR, that he challeng'd BRUTUS to a ſingle Duel in the field of MARS. BRUTUS told him he accepted the Challenge, but ſcorn'd to fight with a man half dead; and therefore adviſ'd him, firſt to get his Wounds cur'd he had given him in the Senate-houſe, and then he ſhou'd be welcome to more from the ſame Dagger, with which he wou'd not fail to meet him.

TO this diſdainful Anſwer CÆSAR reply'd with no leſs indignation: That the Objection he rais'd ſhou'd not excuſe him, for his Nephew AUGUSTUS, and the two other worthy Members of the Triumvirate, had perfectly heal'd his Wounds by the corroſive Unguent of the Proſcription. He challeng'd him therefore to come to the aforeſaid place alone, and not bring his Band of Ruffians with him, his CASSIUS, CASCA, and other Cutthroats, by whoſe aſſiſtance he us'd treacherouſly to aſſaſſinate Men of honor.

TO this BRUTUS reply'd, 'Twas his cuſtom to diſtinguiſh his Enemys according to their Character; and that Heroes, ſuch as himſelf, fought only with the honorable Arms of military Virtue, when they'd protect the Roman Empire againſt the Hannibals, Jugurthas, Mithridates's, and other Foreign Princes. But Tyrants being Wolves in Sheeps clothing, ought to be treated with the ſame Treachery which they uſe towards others; and as Traps are ſet to catch Foxes, ſo all ſorts of Tricks and Cunning were to be imploy'd to beguile ſuch Monſters to their ruin.

ADVICE LXXII.

Several Nations petition their Princes, that the Laws under which they live, may be reduc'd to a leſs number; and that the Governors of Provinces may not be permitted to publiſh new Orders every day.

THE great abuſe which is practis'd in ſome States is really worthy of blame, where the Princes are not only too forward themſelves in making new Laws every day, but allow the ſame liberty to Governors of

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their Provinces too, who being often chang'd, and all entering on their Office with hot Reſolutions of mending the whole World the firſt week, expoſe themſelves by publiſhing Conſtitutions of their own, full of ſuch whimſy and extravagance as uſually attends moſt Projects that are hatch'd in a haſty Brain, and never prov'd by the Teſt of Experience; for zeal towards the Publick, if not under the conduct of a ſound Judgment, is more apt to diſgrace a worthy Man, than the worſt Intentions.

THE great liberty which has been taken in this kind has ſo burden'd ſome States with Edicts, Ordinances, Statutes, and an infinite hodgpodg of new Laws, that the people live in the greateſt confuſion imaginable: which verifys TACITUS's ſaying, *Corruptiſſima Republica plurimæ Leges*, that the corrupteſt States abound moſt in Laws. But the worſt is, that while every Prince and Governor ſhews himſelf inexorable in the inforcing his own Inſtitutions, he ſuffers thoſe of his Predeceſſors to be neglected and forgot: inſomuch that the people are not able to diſcern amidſt ſo great a diſorder, what things are lawful and what not; but have found by frequent Experience, that many of their Governors to wreak their ſpite on an Enemy, or to ſqueeze ſome cloſe fiſted Miſer, have trump'd up antiquated Laws and Cuſtoms, which time and a contrary uſage have invalidated and diſannul'd.

NOW that ſome proper Remedy might be apply'd to theſe Evils, the Nations that ſuffer'd by 'em diſpatch'd Deputys many days ago, to repreſent 'em to their Princes. Theſe Perſons preſs'd very hard that the ſuperfluous multitude of Laws which produc'd ſuch Confuſion might be burnt, and that the Governors of Provinces ſhou'd be forbid making any new for the future.

THEIR Requeſt ſeem'd very reaſonable to the major part of the Princes; who that they might better deliberate on this important Affair, appointed a meeting in the Palace of Clio, where ſome who were zealous for the good of their Subjects, were of opinion, that they ought to abrogate as many of the antient Statutes as 'twas poſſible, and enact new in their room, which wou'd bring Quiet to the people, and baniſh Confuſion. But the Princes who oppos'd this opinion, were more conſiderable both for their Intereſt and Quality, and affirm'd, that what the Antients had tolerated ought to be preſum'd to have proceeded rather from Prudence than Ignorance, becauſe it was to be believ'd they had more thorowly examin'd the Affairs relating to Government than the men of this preſent Age, who were never ſeen to fall into greater diſorders, than when they introduc'd Noveltys in lieu of Cuſtoms approv'd by a long Experience: and that it was the higheſt preſumption to pretend to correct thoſe Laws as prejudicial and ruinous, by which the World had been govern'd ſo long, without ever rectifying, or ſo much as perceiving its Error. Moreover, that Princes, who ought to ſtudy nothing more than how to enlarge their Authority, committed a mortal error, when by clipping their Prerogatives they made Rods for their own backs.

WHILE this Debate was carry'd on, the Deputys, who long'd to know the reſult of it, expreſs'd their impatience by making a little noiſe at the door; at which the Princes flew into ſuch a rage, that for want of other Weapons they ſnatch'd up the Chairs they ſat on, and falling upon the Deputys, laid 'em on without mercy. The poor fellows roar'd Murder, and immediately there ſally'd out from the Peripatetick College a great number of Philoſophers, who interpos'd, and gave the Deputys, whoſe Bones were almoſt beaten to pouder, the opportunity of making their eſcape.

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THE Princes thought themſelves bound, in good manners to the Philoſophers, to acquaint their Wiſdoms with the reaſons of this rough Proceeding: Gentlemen, ſaid they, theſe Raſcals whom you have ſet free, have, under color of complaining of Grievances by Statutes, Proclamations, and the confuſion of new Laws, had the inſolence to come to this Palace to aſſaſſinate us, and add the vileſt impudence to their impertinent Demands: for we having out of our paternal Charity given 'em leave to keep as many Hounds as they pleas'd to kill Hares and Deer, to ſet Gins for Partridges and Pheaſants, to make Nets for Larks and Sparrows, to lay Birdlime for Thruſhes and Blackbirds; in ſhort, to uſe Hooks, Paſte, Tramels, Dragnets, and a thouſand other Contrivances, to catch all ſorts of Fiſh; the ungrateful Traitors grumble after all, and think it much that we poor Princes ſhou'd make a Springe or two to take a fat Woodcock now and then for our own uſe.

ADVICE LXXIII.

The Virtuoſi of Italy earneſtly intreat APOLLO, *that Philoſophy may be treated of in the Italian Language; but their requeſt is not granted.*

THO the Literati of Italy have earneſty ſollicited APOLLO for many years, that he wou'd be pleas'd to capacitate the Italian Tongue to treat of Philoſophy, and have us'd all poſſible means to prevail with him, his Majeſty has always deny'd 'em their Requeſt; affirming, that the Sciences maintain'd their Dignity and were held in ſuch high eſteem, only becauſe they were cloth'd in the two moſt elegant Languages Greek and Latin; but wou'd be deſpis'd by all Nations if once they came to be written in Italian, and made familiar even to Inn-keepers and Paſtry Cooks. Beſides, if their requeſt were granted, Mankind wou'd be in great danger of loſing the Latin Tongue, wherein all confeſs'd the true Majeſty of Eloquence conſiſted.

THE Italians were not ſatisfy'd with theſe reaſons, but renew'd their applications with ſo much ardor, that his Majeſty ſeem'd inclin'd to yield to 'em: but the Sciences diſtruſting ſome Reſolution not much to their advantage, advis'd 'em to trouble their heads no more upon that buſineſs, for they'd never ſubmit to the diſgrace of being burleſqu'd with dull Italian Circumlocutions, but wou'd continue to be written and diſcuſs'd in their uſual Latin.

THIS fir'd the noble Soul of ALEXANDER PICCOLOMINI, who briskly told 'em, the Greek and Latin Philoſophers were Blockheads, if they thought the Italian Authors ſo little vers'd in Learning, as not to ſee thro the cheat: That Philoſophy, the moſt natural of all the Sciences, and therefore plain even to Children, wou'd indeed loſe all her Reputation by being written in Italian, becauſe the world wou'd then come to know that ſhe had been wholly conceal'd and diſguis'd under certain Scholaſtick terms, which being neither Greek nor Latin, ſeem'd a Sclavonian Jargon rather than any thing elſe; and the tranſlating of this wou'd expoſe the folly of Philoſophers, who conſume their nights and days in perpetual ſtudy, rather to learn terms than things.

ADVICE LXXIV.

APOLLO *expounds the true meaning of this* Sentence, Homo longus raro ſapiens.

TO the aſtoniſhment of APOLLO and all the Court, there appear'd in the Audience of Tueſday laſt above three hundred Virtuoſi, who were every one in ſtature and bulk above the common ſize of Men: nobody cou'd imagine that ſuch a croud of Maypoles cou'd come together by mere chance, but that there muſt be ſome deſign in it, as indeed there was. For the reverend CINO, Auditor of the Rota in Parnaſſus, in the name of the whole longſided Fraternity, made a Speech to this purpoſe; That all thoſe Virtuoſi whom his Majeſty ſaw were Men of known Learning and Ingenuity, of which his Majeſty's Library bore full and honorable Teſtimony, and yet they were deſpis'd and ridicul'd by moſt of the Literati in Parnaſſus, who took 'em for ignorant half-witted fellows: That theſe Injurys being inſupportable, they were forc'd to have recourſe to his Majeſty for redreſs of an evil from whence great inconveniences might ariſe; wherefore with his Majeſty's leave the Virtuoſi of great ſize and ſtature, demanded that ſome field might be appointed, where man to man they wou'd engage in all the Sciences with the Virtuoſi of low or middle Stature, and venture their Reputations on the event. But if his Majeſty thought this trial unneceſſary, and eſteem'd theſe men of extraordinary bulk to be what they pretended, 'twas their humble requeſt, that he wou'd be pleas'd to declare the Proverb, *Homo longus raro ſapiens*, a tall Man is ſeldom wiſe, from whence all the miſchief proceeded, falſe and erroneous.

APOLLO ſmil'd at CINO's complaint, and told him, he was ſenſible of the raſh judgment of their Adverſarys, yet he neither cou'd nor wou'd declare that Proverb falſe: for by *Homo longus* was not meant, as the vulgar miſtook it, a tall Man, but a tedious Man; and 'tis certain that too tardy and ſlow proceeding in buſineſs is a ſhrewd ſign of a heavy Head and dull Underſtanding; for he only deſerves to be eſteem'd wiſe who appears reſolute, and in the moſt difficult Conjunctures can determine on a ſudden, and diſpatch buſineſs with wonderful celerity and vivacity of Wit.

ADVICE LXXV.

The Court of the Rota having decided a Conteſt between the Scholars and the military men, in favor of the latter, and being afterwards convinc'd that they had given a wrong judgment, revoke it.

THE Diſpute for precedency between the Scholars and the Soldiers in Parnaſſus is ſtill continu'd with a world of heat and obſtinacy; the Cauſe was heard at large in the laſt Aſſembly of the Rota, where 'twas debated whether the names of Art and Diſcipline might properly be given to War. And becauſe the whole Controverſy depended upon the reſolving of this

this Queſtion, both Partys were very careful to plead before the Judges with all poſſible advantage.

AFTER the Cauſe had been canvaſs'd with abundance of notable Arguments pro and con, the Court ſeem'd inclin'd to favor the Scholars: But there were ſeveral Princes who brought ſuch irreſiſtible reaſons on t'other ſide, that 'twas given for the military Men, and a Decree paſs'd, that the Profeſſion of Arms might juſtly claim the honorable terms of Art and Diſcipline.

THIS definitive Sentence extremely diſpleas'd the Literati, who loudly exclaim'd againſt it, and ſaid, Learning wou'd be diſgrac'd for ever, if ſhe, the ſacred Inſtructreſs of Mankind in Wiſdom and Morality, muſt ſhare her Titles in common with that horrid Trade which deforms the Body with Wounds, and the Mind with the fouleſt Vices. But while they were fretting and fuming at the thoughts of what had paſs'd, there ruſh'd ſuddenly into Parnaſſus a huge ſlovenly gang of all the Butchers in the world beſmear'd with Blood, ringing their Cleavers, and brandiſhing ſuch dreadful long Knives, that the Scholars were in a mortal fear of being all chop'd in pieces, ſo that away they ſcour'd as faſt as their Legs cou'd carry 'em, and barricado'd themſelves within their Houſes for ſafety; but when from their windows and peeping places they obſerv'd the Foe make ſigns of Peace, and call out to be heard, they took heart of Grace, and recover'd the fright.

APOLLO diſpatch'd Deputys to know what theſe butcherly Ruffians wou'd have; their reply was, that having been inform'd that the Rota of Parnaſſus had beſtow'd the Title of an Art upon the cruel trade of ſacking and burning Towns, cutting Citizens Throats, raviſhing their Wives, plundering their Houſes, robbing with Sword in hand, laying waſt the World, and butchering Mankind, they too who butcher'd, not Men to depopulate the Earth, but Sheep and Oxen for human ſuſtenance, requeſted that their Profeſſion might be honor'd with the ſame illuſtrious Appellations.

AT theſe words the Brethren of the Sword were deviliſhly out of countenance, and ready to hang themſelves to ſee that ſuch a raſcally Mob had the impudence to deſire that their Scoundrel Occupation ſhould be put upon the level with the noble Art of War, which is practis'd by the greateſt Princes in the Univerſe. But the Judges of the Rota, as ſoon as they ſaw the Butchers on the Piazza, and heard their demand, were convinc'd of the injuſtice they had done to all the Virtuoſi by their late Sentence; for which reaſon they order'd a new hearing of the Cauſe, and in the Concluſion unanimouſly decreed, That the Trade of War, tho often neceſſary, is yet ſo cruel and inhuman, that 'tis not poſſible to render it honorable by any fine Titles or ſpecious Appellations whatſoever.

ADVICE LXXVI.

Several Princes beſiege ARISTOTLE *in his Country-houſe, and force him to revoke his Definition of a Tyrant.*

ARISTOTLE Prince of the Peripateticks, that he might philoſophize without interruption, retir'd t'other day to his pleaſant Country-ſeat, where he was unexpectedly beſieg'd in the night by a great number of Horſe and Foot under the Command of ſeveral Princes. The Enemy having with

great diligence caſt up their Trenches, and rais'd their Batterys, were preparing to play upon the Houſe, and beat it about his ears. But APOLLO, who had ſpeedy advice of this great News, diſpatch'd two famous Italian Satyriſts, LODOVICO ARIOSTO, and FRANCISCO BERNI, with a Detachment of Satyrick Poets to raiſe the Siege. They attempted it with their utmoſt skill, but to no purpoſe; for tho the Poets ply'd the Beſiegers very warmly with their Vollys of Lampoon and Defamation, yet the Princes Armor was of proof againſt their ſmarteſt fire. APOLLO therefore, ſeeing Force cou'd not prevail, in a tender care to the honor of the Peripatetick Philoſophy in the perſon of its great Maſter, ſent into the field the magnanimous and ever-glorious lover of the Learned, FREDERICK FELTRIO Duke of Urbin, who upon a parley with thoſe Princes, obtain'd a Truce.

WHEN they firſt began to treat, the Princes complain'd grievouſly of ARISTOTLE, for having in his Politicks given ſo malicious a Definition of a Tyrant, that it included every good Prince: for if, as he had dar'd to aſſert, thoſe who regard their own profit more than that of their Subjects, ought to be call'd Tyrants, in their opinion no Prince cou'd clear himſelf from the imputation; ſince no Shepherd was ſo fond of his Sheep as to be afraid to milk and ſhear 'em, and to be willing to ſtarve himſelf to keep them fat. That the Stagyrite was groſly ignorant, if he did not know that Profit is the ſole end of all dealing, and the whole World is but one publick Warehouſe. And if the Law of Nature it ſelf allow'd Parents to love themſelves better than their own Children, with what color wou'd that Beaſt ARISTOTLE oblige Princes to be fonder of others profit than their own? They added, that the Literati were grown ſo malapert and conceited, that they took upon 'em to meddle with the deepeſt concerns of State, and even preſcribe Rules for Princes to govern by; not perceiving (poor Pedants!) that Politicks are quite out of their ſphere, and that none ſhou'd pretend to 'em but ſuch as have been practis'd in the Government of Kingdoms, which is not to be learn'd from Philoſophy, Rhetorick, and the mouldy Records of Learning. For ſince the Theory of Politicks can't be form'd into a Syſtem, thoſe who have not ſtudy'd it in the Cloſets of great Princes, and in their Adminiſtration of State-affairs, ought never to argue upon it, unleſs they have a mind to make themſelves ridiculous to all the world, by writing and talking things for which they deſerve to be ſcourg'd.

THESE words convinc'd Duke FREDERICK that the Princes had good reaſon to be angry; wherefore he told his Friend ARISTOTLE, he muſt needs revoke his antient Definition of a Tyrant, and give 'em another more to their ſatisfaction. The Philoſopher comply'd with all his heart, and ſaid, That Tyrants were a certain ſort of ſtrange Creatures in very antient Times, whoſe Race is now wholly extinct.

THE Princes having obtain'd their deſire, inſtantly rais'd the Siege and march'd home; and poor ARISTOTLE, half dead with the Fright, return'd to Parnaſſus, where he confeſs'd to all the Virtuoſi, that his Philoſophical Precepts avail'd him but little againſt the fear of Death; and, Gentlemen, ſays he, if you'll be advis'd by me, mind your Books and let State Affairs alone, for 'tis impoſſible for you to treat upon that Subject without evident danger of incurring the Diſpleaſure of the Great.

ADVICE LXXVII.

A general Reform of the World by APOLLO's *Order, is publiſh'd by the ſeven Sages of Greece and ſome other wiſe Men.*

THE Emperor JUSTINIAN, that fam'd compiler of the Digeſts and Code, t'other day preſented to APOLLO, for the Royal Approbation, a new Law againſt Self-murder. His Majeſty was ſtartl'd at it, and ſighing from the bottom of his heart; Is the World then, ſaid he, fall'n into ſuch deſperate diſorder that men turn their own Executioners? I have hitherto given Penſions to a vaſt number of moral Philoſophers, only that by their Harangues and Writings they might furniſh thoughts to leſſen the Terror of Death; but are things at laſt arriv'd to that diſaſterous ſtate, that Mankind, who before wou'd not learn to be content to dy, will not now be perſuaded to live? and have I been aſleep amidſt this vaſt Calamity?

TO this JUSTINIAN anſwer'd: That there was a neceſſity for ſuch a Law; and there having been many Inſtances of Wretches who had murder'd themſelves in deſpair, there was reaſon to fear that more wou'd follow, if ſome timely Remedy were not apply'd. Upon this APOLLO made a diligent enquiry into human Life, and the Cuſtoms practis'd in the World, which he found ſo deprav'd, that men were e'en glad to throw up their Parts in it, and ſteal off the Stage. Theſe Diſorders neceſſitated his Majeſty to provide againſt 'em with all poſſible ſpeed; for which purpoſe he reſolv'd to inſtitute a Society of ſuch Perſons as were moſt renown'd in his Dominions for their Wiſdom and good Life.

BUT in the very beginning of this important Affair, he met with a mighty Difficulty: for when he came to chuſe Members to compoſe this honourable Aſſembly, among the whole Tribe of moral Philoſophers, and an infinite number of other Virtuoſi, he found not one endu'd with requiſite Qualifications to reform his fellow Creatures; and he knew very well, that the good Example of Reformers is of greater efficacy to this purpoſe than the wiſeſt Precepts. At laſt his Majeſty thought fit to beſtow this weighty Charge upon the ſeven wiſe Men of Greece, who are much eſteem'd in Parnaſſus, and look'd upon by all as Maſters of the Receipt to waſh Blackmoors white, for which the Antients ſo much labour'd in vain.

THE publication of this News was very welcome to the Greeks, for the honor his Majeſty had put on their Nation; but the Romans were as much griev'd at it, and thought themſelves particularly wrong'd by the choice. APOLLO therefore knowing very well, that Prejudice againſt the Reformers wou'd be a great obſtacle to the Reformation, and being always inclin'd to compoſe his Subjects by kind Conceſſions, rather than by that abſolute Command which Men never obey without grumbling, in compliance with the diſguſted Romans, join'd in Commiſſion with the ſeven Sages of Greece, MARCUS CATO and ANNÆUS SENECA; and in favor of the modern Italian Philoſophers, conſtituted JAMES MAZZONI of Ceſena Secretary of the Aſſembly, honoring him with a Vote in their Conſultations.

ON the fourteenth of the laſt Month the worthy Perſons above-mention'd, accompany'd by a noble Train of all the chief Virtuoſi of this State, went

to

to the Delphick Palace, the place appointed for their meeting. 'Twas diverting enough to the Literati to see what an infinite number of Pedants follow'd at their heels, gathering up the Sentences and Apophthegms which dropt from the wise Men as they went along. The day after this solemn Procession they assembl'd the first time, and 'tis reported that THALES the Milesian, the first of the Grecian Sages, open'd the Sessions with this Speech.

THE Affair, most wise Philosophers, for which we are here assembl'd, is, as you are all sensible, of the greatest moment that can be consulted by the Wit of Man; and tho there's nothing harder than to cure inveterate Diseases, that which wou'd deter others, ought to incourage us to the attempt: for the extreme Difficulty will much advance our Glory if we overcome it; and I can assure you, I have already discover'd, and without much labor too, the true Antidote against the Poison of our Corruptions. I am certain, there is not one among us but firmly believes, that no Disease has more corrupted the present Age, than Hypocrisy; that is to say, conceal'd hate and dissembled love, the treachery of double-dealers, cover'd over with the specious Cloke of Simplicity and Sanctity. Apply your selves therefore, Gentlemen, to the cure of this Wound which I have laid open to you with the sharpest Medicines: use Corrosives, Incision-knives, and Fire, and Mankind, as desperate as their case seems, will soon recover. In plain terms, let Men be compell'd to live with sincerity of heart: Now the surest means to accomplish this, will be that Project which his Majesty has often promis'd his most faithful Virtuosi, of making a little Window in every man's Breast: for this will oblige the men of this Age, who are now so close and cunning, to throw off their Disguises; this will teach 'em that excellent Virtue of being what they appear to be, of conforming their Actions to their Words, and their Words to Truth; so that every one will root out from his Breast all Falshood; and that infernal spirit of Hypocrisy, which now possesses the Souls of many, will abandon its dwelling.

THE opinion of THALES was so well approv'd by the whole Assembly, that it was unanimously voted Just; and the Secretary MAZZONE was immediately dispatch'd to certify it to APOLLO, who approv'd it, and commanded that they shou'd begin that very day to make Windows in the Breasts of Mankind. But the moment the Surgeons had got ready their Instruments for the Operation, HOMER, VIRGIL, PLATO, ARISTOTLE, AVERROES, and several other eminent Literati went to APOLLO, and said, his Majesty must needs know that to govern the World with facility nothing was so conducing as the Reputation of those who command; and they hop'd his Majesty wou'd be tender of the Credit which the Senate of Philosophers, and the honorable College of the Virtuosi had so universally obtain'd, for sanctity of Life and Manners. But if his Majesty shou'd open human Breasts without any warning, 'twou'd endanger the disgracing the greatest part of those who before were held in the highest esteem, and his Majesty wou'd perhaps discover the foulest Vices in Men whom he took to be the most free from Corruption. Therefore 'twas their humble Petition that he wou'd be pleas'd, before so important a work was begun, to allow his faithful Virtuosi a competent space of time to take Physick and purify their Souls.

THIS Petition was granted, and APOLLO by a publick Edict adjourn'd the Operation for eight days; during which time every one was so taken up with scouring his Inside, that there was not Hony of Roses, Manna, Rhubarb, Senna, or other Laxatives to be had for love or mony; in short, all the

Apothecarys Shops in Parnaſſus were drain'd for Fluxes and Purges. 'Twas obſerv'd, that in the Lodgings of the Platonick, Peripatetick, and moral Philoſophers, there was ſuch an execrable ſtink all the time, that one wou'd have ſworn all the Jakes and common Shores of thoſe parts had been emptying at once; whereas the places where the Italian and Latin Poets dwelt, ſmelt only ſomewhat rank of a little windy Flattery.

AND now the time preſcrib'd for the general Purgation was expir'd, when the day before the Operation was to begin, the great HIPPOCRATES, GALEN, CORNELIUS CELSUS, and the other moſt eminent Phyſicians of this State, addreſs'd APOLLO in the manner following.

IS it poſſible, Great Sovereign of the Sciences! that your Majeſty, who are ſo perfectly acquainted with the Microcoſm, and know its parts are ſo exact, that no principal Muſcle or Artery can be touch'd without the hazard of deſtroying the whole, at leaſt of making the human Creature linger out his days in Sickneſs and Infirmity; is it poſſible that you have conſented to have this wonderful Structure mangl'd and deform'd, and all to gratify a few ſhallow-witted fellows? for not only your fine Wits and penetrating Spirits, but men of common underſtanding too, can, in three or four days Converſation with the ſlyeſt Hypocrite upon Earth, dive into the very heart and ſoul of him. And therefore, with ſubmiſſion to your Majeſty, beſides the danger of it, this ſeems to be a needleſs Operation.

THIS Remonſtrance ſeem'd ſo reaſonable, that APOLLO chang'd his Reſolution upon it, and ſent AUSONIUS GALLUS to the Philoſophers of the Reform, to order 'em to proceed in giving their opinions, and propoſe ſome better method. After which SOLON thus began.

THE malignant hatred and malice which reigns among Mankind, are, in my opinion, Gentlemen, the ſource of all the preſent Confuſion. The Remedy therefore is to infuſe into the hearts of Men that Charity, reciprocal Affection, and holy love of our Neighbours, which is the firſt Precept of Heaven. Let us all uſe our utmoſt endeavours to remove the occaſion of the contrary Paſſions, and Mankind will agree like other Animals, which by natural inſtinct love their own Species. After long Reflection, Gentlemen, I am confirm'd in my opinion, that the occaſion of all this Animoſity among Mankind is the diſproportion of Eſtates, and that infernal cuſtom of *meum & tuum:* and I dare boldly affirm, if the ſame were introduc'd among the brute part of the Creation, they wou'd quickly tear one another to pieces; whereas the equality in which they live, and their having nothing of their own, are the Bleſſings which preſerve 'em in ſuch Concord as we have cauſe to envy. Now what are Men but Animals endu'd with Reaſon? for whom this Earth with all its plenty was created by Almighty Power, that they might poſſeſs it in peace; not that they might canton it out in ſhares, and change that which was common to all, into that Property which has embroil'd us in eternal Quarrels. Now the preſent unequal diſtribution of things has been entirely owing to Avarice, Ambition and Tyranny. And if it be true, as we all allow it to be, that the World is an Inheritance left to Mankind by one Father and Mother, from whom we are all deſcended, where's the Juſtice that every man ſhou'd not have a Brother's ſhare? And why ſhou'd ſome poſſeſs more than they know what to do with, while others have nothing at all? But that which infinitely aggravates the caſe is, to ſee that good and virtuous Men are generally Beggars, while the wicked and ignorant wallow in Plenty. From hence the Rich trample on the Poor, and the Poor envy the Rich; for Pride is as natural to the wealthy, as Deſpair to the needy. And now, Gentlemen, ſince I have diſcover'd to you the Diſeaſe, 'tis

eaſy

eaſy to apply the proper Remedy: For 'tis my fix'd opinion, that no better courſe can be taken, than to come to a new Partition of this World, and to give every man his equal ſhare in it. And that we may no more fall into the miſchiefs we now labor under, I adviſe, that buying and ſelling be ſeverely prohibited for the future, to the end that there may be eſtabliſh'd among Mankind that Parity which is the Mother of publick Peace, which I and the other antient Legiſlators with ſo much toil endeavour'd to procure.

SOLON's Propoſal occaſion'd a long Debate; and tho BIAS, PERIANDER and PITTACUS thought it abſolutely neceſſary, yet the reſt diſapprov'd it. Above all SENECA ſtood up ſtoutly againſt it, and with very ſubſtantial Reaſons convinc'd the Aſſembly, that if the World ſhou'd come to a new Partition, this great miſchief muſt unavoidably follow, that too much wou'd fall to the ſhare of Knaves, and too little to honeſt Men: And in his opinion Peſtilence, Famine and War were not, as many had aſſerted, the ſevereſt Judgments with which the angry Gods were wont to ſcourge a ſinful World; but the moſt cruel Plague they cou'd inflict was, to enrich Villains.

SOLON's Opinion being thus rejected, CHILO argu'd as follows.

MOST wiſe Philoſophers! I believe there's none of you can be ignorant, that the miſchiefs we all ſee and feel, proceed from the inſatiable hunger of Gold and Silver, which rages in the Men of this Age. What Wickedneſs, what Impiety ſo execrable that they will not greedily commit for curſed Lucre? Join with me therefore in opinion, that to root out from the World thoſe Vices with which 'tis ſo much oppreſs'd, and to introduce that ſort of Life which beſt becomes Mankind, no ſurer method can be taken than to exterminate for ever thoſe infamous Metals; for the Cauſe being thus remov'd, the Effect will ceaſe.

THO CHILO's Opinion had a ſpecious appearance, yet upon examination it wou'd not bear the Teſt; for it was alledg'd, that men do not take ſuch pains in heaping up Gold and Silver for any regard to 'em, but only as they're the meaſure and counterpoiſe of all things: and 'twas requiſite, in order to furniſh every man with Neceſſarys, to eſtabliſh ſome Metal, or other valuable thing as a medium of Exchange; for this reaſon Men wou'd be equally greedy of any other ſuch Medium: and this is apparent in the Indies, where the Shells they uſe for Mony are much more valu'd than Silver or Gold.

CLEOBULUS, who grew very warm in refuting this Opinion, cry'd out, Let Iron rather be baniſh'd the world; accurſed Iron is the Metal which has hurry'd Mankind into their preſent Confuſions: Gold and Silver well enough ſerve the purpoſes to which Nature deſign'd 'em, to be the meaſure of all things; but Iron, which was produc'd only to make Plough-ſhares, and other neceſſary Inſtruments to cultivate the Earth, is, thro the cruelty of Men, forg'd into Swords and Daggers, and other Weapons of Death and Deſtruction.

THO CLEOBULUS's Opinion was judg'd very true, yet all the Members of the Aſſembly concluded, that ſince 'twas impoſſible to take from the world the uſe of Iron, but by graſping Iron and putting on Armor, 'twou'd be a madneſs to multiply Miſchiefs, and heal old Wounds by making new. 'Twas therefore unanimouſly reſolv'd to let it alone, and likewiſe to retain the Metals of Gold and Silver, but that the Refiners ſhould be commanded to purge 'em thorowly, and not take 'em out of the Furnace till they had effectually cleans'd 'em of that vein of Turpentine which is in 'em, and makes 'em ſtick ſo cloſe to the fingers even of honeſt Men.

THEN

THEN PITTACUS with extraordinary Gravity thus began: The World, most learned Philosophers, is fallen into the deplorable misery from which we thus labor to redeem it, only because Men have left off travelling in the high road of Virtue, and have turn'd aside into the by-ways of Vice, which indeed they find to be the shortest, and to bring 'em soonest in this corrupt Age to those Rewards which are due to Virtue. Things are now reduc'd to such a deplorable condition, that no man, as formerly, enters the Palace of Dignitys, Honor and Rewards, by the door of Merit and virtuous Labor, but like Thieves they climb in at the Windows, by the Ladders of Bribery and Corruption; and some there are who to get in have uncover'd the Roof by the like insidious Practices. Now in order to a thorow Reformation, 'tis my opinion, that you force 'em to travel in the forsaken Road, and enjoin by severe Laws, that whosoever will undertake the toilsom journey to honorable Rewards, shall take Virtue only for his Convoy. Consequently you shou'd order all cross Paths that cut short the way to be stop'd up, and suffer none to pass thro those crooked Lanes which have been discover'd by ambitious Men and Hypocrites, who, swarming like Locusts in our wretched days, have infested the Universe. What greater affront can be offer'd to Virtue and Merit, than to see a Rascal mounted on the Throne of Preferment, when no man knows how he came there? and therefore most are apt to believe, and with reason good, that 'twas by the Magick of Hypocrisy; with which such ZOROASTERS bewitch the minds even of the wisest Princes.

PITTACUS's Opinion was not only commended, but much admir'd by the whole Assembly, and wou'd certainly have been declar'd the best, had not the great PERIANDER chang'd their minds by the following Discourse. The disorder, Gentlemen, mention'd by PITTACUS is most true: but then we ought to consider why Princes, who are quick-sighted enough in matters relating to their Interest, have ceas'd to bestow, as formerly, the chief Imployments on men of Merit, from whose Services they might reap both Profit and Honor, and in their stead pick up worthless Wretches from a Dunghil. The opinion of those who say, 'tis a fate on Princes to love Carrion, has so little probability, that on the contrary, they appear so impartial as ev'n for the least interest of State to neglect their neerest Relations, and exercise Cruelty against their own Children: so far are they from ruining themselves by their blind fondness to their Servants. Princes act not by chance, as some foolishly believe, nor, like us, suffer themselves to be guided by their Passions; no, Interest is their sole Director, and those things which to private men appear faults and neglects, are indeed the most refin'd Politicks. All who have written of State-Affairs own, that the best method for the well-governing of Kingdoms is, to confer the highest Offices on Men of known worth and valor. Princes themselves are convinc'd of this, and he's a fool who thinks they act contrary to it out of mere carelessness. I have long study'd this Point; and Gentlemen, I'm perswaded, that when raw and ignorant fellows are prefer'd before men of Merit and Learning, the fault is not to be charg'd on Princes, but (I blush to speak it) on the Virtuosi. Princes, I grant, have need of learned and approv'd Ministers; but you will all grant me too, that they have the utmost necessity of faithful Servants. Now 'tis evident, that if Men of Parts were loyal in proportion to their Capacity, we shou'd not complain of the present wonder, that vile Shrubs are seen in a short time to over-top the noblest Fruit-Trees, that Ignorance is in the Throne of Knowledg, and Folly in the Tribunal of Desert. To overrate our own worth is a fault common to all Mankind, but the excessive Presumption of some

Virtuosi

Virtuoſi is intolerable, who think it a Condeſcenſion to accept of Preferment, and that the Prince by his Munificence towards 'em honors himſelf more than them. Such Men receiving the Favors and Greatneſs confer'd on 'em, only as Debts paid to their Deſerts, in the greateſt Emergencys prove ſo ungrateful to their Benefactors that they are abhor'd by all, and have occaſion'd this Grievance, that Princes in the choice of Perſons to the higheſt Offices are forc'd to ſeek for Fidelity, inſtead of more ſhining Accompliſhments, that they may be ſecure of Gratitude when they ſtand in need of it. An advantage which they chiefly expect from ſuch, as pretending to no merit of their own, aſcribe all their good fortune to the Bounty of the Prince.

NO ſooner had PERIANDER ended, than BIAS began as follows. Moſt worthy Sages! 'Tis certain that the World is grown thus deprav'd, only becauſe Mankind has ſhamefully deviated from thoſe holy Laws, which the Sovereign of the Univerſe enjoin'd when he gave 'em the World for their Habitation: Nor did he for any other reaſon place the French, the Spaniards, the Germans, and others in their ſeveral Countrys, than to eſtabliſh that good Order and eternal Peace, which he deſir'd ſhou'd be preſerv'd among all Nations of the Univerſe. But when curs'd Ambition and Avarice, thoſe Fiends which have tempted men to the greateſt Villanys, ſtir'd up the French, the Italians, the Germans, the Grecians, and the reſt, to paſs into each others Provinces, then aroſe thoſe Ills we are now laboring to cure; and pray Heaven our ſearch may not be in vain! If it be true, as we muſt all own, that Nature has done nothing in vain, why, think you, has ſhe plac'd the inacceſſible Pyrenean Mountains between the Spaniards and the French? why the rocky Alps between the Italians and the Germans, the Ocean between the French and Engliſh; and the Mediterranean between Africk and Europe? Why has ſhe created the vaſt Rivers Euphrates, Indus, Ganges, Tigris, the Danube, the Nile, the Rhine, and others, except only for this, that the difficulty of the Paſſages might make the ſeveral Nations content with their own Countrys? And the divine Wiſdom knowing that the Harmony of univerſal Peace wou'd be untun'd, and the world fill'd with Diſcord, when they ſhou'd paſs their aſſign'd limits, that he might render ſo great a miſchief yet more difficult, added to all the fore-mention'd Impediments the diverſity of Tongues; without which all Mankind wou'd have ſpoken the ſame Language, as all the Animals of the ſame Species ſing, howl, lowe and bleat alike. But ſince the boldneſs of men has pierc'd the Mountains, and not only paſs'd the wideſt and moſt rapid Rivers, but even dar'd to expoſe their Lives in frail wooden Veſſels to the mercy of the roaring Ocean, behold what has enſu'd! the antient Romans, to mention no more, have not been content with the Dominions of all Italy, but to extend their Empire have carry'd Ruin abroad, and thereby embroil'd their own Affairs at home. The true Remedy then to this great Evil is, in the firſt place to compel all Nations to return into their native Countrys; and then for preventing the like Confuſion for the future, I am of opinion, that all the Bridges which have been built for the convenience of croſſing Rivers ought to be demoliſh'd, and the Paſſes which have been cut thro Mountains deſtroy'd, which by human Induſtry ought to be made yet more impervious than they are by Nature. Moreover, I think Navigation ſhou'd be prohibited under moſt ſevere Penaltys, and no man be permitted ſo much as to build a Ferry-Boat.

THE Opinion of BIAS was regarded with unuſual attention; but when the wiſeſt Heads of the Aſſembly had conſider'd it thorowly, they found it wou'd not bear: for they were all ſatisfy'd, that the antipathy obſerv'd

obſerv'd between different Nations, is not natural, as weak People have fancy'd, but occaſion'd by the Artifice of Princes, who are Maſters in practiſing that old Politick Rule, *Divide & Impera:* and ſince there may be found in all the Nations of the Earth together, that perfection of Cuſtoms which is not to be met with in any particular one, Travel is neceſſary to acquire that compleat Prudence which ſo adorn'd the great ULYSSES,

Qui mores hominum multorum vidit & urbes. Hor.

Now this is a benefit entirely owing to Navigation, which for this very reaſon is extremely uſeful to Mankind. For tho the Divine Power has form'd this World of a Magnitude almoſt unmeaſurable, and inrich'd each Country with ſomething peculiar, 'tis by the wonderful Art of Navigation reduc'd to ſo ſmall an extent, that the Spices of the Indies, tho above fifteen thouſand miles diſtant from Italy, ſeem to the Italians to grow in their own Gardens.

THUS the Opinion of BIAS was laid aſide; after which CLEOBULUS riſing, and with a low Bow ſeeming to crave leave to ſpeak, declar'd his Sentiment in theſe words. I clearly perceive, Gentlemen, that the Reformation of this Age, which ſurely of it ſelf is no difficult Enterprize, is render'd in a manner impoſſible by our different and extravagant opinions about it. And to ſpeak of this weighty Affair with all the freedom which becomes this place, it grieves me to the heart to diſcover, even among our ſelves, that common failing of thoſe ambitious and ſuperficial Wits, who, getting up in the publick Pulpits, labor rather to diſplay their Ingenuity by new Thoughts and Floriſhes, than to profit their Audience by uſeful and ſound Doctrine. For, to draw Mankind out of the mire of their Vices, to what purpoſe is that dangerous Operation which THALES advis'd, of making Windows in their Breaſts? Why ſhou'd we undertake the toilſom task, which SOLON propos'd, of dividing the World into equal ſhares? or CHILO's Project to baniſh Silver and Gold? or that of PITTACUS, to force men into the ſtrait Paths of Merit and Virtue? or laſtly, that of BIAS to raiſe the Mountains higher, and make 'em more inacceſſible than Nature has, and to baniſh out of the world the wonderful Art of Navigation, the greateſt proof of human Wit that was ever giv'n? What are theſe in ſhort but Chimera's and ſophiſtical Whimſeys? The chief Conſideration which Reformers ought to have, is, that the Remedy propos'd be practicable, that it may work its effect with ſpeed and ſecrecy, and be willingly receiv'd: for if we act contrary to theſe Precepts, we ſhall rather corrupt than reform the World. There is great reaſon for this Aſſertion; for certainly that Phyſician is much to blame, who preſcribes his Patient a Medicine impoſſible to be taken, and which wou'd torment him worſe than his Diſeaſe. And that Surgeon deſerves to be puniſh'd, who firſt opens a Vein, and then runs up and down the houſe in ſearch of a Fillet. 'Tis barbarous impudence to defame Men by publiſhing their faults, and then ſhew the world that they are paſt cure. To this purpoſe the great TACITUS, who always ſpeaks well to thoſe who underſtand him, gives us this advice; * *Omittere potius prævalida & adulta vitia, quam hoc aſſequi, ut palam fieret, quibus flagitiis impares eſſemus.* He that wou'd cut down a ſturdy Oak is a fool if he begins with lopping the top Branches: No, the true method is to lay the Ax to the root. I ſay therefore, that the whole art of Reformation

* Lib. 3. Ann.

is

is comprehended in this ſhort Rule, TO REWARD THE GOOD, AND PUNISH THE BAD.

HERE CLEOBULUS ended, and THALES the Mileſian oppos'd his Opinion with ſo much vehemence, as evidently prov'd, how dangerous 'tis, by ſpeaking Truth, to offend thoſe Perſons who live in the Reputation of Virtue and Wiſdom; for with a viſage all inflam'd he broke out into theſe words.

THESE Gentlemen and my ſelf, moſt learned CLEOBULUS! whoſe Opinions you have burleſqu'd as ſilly Chimera's, expected from your tranſcendent Wiſdom, that you had got ſome new miraculous Stone from the Indies, of ſovereign Virtue againſt the preſent Diſeaſe. Inſtead of which you have propos'd, as an eaſy Cure, a greater impoſſibility than was ever hatch'd in the myſtical Brains of PLINY, or ALBERTUS MAGNUS. Truſt me, CLEOBULUS, there's not a man in the company, but, without being oblig'd to you for the hint, knew very well that the Reformation of the World depends intirely on rewarding the Good, and puniſhing the Bad: But by your favor, how ſhall they be known and diſtinguiſh'd? I wou'd fain know whether your Eyes are better than thoſe of all the world beſides, and whether you can diſcern what no man ever cou'd, real Goodneſs from counterfeit? Are you yet to learn that the Hypocriſy of the Age is refin'd to that degree of Artifice, that they who have the moſt Saint-like appearance are the vileſt Devils? and on the contrary, Men of the moſt unſpotted Souls, and ſincereſt Virtue, paſs very often for ſcandalous Diſſemblers. Every one, CLEOBULUS, by natural inſtinct loves the Good, and deteſts the Wicked; but Princes out of inſtinct and intereſt too: and when diſguis'd Raſcals and crafty Cheats are promoted by 'em, and the Good ſcorn'd and oppreſs'd, 'tis not of choice, but thro fallacy. God alone knows the proper Objects of Reward and Puniſhment; for he penetrates the dark receſſes of man's Heart, which we too might have inſpected by the help of the Windows I propos'd, had not evil Spirits been induſtrious to blaſt the Deſign. But new Laws, tho the beſt that can be made, have always been, and ever will be oppos'd by thoſe Wretches who are like to ſmart by 'em: and the Stratagem of Hypocrites to prevent their ſhame, under color of Charity to the Publick, as it is not a new thing, ſo it will not be laid aſide.

THIS reaſoning of THALES gave wonderful ſatisfaction to the Aſſembly; after which, fixing their eyes on PERIANDER, they ſeem'd to demand his opinion, which he thus deliver'd. Moſt wiſe Philoſophers! the difference of opinions I have obſerv'd among you, has confirm'd me in my Sentiment, that four parts in five of the ſick die, becauſe Phyſicians know not their Diſtempers: their Errors are indeed excuſable, becauſe a man is eaſily deceiv'd in matters of mere conjecture. But that We, whom APOLLO eſteems the Lights of the World, ſhou'd be at a loſs to know the true cauſe of the Malady we are about to cure, is a manifeſt ſhame, eſpecially ſince I think it lurks not within the Veins, but lies ſo open and manifeſt to view, that it directs the Application. And give me leave to tell you, Gentlemen, that, by what I collect from your Speeches, you ſeem to offer at dreſſing a ſound Arm, inſtead of the ſore Breaſt. In regard to his Majeſty's Command, our own Reputation, and the Charity we ought to bear to the afflicted Age, 'tis fit we throw aſide the Mask of Ceremony we have hitherto worn, and ſpeak our minds freely. The fatal Error then which has ſo long confirm'd Mankind in their unhappineſs is this, that while the Vices of the Great have brought the world into Confuſion, a Reformation of private Mens faults has been thought ſufficient to retrieve it. But the Avarice,

Pride and Hypocriſy of private men, tho great Crimes, are not the ſprings of our modern Corruptions; for Mankind is ſeen to ſtand ſo much in awe of the Laws, which have ordain'd ſevere Puniſhments for every Offence, that a few Officers of Juſtice can make millions tremble: thus they live in ſuch tranquillity, that the Rich can't oppreſs the Poor without great danger to themſelves, and a man with a Purſe of Gold in his hand, may travel ſecurely day and night, not only on the open Roads, but even thro By-ways and Foreſts. But the Plague-ſpots then appear upon the World, when the publick Peace is diſturb'd and broken; ſo that we muſt be forc'd to confeſs, that the ambition and avarice of ſome potent Princes, who with Sword in hand uſurp the Dominions of the weaker, is the true Diſeaſe, which ſo afflicts the Age. 'Tis this has fill'd the Earth with Hatred and Jealouſy; 'tis this has polluted it with ſo much Blood, that Mankind whom God created mild and merciful, are transform'd into Salvages, and tear one another to pieces with unrelenting Barbarity. 'Tis this has chang'd univerſal Peace into cruel War, turn'd Virtue into Vice, and the love we ought to bear our Neighbors into ſuch mortal Antipathy, that tho Lions appear Lions to their own Species, yet the Scotch to the Engliſh, the Italians to the Germans, the French to the Spaniards, and every Nation to another, appear not Men and Brethren, but Creatures of another kind. Thus Juſtice is oppreſs'd by Force, and Mankind diſdaining the wholeſome Laws they once liv'd under, invade and worry one another like Brutes. Theft is undoubtedly the baſeſt Crime, and renders the Criminal eternally infamous, tho the thing ſtolen be a trifle; yet Ambition has ſo blinded the Eyes of the great, that to rob and plunder the Territorys of others is thought no baſeneſs, but a noble Imployment, and worthy of a King. TACITUS, that great Maſter of Politicks, to ingratiate himſelf with Princes, has not been aſham'd to publiſh to the world this deteſtable Aſſertion, * *In ſumma fortuna id æquius quod validius, & ſua retinere privatæ domus, de alienis certare, regiam laudem eſſe.*

If it be true, as all Politicians agree, that the People are but Apes of the Prince, how can they live virtuouſly, when their Sovereigns indulge themſelves in all manner of Vice? To raviſh a Kingdom from a potent Monarch is a weighty task, and more than one Man's work; but the mad thirſt of Empire has found means to compaſs ſo foul a deſign: great numbers are aſſembl'd and arm'd, and to avoid the Reproach due to ſuch as plunder burn and kill, the opprobrious Names of Thieves and Banditti are chang'd into the ſounding Titles of valiant Soldiers, and brave Commanders. And that which aggravates this great abuſe is, that even good Princes in their own defence againſt theſe ravenous Harpys, have been forc'd to precipitate themſelves into the ſame Extravagancys, and to be reveng'd of their Invaders, have in Reprizal got poſſeſſion of their Dominions, till lur'd on by the ſweets of Conqueſt they have abandon'd themſelves to the curs'd Trade they once ſo abhor'd. Thus the method of plundering others of their Kingdoms is become a reputable Art; and the noble Soul of Man fram'd to contemplate and admire the Miracles of Creation, is wholly taken up in inventing treacherous Plots, and vile Stratagems. The hands which were made to till the Earth, which feeds us, are imploy'd in learning the exerciſe of Arms that we may murder one another. And this, Gentlemen, is the Wound which has brought our Age to its laſt gaſp.

NOW the method of cure I propoſe is this, that Princes ſhou'd reform, and learn to be content with their own Dominions. It ſeems unaccountable

* Lib. 5. Ann.

to

to me, that there ſhou'd be found ſuch a King, as cannot ſatisfy his Ambition with the abſolute Command of twenty millions of Men. Kings, as you all know, were appointed by God, for the benefit of Mankind, therefore it wou'd do well, not only to bridle their ambitious Luſt after the poſſeſſions of others; but in my opinion 'tis requiſite, to root out effectually all Pretenſions ſome think they have to every Kingdom they are able to ſubdue: Above all things, I adviſe that Bounds be ſet to the greatneſs of all Principalitys; for 'tis impoſſible, Kingdoms of too wide extent ſhou'd be govern'd with that exact Juſtice, which is neceſſary for the benefit of the People, and which Princes are bound to obſerve. Never was any vaſt Monarchy heard of, that, in a little time, fell not into ruin, thro diſorders proceeding from the neglect of thoſe who govern'd.

HERE PERIANDER ended his Harangue, when SOLON thus oppos'd his Opinion.

THE true cauſe, PERIANDER, of our preſent miſchiefs, which you have mention'd with ſuch liberty of Speech, was not, as you may think, omitted by us out of Ignorance, but Prudence: No ſooner did the World begin to be peopl'd but the Diſorders aroſe which you have alledg'd, and the Strong oppreſs'd the Weak; and you know very well, that to give ſight to a man born blind, is beyond the skill of the ableſt Phyſician. This I ſay, becauſe to cure Blindneſs, and to reform old inveterate Cuſtoms, are much the ſame thing. For as a skilful Phyſician applys his Remedys the firſt day he ſees the diſtemper'd Eye to water; but is forc'd to leave that Patient in deſerv'd Blindneſs, who neglected to ſeek a Cure, till his ſight was quite loſt. So Reformers, the moment they diſcover any Corruption ariſe, ought to oppoſe its progreſs with ſevere Remedys. But when it has taken deep root 'tis greater wiſdom to tolerate it patiently, than to hazard the increaſing it by an unſeaſonable application; as 'tis better to bear with the deformity of an old Wen, than run the hazard of cutting it off. Beſides, 'tis our buſineſs to touch upon the Irregularitys of private men, and that too with modeſty; but to paſs over in ſilence thoſe of Princes, of whom the wiſe ſpeak well, or ſay nothing. For ſince they have no Superior on Earth, God alone is fit to reform 'em, having given to them the Prerogative of Command, and to us the glory of Obedience. Subjects therefore ſhou'd correct the faults of their Rulers only by the ſilent Reproof of leading good Lives themſelves: For the Hearts of Princes being in the hands of the Almighty, when the People have deſerv'd to be ſcourg'd, he ſtirs up Tyrants againſt 'em, as Inſtruments of his Wrath; but on the contrary, ſoftens the mind of the Prince, when the People by their Fidelity and Obedience, have deſerv'd that Indulgence.

THUS with general applauſe SOLON concluded his Speech, and CATO began in this manner.

YOUR Opinions, moſt wiſe Grecians, deſerve the higheſt Admiration, and have abundantly juſtify'd the profound eſteem the learned have of you: The Corruptions and ulcerated Wounds under which the Age languiſhes cou'd not be more fully diſcover'd, or better deſcrib'd. Nor ſhou'd I preſume to oppoſe your Sentiments, full of infinite Prudence, and of more than human Knowledg, if I did not conceive the Malady inveterate, and ſunk into the Bones; ſo that the Conſtitution of Mankind is worn out, and their vital Virtue yields to the ſtrength of the Diſtemper: In ſhort, the Patient ſpits nothing but Blood and Putrefaction, and the Hair drops from his Head. Now where there's a Complication of Diſtempers, and all ſo different, the Phyſician has but an untoward piece of work on't, and the Medicines that

are good againſt one, are ſtark Poiſon for another: And this is the inſuperable difficulty of the preſent Caſe; for the Stars of Heaven are not more numerous, nor the Flowers of the field more various than the Evils are which afflict the preſent Age, and which have harraſs'd all the former. For this reaſon I cannot but think the Cure beyond the reach of human Art: and in my opinion we have nothing to do but to betake our ſelves to Prayer and Supplication. I'm ſure the wiſeſt courſe is to govern our ſelves in the preſent extremity by paſt Examples; * *pauci prudentia, honeſta ab deterioribus, utilia ab noxiis diſcernunt: plures aliorum eventis docentur.* If we duly conſider this, we ſhall recollect, that the World being formerly ſunk into the ſame diſorders, its Cure was not projected by Man, but proceeded from the Power of him that made it, who by an univerſal Deluge extinguiſh'd the vile and incorrigible human Race from the face of the Earth. What man that ſees the Walls of his Houſe gape, the Foundation weaken'd, and the Roof ſo ruinous as to threaten a fall; or his Vineyard ſo exhauſted as no longer to deſerve his Tillage; what wiſe Man, I ſay, but wou'd preſently pull down his Houſe, and root up his Vineyard, and then ſet himſelf to raiſe both anew, rather than loſe his time in patching up rotten Walls, and dreſſing unprofitable Vines. Since therefore the Life of man is ſo deprav'd, that no human Aid can reſtore it to health, I conclude with this hearty Prayer, and invite you all to join with me in it, that the Divine Majeſty wou'd be pleas'd once more to open the Cataracts of Heaven, and pour down upon the Earth another Deluge, with this Reſtriction, that all the Males under twelve years old, may be preſerv'd in an Ark; but that the Females of all Ages may be ſo intirely deſtroy'd, that nothing may remain of 'em but their deteſted Memory. And farther, that as he has given Bees, Fiſh, Beetles, and many other Animals, the ineſtimable Privilege of propagating without the help of Females, he wou'd be pleas'd likewiſe to beſtow the ſame favour upon Mankind. For, Gentlemen, I am fully convinc'd, Men will always be wicked ſo long as there are Women in the World.

'TIS not to be imagin'd how much CATO's Diſcourſe diſguſted the whole Aſſembly, who were ſo ſhock'd at the monſtrous thoughts of a Deluge, that all thoſe honorable Philoſophers, proſtrating themſelves on the Earth, with lifted Hands and Eyes, moſt devoutly beſought Heaven to preſerve the excellent Female Sex, and Mankind from new Deluges, or if ſuch ruin muſt deſcend on the Earth, that it might only deſtroy thoſe extravagant, hair-brain'd Blockheads, who were run mad with Pride and Ambition. And when Mankind by their Offences had quite weary'd out the Divine Mercy, that the Almighty wou'd ſcourge 'em with Plagues, War, and Famine; or with that more cruel Puniſhment SENECA had mention'd, of inriching Villains, rather than give 'em up to the domineering ſway of thoſe inſolent Rulers, who being a compoſition of Folly, blind headſtrong Zeal, and diabolical Spite, wou'd tear the world to pieces, if they cou'd put in practice the beaſtly and whimſical Projects they hourly hatch'd in their Brains.

WHEN CATO's Opinion was thus condemn'd, SENECA deliver'd his, as follows.

I AM convinc'd, Gentlemen, that rough dealing in Reformation is not ſo requiſite, as many of you think; eſpecially when Diſorders are grown to ſuch a head: on the contrary, they ought, like Wounds that are ſubject to Convulſions, to be dreſt with a light hand; for 'tis a ſcandal upon the Phyſician, that the Patient ſhou'd die with his Preſcriptions in his Body, ſince all

* Tac. lib. 4. Ann.

men will conclude that the Phyſick kill'd him. 'Tis madneſs to run from one extreme to another, and paſs over the proper Medium; for the nature of man is not capable of violent Changes; and if it be true that the World has been ſeveral thouſand years declining into its preſent Infirmitys, he's in plain terms a Blockhead who pretends to recover it perfectly in a few days. Beſides, a Man who having once been very corpulent, is dwindl'd into a Skeleton by a long ſickneſs, will certainly deſtroy himſelf if he thinks to regain his Fleſh the firſt week of his Recovery, by exceſſive eating and drinking, whereas he'd ſooner compaſs his end by temperance, and a little patience, which is neceſſary to perfect any difficult Affair. Thus HIPPOCRATES, *Quæ longo tempore extenuantur Corpora, lente reficere oportet.*

MOREOVER, in the Buſineſs of Reformation, we ought to conſider both the Quality of the Reformers, and of thoſe who are to be reform'd. We are all Philoſophers and men of Learning; now if the Perſons to be reform'd by us are Bookſellers, Printers, Mathematical Inſtrument-makers, or ſuch as ſome way or other belong to the ſtudy of the Sciences, why Godamercy, we're the fitteſt Perſons in the World to correct their Errors; but if we offer to rectify the Faults of other Trades, we ſhall make but mad work on't, and expoſe our ſelves more than the Cobler, who wou'd needs ſet up for a Judg of Painting, and criticiſe the Pictures of APELLES. And this, I muſt ſay, is a defect frequent in us Men of Letters, that puff'd up with the little we know, we pretend to underſtand every thing in the World, and perceive not that we no ſooner leave our Books, and venture out of our proper Sphere, but we talk at random, and ſay a thouſand impertinent things. I make this Remark, Gentlemen, becauſe nothing is more oppoſite to the nature of Reformation, than to grope for it in the dark; and this happens, whenever Reformers have not a full and exact knowledg of the Vices they are to deal with; than which nothing makes men more obſtinately tenacious of 'em. Now to prove this, which of us, I beſeech ye, is acquainted with the Falſhood of Notarys, the double Practice of Counſellors, the Bribery of Judges, the Tricks of Attorneys, the Cheats of Apothecarys, the Pilfring of Tailors, the Roguery of Butchers, and the Villanys of a thouſand other Trades? And in my opinion, if we went about to correct Diſorders ſo foreign to our Profeſſion, we ſhou'd appear like ſo many blind Fellows fumbling to ſtop a leaky Cask which ſpills the Wine on every ſide. This, Gentlemen, is ſufficient to convince you, that Reformation is only then likely to be carry'd on to ſome purpoſe, when the Mariner diſcourſes of Navigation, the Soldier of War, the Shepherd of Sheep, and the Herdſman of Cattel. 'Tis madneſs, as I ſaid before, to pretend to know all things, and an uncharitable Conjecture to believe, that in each Art there are not above three or four honeſt men. I'm of opinion therefore, that we ought to ſend for a few of each Profeſſion of known Probity and Worth, and ſet them to reforming of their own Trades; and by this means we ſhall publiſh to the World a Reform worthy of our ſelves and the preſent Exigences.

PITTACUS and CHILO extol'd this Speech to the Skys; and ſeeing the other Philoſophers of a contrary Sentiment, proteſted before God and the World, they believ'd no better Advice cou'd be follow'd: yet the reſt expreſs'd more abhorrence of it than they had done of CATO's, and with great indignation told SENECA, they wonder'd that he, deſiring to admit other Reformers into their Number, ſhou'd put ſuch an affront upon his Majeſty's Judgment, who thought them abundantly ſufficient for the buſineſs: That 'twas very imprudent Advice to begin the general Reformation of the World, by publiſhing their own weakneſs; for that wou'd be to leſſen that

Reputation

Reputation which is the great Inſtrument of buſineſs. That 'twas ſtrange a Man who profeſs'd to be the firſt Sage of the Latins, ſhou'd be ſo laviſh of Authority, a Treaſure which men ought to be more jealous of, than of woman's Honor; ſince 'twas ſo precious, that, in the judgment of all the Wiſe, an ounce of it was worth ſeveral pounds of Blood from the richeſt Vein of Life. In ſhort, that he who graſping a Sword faſt by the Hilt, ſhou'd afterward turn it and preſent it to his Enemy, was only fit for Hellebore and a dark Chamber.

SENECA's opinion being thus rejected, the whole Aſſembly was in great affliction to ſee all their hopes of Reformation come to nothing: for they did not expect that MAZZONI, who was but a raw Man, ſhou'd offer any thing conſiderable, and he too by ſeveral Tokens perceiv'd their Thoughts of him; yet not in the leaſt diſcourag'd, he boldly deliver'd his opinion in this manner.

MOST wiſe Philoſophers: I muſt confeſs that the Honor his Majeſty has beſtow'd on me, by admitting me a Member of this venerable Aſſembly, has been purely owing to his Favor and not my Merit. I know very well, that in this place I ought rather to imploy my Ears than my Tongue, nor ſhou'd I venture to give you my Opinion on any other occaſion; but becauſe Reformation's the Affair in hand, and I am come lately from the World, where nothing's more debated than this: I ſhou'd be glad if you'd favor me with your ſilence and hear what I have to offer, which I think I may modeſtly ſay is not wide of the Subject. Give me leave to tell you, that you ſeem to me guilty of the ſame Error with a Phyſician, who ſhou'd loſe his time in conſulting and debating, without having once viſited the ſick Perſon, or heard from his own mouth the account of his Diſeaſe. Our buſineſs, Gentlemen, is to cure the preſent Age of the dangerous Infirmitys ſhe labors under. We have all taken abundance of pains here to ſearch out the Cauſe of the Diſtemper and its proper Remedys; but none of us has thought of making a viſit to the Patient. I therefore move that the Age be ſent for and examin'd, and the Parts affected expos'd naked to our view; for this will make the Cure eaſy, which you now think deſperate.

THE whole Aſſembly lik'd MAZZONI's motion ſo well, that the Reformers commanded the preſent Age to be ſent for immediately; and ſhe was ſoon brought into the Delphick Palace in a Chair, carry'd by the four Seaſons of the year. She appear'd well advanc'd in Years, but of a healthful and lively Complexion, and look'd as if ſhe were like to hold out many Centurys longer; only ſhe ſeem'd to be troubled with ſhortneſs of Breath, and complain'd of a weakneſs in her Voice. At which theſe Philoſophers much wondring, ask'd her, What was the reaſon that ſhe whoſe ruddy Complexion was a ſign of much natural heat and vigor, and of the goodneſs of her Stomach, was nevertheleſs ſo feeble? They told her, they remember'd that a hundred years before, when her Face was ſo yellow that ſhe ſeem'd to have the Jaundice, ſhe had more ſtrength in her Voice, and appear'd more robuſt than now; and ſince they had ſent for her to cure her of the Infirmitys ſhe labor'd under, ſhe ſhou'd freely tell 'em what ſhe ail'd.

THE Age return'd 'em this anſwer; Gentlemen, ſaid ſhe, ſoon after I was born, I fell into the Diſtempers which now torment me. My Face appears freſh and ruddy, becauſe people have daub'd it over with Paint. My Diſeaſe is like the Flux and Reflux of the Sea, which always contains the ſame Water tho it fall and riſe, only with this variation, that when I look well in the Face, my Diſeaſe, as at preſent, is all within; and when my Face looks ill, I am inwardly well. Do but ſtrip me of this taudry Gown with which

which ſome good People have cover'd the defects of a rotten Carcaſs, and your Eyes will ſoon diſcover the Diſeaſes which ſo cruelly torment me. View me naked as nature made me, and you will find I am but a breathing Corps.

AT theſe words the Philoſophers ſtript her in a trice, and found that this miſerable Wretch was cover'd all over four inches thick with a Scurf of Appearances, which corroded her very Fleſh. Whereupon each of the Reformers took a Razor and fell to ſhaving it off with great diligence; but found it had eaten ſo far, that in all the body of that huge Coloſſus, there was not an inch of ſound Fleſh: at which being ſtruck with horror and deſpair, they huddled on the Patient's Cloaths again, and ſent her away as ſhe came: then convinc'd that the Diſeaſe was incurable, they ſhut themſelves up together, and abandoning the care of publick Affairs, reſolv'd now to provide as well as they cou'd for the ſafety of their own Reputations.

AFTER this MAZZONI drew up the univerſal Reform which they dictated to him; and firſt in a pompous Preamble they ſet forth the great care APOLLO has ever had of the virtuous Lives of his Literati, and of the Welfare of all Mankind, together with the extraordinary pains the Reformers had taken in compiling the general Reform: after which, deſcending to Particulars, they very prudently fix'd the Price of Sprats, Cabbages and Pumkins. All the Aſſembly ſet their hands to it, when THALES the Mileſian put them in mind, that they had omitted one weighty Point, which was, to provide againſt Abuſes in ſelling of Peaſe and Cherrys by falſe Meaſures and Weights. THALES's Advice met with a general Approbation, and a Clauſe was added to the Act for this purpoſe.

THEN the Palace Gates were thrown open, and in preſence of the People, who were aſſembl'd in great numbers in the Forum, the grand Reform was read with ſuch univerſal applauſe, that all Parnaſſus rung with acclamations of Joy: for the Rabble are ſatisfy'd with Trifles, while men of Judgment know that *Vitia erunt donec homines*; that this World is no place for Perfection, and that the moſt that can be done by the wiſeſt body of Men upon Earth, is to reſolve after all their Debates, to leave the World as they found it.

ADVICE LXXVIII.

APOLLO *having receiv'd ſome agreeable News from Italy, orders great demonſtrations of Joy to be made.*

YESTERDAY at nine in the morning, the Sentinels that are always poſted on the Pegaſean Tower, gave notice by two ſtrokes on the Alarm-Bell, of two Horſemen whom they diſcover'd on the Caſtalian Plains riding full ſpeed towards Parnaſſus. The Literati ran immediately to the Walls of the Gate to know the meaning of it, and by the ſound of a Horn ſoon after perceiv'd 'twas a Courier with his Guide. The moſt inquiſitive of 'em went out to examine him, and being inform'd that he came from Italy, ask'd him very earneſtly, whether he brought an account of ſome curious Piece of Italian Wit newly printed? But the Courier would tell 'em nothing, only that he was ſent to APOLLO with Diſpatches of extraordinary

dinary good News. Great numbers accompany'd him to the Royal Palace; and when he had preſented his Letters to APOLLO, all the Virtuoſi preſent, obſerving ſtrictly his Majeſty's Countenance while he read 'em, ſaw it ſhine brighter and brighter, till in the concluſion he put on his moſt golden and refulgent Splendor.

HAVING perus'd the Diſpatches, APOLLO with inexpreſſible Joy cry'd out; "O happy Union! Bid my deareſt Queen of Italy come fly to "me immediately! Various were the Conjectures of the Virtuoſi upon theſe words; moſt were of opinion that the League ſo much deſir'd by good men, was at laſt concluded in Italy againſt the Ottoman Empire, that mortal Enemy to Learning. In the mean time the moſt ſerene Queen of Italy, ſupported by her belov'd BELISARIUS, advanc'd a mighty pace towards the Royal Palace of APOLLO, who when he ſaw her coming up the ſteps, ran with great joy to meet her, and embracing her; I heartily congratulate your Majeſty, ſays he, upon the good news I have but now receiv'd from the Academys of my Italian Virtuoſi, of the Match which his Highneſs CHARLES EMANUEL Duke of Savoy, has concluded between his two Daughters, and the moſt noble Princes of Mantua and Modena. What think you of the Alliance of theſe your beloved Children, which both you and I have ſo much deſir'd? Is it not a large amends for your late Troubles? It is, reply'd the Queen, and I confeſs to your Majeſty, that now all my Joys are full, for I never wiſh'd for any thing more earneſtly, than that my Princes who are join'd in ſuch inſeparable Intereſts of State, wou'd join in an Alliance of Blood too, and that is at laſt effected; ſo that I'm all Extaſy to ſee, that by theſe happy Nuptials my many Sons are form'd into one invincible Geryon able to ſecure me from thoſe Ills which have hitherto fill'd me with ſo much Dread. Then this potent Queen, attended by all the learned Princes and noble Virtuoſi, paid a Viſit to the Temple of Fruitfulneſs, who graciouſly promis'd to bleſs theſe fortunate Couples with a happy Offspring. Being afterwards return'd to her Palace, ſhe receiv'd the Congratulations of all the moſt eminent Princes who reſide in this State; and, in preſence of thoſe Heroes, confer'd on CHARLES EMANUEL Duke of Savoy, the Father of this fortunate Offspring, and Author of this great Felicity to Italy, the noble title of her chief Warrier; and purſuant to this, ſent an honorable Embaſſy to him with the uſual Enſigns of the Lance and golden Truncheon.

MEAN while APOLLO, in token of his mighty Satisfaction in this happy News, caus'd Proclamation to be made in Parnaſſus by ſound of Trumpet, that there ſhou'd be extraordinary Rejoicings throughout his Dominions; and at the earneſt requeſt of his Virtuoſi, granted on this occaſion a Favor he had hitherto reſolutely deny'd 'em, of bringing Stage-players into Parnaſſus. Theſe Comedians acted with ſuch univerſal Applauſe, that NEVIUS, PLAUTUS and TERENCE, were raviſh'd, and proteſted, that none but Stage-players knew how to give the true force and ſpirit to thoſe ſharp Jeſts which are the Life and Salt of a Comedy. His Majeſty was particularly delighted with FRANCISCO VACANHELLO of Naples, and ſaid, that the Italians, by ſetting a Neapolitan to act a Braggadochio, had conſulted Nature, and ſhewn the Excellence of their Judgment: and on this occaſion he order'd that the Neapolitan Phraſe ſhou'd be taught to ſome Roman Youths, who he fancy'd had a Genius to excel in the ſame way. The Part of Capt. CARDONE did not give him ſo much Satisfaction, but he ſaid, 'twas prepoſterous to ſee a talkative Boaſter play'd by a Spaniard,

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Spaniard, who was ſo far from vaunting of what he had not done, or telling what he meant to do, that he ev'n denys or conceals his reſentment of Injurys receiv'd, and ſtrikes before he threatens. He commanded therefore that for the future the Spaniard ſhou'd be imploy'd only in Tragedy, for even the common Soldiers of Caſtile, Arragon and Biſcay, are ſo ſtiff and ſtately in their manner, that Nature ſeems to have deſign'd 'em all to ſtrut upon the Stage in Buskins, and repreſent Kings and Princes.

In the next place was proclaim'd the celebration of Juſts and Tournaments: The firſt day there appear'd in the Liſts the Knights Errant of the Spaniſh Romances, AMADIS, DON GALAOR, DON FLORESTANO, and their Brethren of the Spear and Buckler; who gave ſuch proofs of their Proweſs, as ſurpaſs'd human performance. But the greateſt Miracle that belong'd to this Show was, to ſee huge Caſtles and Diamond Palaces built only with Words. The ſecond day appear'd in the Liſts, the Knights Errant of France, Italy, and other Nations, ORLANDO, RINALDO, GRADASSO, SACRIPANTE, and abundance more who did ſuch Wonders, as convinc'd all the Spectators that ARIOSTO had been ſo far from ſtretching in their praiſe, that he had not expreſs'd half their Merits. The third day appear'd CARO, MOLZA, SANGA, and ſome other compleat Courtiers, who had the boldneſs to defy thoſe famous Champions to the Combate; but they, diſdaining to try their skill with men who had never profeſs'd Arms, refus'd the Challenge; the Courtiers gave 'em a ſecond Defiance, which they ſlighted in like manner; and ſo a third, which met with the ſame ſucceſs. Upon which the Knights Errant were publickly hiſs'd; inſomuch that APOLLO, reſenting the Affront done to theſe Heroes, whoſe great Actions had been ſung by ſo many eminent Poets, commanded 'em to reſt their Lances, and chaſtiſe the Inſolence of theſe vain-glorious Courtiers. The Champions inſtantly obey'd, and 'twas a moſt ſurprizing thing to ſee how their cunning Court-Antagoniſts, by an artificial Lie, or an unlucky Turn in ſeaſon, unhors'd the ſtouteſt of thoſe Paladins, and maul'd 'em, maugre their enchanted Armour.

THE brave BRADAMANTE and MARFISA, enrag'd at this diſgrace of their Brethren, that they might recover the Reputation of Chivalry, which the others had ſo ſcandalouſly loſt, put their Lances in Reſt, and with more than human Fury ſpur'd on their Steeds againſt the Courtiers; but, as ill-luck wou'd have it, they both happen'd to ſtumble at certain Bags of Gold, which made 'em quit their Saddles, and laid 'em flat on their backs in the deadly Field.

FOR theſe wondrous Atchievements, the Prizes were adjudg'd to the Courtiers; ſince without the help of Lances, they had ſhewn themſelves ſuch excellent Maſters in the Art of Tilting, and throwing men out of the Saddle.

ADVICE LXXIX.

A Diſpute between the antient Republick of Rome, and the modern Venetian Liberty concerning the true Rewards of Honor.

THO the illuſtrious Commonwealth of Rome, formerly Miſtriſs of the World, beholds her ſelf now reduc'd thro her mighty misfortunes to a condition far different from what ſhe was in, yet ſhe lives in Parnaſſus in wonderful Reputation, and with univerſal Honor; not only becauſe her Political Precepts are eſteem'd by great men as ſo many Divine Revelations, but becauſe ſhe's thought to be the true Oracle of Military Affairs: Beſides, there is no other ſource from which Princes or private Men draw more abundant or more profitable Examples of the brighteſt Heroick Virtues. And tho indeed ſhe has been ſhamefully deflour'd and raviſh'd, firſt by her own ungrateful and ambitious Sons in the Proſcriptions of SYLLA and AUGUSTUS, and afterwards by the Barbarians her Enemys, in the general Ruins which TOTILA, ATTILA, and other foreign Princes brought upon her; yet ſhe happily covers her paſt Diſgraces and preſent Miſerys with the Fame of her antient Greatneſs.

THIS famous Princeſs, ſome days ago, pay'd a Viſit to the moſt ſerene Venetian Liberty: A Lady, who, for the renown of her unblemiſh'd Chaſtity, her exact Prudence, and her immenſe Riches, is at this day the moſt belov'd and fear'd of any in this Court. And we're inform'd, that while they were diſcourſing, one of her paſt Greatneſs, and the other of her preſent Happineſs, the former ſpoke to this effect. That the Venetian Government being a pure Ariſtocracy, and therefore the moſt perfect Model of a Commonwealth, muſt be allow'd, for her excellent Laws, which promis'd her long Proſperity, to ſurpaſs any other Republick, either paſt or preſent. But tho to maintain Peace at home, and manage War abroad, the methods ſhe obſerv'd were indeed wonderful, ſhe had not made ſo great Conqueſts, as had been expected from her extraordinary Prudence, and vaſt Riches both publick and private; and the reaſon of this, ſays the Roman Lady, in my opinion, is becauſe you've been too ſparing of thoſe Rewards, with which well-regulated Republicks recompenſe the brave Actions of their Senators. Now for my part I muſt own, that all the Glory of my having in a few years made my ſelf Miſtriſs of the Univerſe, is intirely owing to the extraordinary worth of my Senators, which I awaken'd in 'em, not by rich Preſents, but by the eternal Honor of Statues, triumphal Robes, and Trophys, by the building and Dedication of Temples, Palaces, and Theatres, and chiefly by the glory ſo much coveted by Souls ardent of immortal Fame, *viz.* that of my pompous Roman Triumphs: Rewards, which excited in the minds of my Citizens that noble Spirit in War, and matchleſs Virtue in Peace, which ſucceeding Nations have rather admir'd than been able to imitate. Whereas you have been ſo backward in this particular, that I think you may juſtly be ſtil'd Ungrateful. For tho many noble Venetians have perform'd both in Peace and War, Actions which deſerv'd the ſublimeſt Triumphs, and all thoſe Honors which immortalize the Names of the Great, yet 'tis ſtrange to me, that in Padua ſhou'd be ſeen the Equeſtrial Statue of one NARNESE, and in the midſt of Venice her ſelf that of one BERGAMASCO, while the

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ſignal Services of ANDREA GRITTI, of SEBASTIANO VENIERI, and of a thouſand other illuſtrious Venetian Senators, who, in all heroick Qualifications might juſtly be compar'd ev'n to CÆSAR and POMPEY, have not been rewarded with thoſe Monuments of perpetual Fame which they deſerv'd.

MENANTE, your faithful Intelligencer, who writes theſe Advices very ſincerely, is inform'd from good hands, that the Venetian Liberty, without the leaſt diſcompoſure, made this Reply: That the reaſon why ſhe had not extended her Dominions, as the Romans had done, was not, as ſhe imagin'd, becauſe the thirſt of honorable Fame was wanting in her Senators, but aroſe from the different end which ſhe had propos'd to her ſelf from that of the Roman Republick. For the Venetian Senators made Peace the utmoſt ſcope of their Ambition; whereas the Senate of Rome plac'd its ſole delight in War. And, continu'd ſhe, your unfortunate end fully convinc'd me, that the exorbitant Conqueſts which Republicks make of their bordering States, overthrow all the Political Laws of any well-order'd Liberty, but chiefly of Ariſtocracys, in which the Nobility ought to conſiſt but of a ſmall number, which is not ſufficient to govern a vaſt Dominion; and if they're multiply'd very much, the wholſom Laws of Freedom muſt of neceſſity be thrown into Confuſion. The World has ſeen an unhappy inſtance of this Truth in the Calamity which befel your Majeſty, who, by adding the Nations you had ſubdu'd to the number of your Citizens of Rome, aggrandiz'd indeed your State, but at the ſame time wretchedly impair'd your Liberty. For my part I'm content, ſo long as I poſſeſs an Empire large enough to ſecure me in freedom from the Arms of foreign Enemys: and I do not affect the extent of Dominions out of any Ambition to command, but out of Glory not to ſerve. In the next place, as to the Rewards of Honor, with which well-order'd Commonwealths ought to recompenſe the Virtue and Merits of their Senators, I think it very unjuſt that you tax me with Ingratitude, ſince in Venice are ſeen eternal Trophys, and triumphal Arches, not made of periſhable Marble, or Metals ſubject to the violence of Fire, but of a Matter incorruptible, with which I largely reward my deſerving Senators; to the end, that the memory of their virtuous Actions may be glorioufly tranſmitted to future Ages.

TO this the Roman Lady reply'd: That ſhe had often ſeen all the Rooms of her Majeſty's Palace, but cou'd remember no ſuch Trophys or Triumphal Arches as ſhe ſpoke of. Whereupon the Venetian Liberty preſently call'd into the Room great numbers of her Nobility of all Ages, and having ſtript 'em of their Robes, open'd their Breaſts, and, to the great aſtoniſhment of the Roman Commonwealth, ſhew'd her in their Hearts the triumphal Arches, Trophys, Statues, Triumphs, and other publick Monuments, which the GRITTI, VENIERI, CAPELLI, GRIMANI, BRAGADINI, PASQUALIGHI, and all the other worthy Venetians, who had ſignaliz'd themſelves by glorious Actions, had merited from their Country: and what increas'd the wonder of the Roman Lady was, to ſee in the Breaſts of thoſe Nobles a fervent Charity to reward the great Atchievements of ſuch brave Men in their Poſterity, and a generous flame of Emulation to imitate their Virtues. Then, with demonſtrations of great Affection, the moſt ſerene Venetian Liberty expreſs'd her ſelf thus to the Roman Republick. Moſt illuſtrious Princeſs! theſe are the triumphal Arches, with which ſuch as We ought to honor thoſe of our Senators, who in Peace and War have deſerv'd immortal Fame. Theſe are the Statues and Monuments, which in well-

regulated Republicks, awake civil Prudence and martial Warmth in the Souls of the brave, and which are erected to the eternal memory of thoſe who have eminently deſerv'd from their free Country. Theſe are the places where Trophys are ſet up with moſt advantage, and not in the Squares of Citys: For the remembrance, which the Nobility of a Republick preſerves for ever in their Hearts, of the worth of ſuch as have perform'd glorious Deeds, begets Emulation and true Virtue, which in the Service of a free State produce good Effects; whereas the Triumphs, Trophys, Statues, and Monuments, rais'd to the memory of your meritorious Senators, and with which the Streets of Rome ſo abound, have but ſerv'd to procure 'em the factious adherence of the Populace, which awaken'd in your SYLLA, MARIUS, CINNA, CRASSUS, POMPEY and CÆSAR, that Ambition to which you owe thoſe ignominious Chains of Slavery, you now drag at your heels. A great diſorder, and which, I know, you are convinc'd was the ſpring of all thoſe Miſchiefs which have render'd you ſo famous, even for Calamitys. Now let me tell you that my Senators may very properly be compar'd to thoſe unſpotted Virgins, who go to their Nuptials, chaſt both in Body and Mind. But as fooliſh Husbands, by ſending their Wives to Balls, Feaſts and Plays, run the riſque of making 'em Whores; ſo free Countrys, by the Rewards of publick Monuments, which gain men the applauſe and faction of the giddy Mob, imprudently inſtil into the civil and compos'd minds of their Senators a deſire of becoming Tyrants.

ADVICE LXXX.

The People of Lesbos, after the Abdication of CORNELIUS TACITUS, *chuſe for their Prince* ANNA *of Momorancy, whom* APOLLO *had nominated to 'em.*

SINCE the Misfortune mention'd in one of our former, which happen'd to CORNELIUS TACITUS in his Principality of Lesbos, and his flight from that State, he and the Princes his Friends have left no Stone unturn'd to prevail with APOLLO that he wou'd diſpoſe the People to permit his Return; but all their Applications have been to no purpoſe: For his Majeſty has conſtantly aſſerted, that there's no good to be expected from the Government of Princes, who by ſuch affronts have once been exaſperated againſt their Subjects. However, to ſatisfy the LESBIANS, who by their Embaſſadors continually preſs'd his Majeſty to propoſe to 'em ſome new Governor, he nominated ANNA of Momorancy, a noble Baron of France, who to the infinite ſatisfaction of the People was receiv'd and proclaim'd Prince of Lesbos.

'TIS certain that ſome Virtuoſi, who were well acquainted with the Affairs of that Principality, drew up a long and full Inſtruction containing the many reigning Abuſes in that State, from which great inconveniences were ſaid to ariſe; and they likewiſe carefully ſet down the meaſures which ought to be obſerv'd to bring the Affairs of Lesbos into a better poſture. This Scheme they gave to MOMORANCY, who thank'd 'em for their good will, but told 'em that the difficult task of reforming a State by new Laws and Magiſtrates, ought to be undertaken only in hereditary Governments, where the Succeſſors of the deceas'd Princes generally inherit the very

* Thoughts

Thoughts of their Predeceſſors, and are ſo tenacious of 'em as to think 'em the Pillars of their Government, and that the wiſeſt Policy they can follow is to appear zealous in the obſervance of 'em: but that in elective States, where the Succeſſors, either out of the affectation of doing ſomething new, or out of malice to the memory of their Predeceſſors, often delight in undoing what has been done before, 'twas an Enterprize extremely dangerous to begin ſuch Reformations, which, depending intirely on a moſt ſtrict obſervance of the new Orders, require, that many Princes ſucceſſively ſhou'd be of the ſame mind: Now this being ſcarcely to be found in elective States, in my opinion, ſays he, the beſt advice which can be given to a Perſon like my ſelf in ſuch a Government as that of Lesbos, is, not to affect Novelty, but reſolve to live conformably to the Laws in being, whatever they are, and let things alone to run in the old Channel. For in hir'd Houſes wiſe men are content with the old Apartments, tho ſomewhat inconvenient, while thoſe who are more nice than wiſe put themſelves to the charge of building new, which 'tis ten to one but the next Tenant deſtroys again either out of caprice or hatred to the Builder.

ADVICE LXXXI.

GIOVANNI ZECCA, *Phyſician of Bologna, ſells in Parnaſſus the true Antidote againſt the French-Pox.*

THREE days ago, in all the publick places of Parnaſſus, were poſted up Bills, with the following Advertiſement. 'This is to give notice 'that there is arriv'd in this City the famous GIOVANNI ZECCA, Phyſi-'cian of Bologna, who having found out a true and ſafe Antidote againſt the 'French Diſeaſe, invites all men to furniſh themſelves with ſo excellent a Me-'dicine. The Rich ſhall have it at a reaſonable rate, and the Poor for God's 'ſake. This fir'd the Literati with the curioſity of learning a Secret ſo neceſſary as the world now goes, and the rather, becauſe they knew ZECCA to be an admirable Phyſician, and an excellent Writer in his Profeſſion. They all ſuppos'd that this Antidote was ſome curious Oil, Electuary, or other ſuch Preparation, but were extremely ſurpriz'd when inſtead of theſe ZECCA only gave 'em a Picture, drawn to the life, of a fine Gentleman, whoſe Noſe was demoliſh'd by the Pox, with this Direction, that if any of 'em was under the Temptation of fooling with a Woman whom he ſuſpected unſound, he ſhou'd take that Picture out of his Boſom, and view it attentively, and he wou'd pawn his Reputation upon't, that the Medicine thus taken in at his Eyes wou'd effectually ſecure him from that filthy Infection. Some, who were more curious than ordinary, cou'd not reſt till they had prov'd this Receipt, and away they ran preſently to the Experiment: they ſwore the Doctor was a man to be depended upon, and that they found his Antidote of admirable efficacy; for they who ſtedfaſtly contemplated this Picture, even in the fury of their Luſt, conſider'd what an eternal ſhame 'twas for a man to loſe his Noſe, the chief Ornament of his Face, and the ſeat of Reputation; they reflected on the hazard of eating a Morſel, which, tho ſweet while 'tis chewing, proves bitter and ſtinking when once ſwallow'd down. This cool'd their Courage, and mortify'd the carnal Appetite, in ſuch of 'em as had any regard to their Reputation, to that degree, that even the inconſi-

inconſiderate Inſtrument of Luſt it ſelf, blind as it is and void of Diſcretion, terrify'd by the danger of its dear Correlative, and preferring the Noſe's health and ſafety to its own Pleaſure, ſlunk into its Dwelling with more haſt than a Tortoiſe into its Shell when 'tis pelted with Stones.

ADVICE LXXXII.

The Literati of Parnaſſus celebrate with great ſolemnity the Feſtival dedicated to the honorable Leaves of the Laurel.

YESTERDAY all the Literati celebrated with great pomp and joy the ſolemn Feſtival, dedicated to the Leaves of the Laurel; a Day which, ever ſince the memorable Accident that happen'd to DAPHNE, has been kept ſacred in Parnaſſus, to divert his Majeſty, who afflicts himſelf very much with the remembrance of that Nymph's mournful Metamorphoſis. On this Anniverſary none but the Poets, Emperors and Hero's are permitted to come with Laurel Crowns round their Temples into the moſt auguſt College of the Literati; while all, who have not merited ſo noble a Prerogative, that they may not with Brows unadorn'd profane the mighty Solemnity, are ſtrictly forbid to ſtir out of their Houſes. PETRARCH, who by an antient Grant from his Majeſty had obtain'd the honorable Imployment of Orator on this day, made an eloquent Oration in praiſe of the Laurel. But while he was pronouncing it, a remarkable Accident happen'd to this great Poet: for after he had given the higheſt Encomiums to that Plant, and ſet forth how dear it was to his Majeſty, how wonderfully reſpected even by Lightning and Thunder, and what a noble Privilege it enjoys of crowning only the Temples of Emperors, and of the moſt glorious men, he launch'd out into a long and bitter Invective againſt the ſtupid ignorance of the preſent times, in which the Sciences have loſt ſo much of their Reputation, that theſe ſacred Leaves, which in the days of Learning were ſo highly valu'd, are now brought into ſuch Diſgrace as to bind the ſweaty Brows of Stewards at Ale-houſe Feaſts, and to be us'd for Garniſh to ſet out Frigacys, potted Eels, and diſhes of roaſted Liver. PETRARCH mention'd theſe Indignitys with ſuch concern, that he fell into a ſwoon in the Pulpit, and left his Oration unfiniſh'd; nor did he recover till the beautiful LAURA, all drown'd in Tears, was thrown into the Boſom of her belov'd Poet.

THIS Accident brought no ſmall honor to the Orator; for it convinc'd the whole College of the Virtuoſi, what a high eſteem he had for that honour'd Laurel, which he had ſo elegantly prais'd in his Italian Verſes. But it happen'd, that a little while after, a ſharp Diſtich was poſted upon the Pillars of the Delphick Portico, the ſenſe of which was, that 'twas not concern for the Affronts put upon the Laurel threw honeſt PETRACH into his Fit, but only the ſavory morſel of roaſted Liver, which then came freſh into his memory. The Diſtich was this.

Non amor hunc Laurâ, ſed amica Jecuſcula Lauro,
Quem memori ſpirant, exanimavit Odor.

THE

THE publick Aſſayers of Poetry, by his Majeſty's expreſs order, put theſe Verſes to the Teſt, and plainly diſcover'd, that MARTIAL was the Author of 'em; whereupon he was ſeiz'd ſoon after and thrown into Priſon. Then PETRARCH with a croud of Italian Poets, march'd in great haſt toward the Royal Palace; CATULLUS, TIBULLUS, and PROPERTIUS, ſuppoſing that he was going to complain againſt MARTIAL, plac'd themſelves in the way, and having firſt embrac'd him, earneſtly intreated, that as he had acquir'd much Glory by the late Accident, ſo he wou'd increaſe it, and oblige all the Virtuoſi, by paſſing by this Jeſt of MARTIAL. This they told him wou'd put the beſt face upon't, and convince the world that unlucky Poets by their Lampoons wounded not to the quick, when the Perſons concern'd did nothing but laugh at 'em: and that true Jeſts only had a ſting, and cry'd out for Revenge. PETRARCH wou'd not hearken to 'em; but all in a rage anſwer'd 'em, that 'twas his Humor neither to give an Affront, nor take one. So he paſs'd on, and breathing nothing but Revenge, preſented himſelf to APOLLO; where with the ſharpeſt words he exaggerated the Injury to that degree, that his Majeſty was highly incens'd againſt MARTIAL, and condemn'd him to perpetual Baniſhment from Parnaſſus, and all the Territorys belonging to it.

THIS rigorous Sentence was juſt ready to be executed, when MARTIAL's Advocate produc'd an Edict publiſh'd many years before by APOLLO, wherein his Majeſty commands, "That a Jeſt, tho ſharp, provided "'tis elegant, quick, facetious, has a Spirit in't, and proceeds not from "premeditated Malice or a miſchievous Deſign, but ſlips unawares from the "ſprightlineſs of an extempore Wit, ſhall be judg'd worthy of Praiſe ra-"ther than of Puniſhment, ſince the moſt prudent have not always the "power to ſtifle a ſharp Repartee, which being at the Tongue's end, tho "for many reaſons perhaps it ought not to be utter'd, yet deſerves pardon, "and the Applauſe of the Ingenious for its ſurprizing quickneſs and vivacity.

ADVICE LXXXIII.

APOLLO *applauds that Spaniſh Decree, which enjoins that no Proctors or Lawyers ſhou'd go to the Indies; upon which the whole Faculty complains to him.*

PARNASSUS is a moſt happy Country, not only becauſe 'tis under APOLLO's excellent Government, and inhabited by the fineſt Wits of the Univerſe, but alſo by reaſon of the virtuous Lives of the People, the perfection of their Manners; and becauſe all the beſt Laws which are ſcatter'd thro the Univerſe, are with wonderful diligence introduc'd and obſerv'd in this State. For the Inhabitants are oblig'd to bring hither the moſt valuable Cuſtoms of their ſeveral Countrys; a Conſtitution which has prov'd of the greateſt advantage both to private Men, and to the Publick.

NOW APOLLO being inform'd of an Order made by the Kings of Spain, ſtrictly prohibiting all Lawyers and Proctors going over to the Indies, declar'd it to be an excellent one, and highly extol'd the Piety of thoſe Monarchs who had ſo much Charity for the new World, as to preſerve it from that Plague which has fill'd the Old with ſo many mournful Controverſys. To perpetuate the memory of this admirable Edict, his Majeſty immediately

ly commanded that it ſhou'd be engrav'n on a Table of Braſs, and ſet up in the great Forum, next to the twelve famous Roman Tables.

THE Lawyers you may be ſure were ſufficiently alarm'd at this, and earneſtly preſs'd his Majeſty to be tender of their Reputation; for if this Edict ſhou'd once be publiſh'd, abundance of People wou'd take occaſion to follow the Example of thoſe of Ancora, Norcini, Recanati, and others, who, to the great diſhonor of Learning, had baniſh'd the Profeſſors of the Law out of their Councils, tho other people had ſuch a veneration for 'em as to believe nothing cou'd be ſaid or done well without 'em. And they were the more importunate with his Majeſty to conſider their Caſe, becauſe they humbly conceiv'd the Honor of the Liberal Arts was concern'd in it, which the Students of the Law apply'd to with ſo much labor and expence.

APOLLO, contrary to all expectation, was wonderful angry at theſe Solicitations, and told the Lawyers in a paſſion, he was amaz'd at their Impudence, to aſſert in his preſence that they ſpent their time and mony in learning the Liberal Arts; as if the whole world were ſtrangers to that Delphick Edict, which declares the ſtudy of the Law to be no Liberal Science, but a Mechanick Trade introduc'd for a ſcourge to Mankind, ſtudy'd without any pleaſure to the Underſtanding, or aſſiſtance of the ſerene Muſes, ſo abſolutely requiſite in all the beſt Sciences; and practis'd only for mere Avarice, to ſwell the Bags of a filthy Brute, who without a dram of Wit may become an eminent Lawyer, if he be qualify'd only with the Brain of an Ox, and the Conſtitution of a Porter, to endure the fatigue of continual drudging.

ADVICE LXXXIV.

The chief Literati of Parnaſſus addreſs APOLLO *that he wou'd oblige* TACITUS *to recompoſe thoſe Books of his Annals and Hiſtorys that are loſt.*

YESTERDAY the principal Literati of this State aſſembl'd in the publick School, and after a long Conference, preſented themſelves one and all before APOLLO; to whom PIETRO VITTORIO, that learned Florentine, in the name of the whole Body, ſaid, that they were come to petition his Majeſty for the greateſt Favor he cou'd ever grant 'em; That whereas his Literati with floods of Tears had long bewail'd the vaſt misfortune Learning had ſuffer'd in the loſs of the greateſt part of the Annals and Hiſtorys of CORNELIUS TACITUS, that Father of human Prudence, and inventer of modern Politicks; they therefore with all humility intreated that he wou'd command that excellent Man to repair the Injury which time had done to his Reputation and the general Profit, by recompoſing all that is now wanting of thoſe admirable Works.

APOLLO, to the ſurpriſe of the Petitioners, was piqu'd at this Requeſt tho it ſeem'd ſo reaſonable, and with manifeſt diſcompoſure anſwer'd 'em thus: I'm aſham'd of your Ignorance; What, don't you know that the Princes of the World are but too politick already, and wou'd you encreaſe their skill and your own miſery? 'Tis apparent that ſome of 'em, by adhering to that deviliſh Principle call'd Reaſon of State, have confounded all things as well ſacred as profane. Have not the common Miſerys occaſion'd

by the barbarous Government of ſome Princes, open'd your eyes, and diſcover'd to you that this modern Policy, which is purely the Invention of your belov'd TACITUS, has infected the World like a contagious Diſeaſe? Have you not learn'd by ſad Experience, that the Maxims of State now practis'd, to the Oppreſſion rather than Government of the People, are too furious; and that 'tis the greateſt folly imaginable to deſire to add to 'em? Or d'ye think that ſome Princes have not ſufficiently learnt, from the rapacious Lives of TIBERIUS and NERO, which your TACITUS has ſo exactly written, the noble Precepts of pilling their Subjects, that you deſire to let 'em try if you can improve the Tragedy of your Ruin, by ſome Secrets drawn from the Lives of CALIGULA and DOMITIAN, which in pity to you, the Divine Majeſty has raz'd out, that their monſtrous Obſcenitys and Crueltys might be for ever bury'd in Oblivion. O my Virtuoſi! the loſs of the greateſt part of TACITUS's Works, let me aſſure you, has been a fortunate Gain to the world; and how happy wou'd it be for Mankind, if all which remains of 'em had periſh'd likewiſe, if Nations were govern'd with the modeſty and integrity of the antient Monarchs, who treated men as rational Creatures; not with the cruelty of many modern Princes, who ſeem to account 'em as two-leg'd Animals, created for their Property and Advantage, like Aſſes to bear burdens, or like the ignobler Beaſts to ſerve for food to the Lion.

AS for you VITTORIO, who have join'd in this wiſe Petition, and been ſpokeſman for the whole Aſſembly, let me ask you a Queſtion in private; Are you not of opinion, that your Princes of Florence, by the firſt Page only of TACITUS's Annals, which they have ſo thorowly ſtudy'd and practis'd, are become excellent Doctors in curing the Canker of Sedition? Fare you well, you, and your learned Companions! It grieves me to the heart to ſee that men are born with the unhappy calamity of Thruſhes, who periſh by their own Excrements; *Turdus malum ſibi cacat.*

ADVICE LXXXV.

APOLLO having notice that the Ignorant were arming againſt Learning, provides for the defence of his Virtuoſi.

THE Apprehenſions which the Literati of this State have had for many months paſt of an impending War, are at laſt prov'd true: for an Expreſs arriv'd laſt Tueſday night with Letters to APOLLO from ſeveral Princes his Friends, which give certain Advice that the Ignorant were taking up Arms againſt Learning; and that they had already levy'd ſeveral thouſands of Barbarians, who are mortal Enemys to the Liberal Arts.

UPON this News APOLLO inſtantly reinforc'd the Gariſons of the moſt important places, ſuch as Phocis, Pindus and Libethrum: he employ'd ARIOSTO and BERNI to raiſe with all expedition two Regiments of Italian Satyrick Poets; and order'd that the Regiments of Latin Satyriſts commanded by PERSIUS and JUVENAL, which were very thin, ſhou'd be recruited with Poets, rais'd in Italy, a Country much abounding in that ſort of men. Then he declar'd TORQUATO TASSO General; and his Father BERNARDO TASSO Lieutenant General, the good old Man thinking it a mighty honor to ſerve under ſo great a Son. VIRGIL was made General of the Latin Heroick Poets,

and LUCAN his Lieutenant-General. HANNIBAL CARO, in a great Aſſembly of Poets all of the firſt Claſs, aſſiſted more by the Favors and Intereſt of the Houſe of FARNESE than by his own Merits, was declar'd General of the Italian Lyrick Poets, an honor which wou'd have been confer'd on PETRARCH, GUIDICCIONI, or MONSIGNOR DELLA CASA, if their Habit wou'd have ſuffer'd 'em to wear a Helmet, or Coat of Mail. HORACE was by the common Suffrage of the whole Army, made General of the Latin Lyrick Poets. VEGATIUS was created Lieutenant-General of all the Forces; JULIUS FRONTINUS Major General: GIOVANNI FRANCISCO PICO, Count of Mirandola, was declar'd chief Standard-bearer, and bore for his Enſign an open Book. OVID was appointed Paymaſter-General. And in fine, all neceſſary Proviſions were made for this important War, inſomuch that APOLLO has now ſo formidable an Army of Virtuoſi in the Field, that he thinks himſelf ſecure of Victory: excepting that to ſo great a Body of men, Mony, the Soul of all, is wanting.

THE motion made by ſome of taxing the people on this urgent occaſion was exclaim'd againſt as pernicious and fatal: 'twas ſaid, it wou'd be dangerous to diſguſt 'em by new Impoſitions, at a time when they ought rather to be eas'd, to make 'em ſtedfaſt in their Loyalty; and that it would be impoſſible, during the diſorders of War, to prevent a State from ruin which was attack'd by a powerful Foe from abroad, and full of Malecontents at home. APOLLO therefore refer'd the care of providing the Supply to his great Council of War, who in a few hours agreed in a Reſolution, infinitely abhor'd by men of ſhallow underſtanding, and as much approv'd by good Politicians, viz. of making over in Fief the places of ſmall importance, but ſuch as were of approv'd Loyalty, and remote from the Enemys Borders.

SO great was the Love to Learning in the people of Parnaſſus, and ſo irreconcilable their Hatred to the Ignorant, that to ſecure themſelves from falling into ſuch vile hands, and to avoid being ſhock'd with the ſight of that odious Beaſt, ſo deteſtable to the Virtuoſi, a man who can neither write nor read, not only thoſe places which APOLLO had mark'd out to be alienated, but others too that were not in the Liſt, offer'd themſelves to his Majeſty, and deſir'd to be admitted to it as a Favor. EPHESUS only with great obſtinacy refus'd to obey the Will of APOLLO; at which his Majeſty, perceiving the Epheſians, the more he us'd the gentle means of perſuaſion, grew the more inflexible, was ſo enrag'd, that he thought it neceſſary to make uſe of force.

THE Epheſians being inform'd by their Friends of this Reſolution, immediately diſpatch'd to his Majeſty 20 Embaſſadors, all eminent Men, and the chief of their City; who repreſented to him, that his moſt loyal People of Epheſus were ſo willing to contribute with their Lives and Fortunes to the common defence, that they wou'd take it as a particular Honor, if on this urgent occaſion his Majeſty wou'd cauſe all their Eſtates to be ſold to the higheſt bidder, and order the Mony into the hands of his Treaſurers to the uſe of the War: And that their refuſing to be alienated to another Prince, proceeded not from want of duty to his Majeſty, or of their wonted affection to Learning, but becauſe they plainly foreſaw they ſhou'd become ſubject to a cruel Tyrant, which the charity they ow'd their Country, their Lives and their Reputation, had made 'em reſolve to avoid, even with the utmoſt hazard of all they hold dear.

APOLLO was ſo well ſatisfy'd with this Excuſe, that he embrac'd the Embaſſadors one after another, and in the kindeſt expreſſions imaginable

thank'd

thank'd 'em for their readineſs to ſerve him: He told 'em, that to ſecure 'em from any ſeverity of a new Lord, tho SENECA the Tragedian had offer'd him very largely, yet he wou'd put him by, and conſign 'em to the Government of the gentle OVID, who was known to be very affectionate to their Country; ſo that they might reſt ſatisfy'd he wou'd treat 'em with all poſſible humanity.

IN reply to this, the Embaſſadors beg'd his Majeſty to remember, that when AUSONIUS GALLUS govern'd 'em, they were at perpetual variance with him; the Conſequence of which was, that they drove him at laſt, full of wounds and ignominy, out of their State; and now having inform'd his Majeſty of the weighty Reaſons which made the thoughts of being alienated ſo deteſtable to 'em, he might do as he thought fit, for they were reſolv'd to ſubmit to any Calamity rather than diſoblige him.

THIS Expoſtulation deliver'd by the Embaſſadors with ſuch generous humility, prevail'd ſo far with APOLLO, that he kindly told 'em, Epheſus ſhou'd never be ſubjected to any but himſelf: that he knew very well, a People who had driven away one Prince, had reaſon to dread being made tributary to a ſecond; for every new Prince, how mild and gentle ſoever, to ſecure himſelf from being treated like his Predeceſſor, muſt of neceſſity uſe ſeverity, and follow the ſame cruel Reſentments which the auſtere Kings of Aragon exercis'd on thoſe ſeditious Neapolitan Barons who had chang'd the Obedience due to their Sovereigns, into the ſcandalous practice of affronting and uſing them baſely.

ADVICE LXXXVI.

JUSTUS LIPSIUS, *in amends for having accus'd* TACITUS, *pays him ſo much reſpect, that he is charg'd before* APOLLO *with Idolatry: But after a feign'd Puniſhment, his Majeſty at length acquits and commends him.*

IT HAS been frequently obſerv'd by the moſt curious Literati of this State, that when any Virtuoſo has been betray'd into a Fault by human frailty, he's apt to correct it by falling into t'other extreme. To this purpoſe ſome affirm, that DEMOCRITUS put out his Eyes, not for the advantage of Contemplation, but to atone for his having ogl'd a handſom young Wench more laſciviouſly than became ſuch a grave Philoſopher. And there's a Report too, that 'twas by way of Penance for having babbl'd too much at a certain Feaſt, that HARPOCRATES fell into the contrary extreme of perpetual ſilence: ſo that this reflection of the Poet is not fair;

Dum vitant ſtulti *vitia, in contraria currunt.*

Fools, by avoiding one Vice, run into its oppoſite; for 'tis reckon'd a notable piece of prudence in a Dog, that has once been ſeverely ſcalded with boiling water, never to ſtir out of doors when it rains; and the man who has once been ſtung by a Serpent, is wiſe if he afterwards ſtarts at an Eel.

NOW to let you know the occaſion of this Preamble, JUSTUS LIPSIUS it ſeems was ſo full of remorſe for his having unhappily accus'd TA-

CITUS, that, to make ſatisfaction for an Offence which had brought upon him the blame of all the Virtuoſi, he ſoon after went to him, very ſenſible of his Error, and humbly ask'd his Pardon. TACITUS, not only freely gave it him, with a magnanimity worthy of a Roman Senator, but heartily thank'd him for affording him an opportunity of acquiring the Glory, which follows the ſincere forgiveneſs of an Injury.

THIS generous Indulgence, and eaſy grant of a Pardon ſo much deſir'd, augmented the antient and profound Veneration LIPSIUS had always born to that great Hiſtorian, to ſuch a degree, that he frequented TACITUS's houſe more than his own, took more pleaſure in his Converſation than in that of any other of the Learned, and extoll'd him above all the Hiſtorians that ever liv'd. His Zeal tranſported him to ſo much Partiality, that all the Sectators of CICERO, and the Virtuoſi of CÆSAR's potent Faction were fill'd with Envy and Reſentment to ſee how he labor'd to imitate TACITUS in his wonderful manner of delivering more thoughts than words, and in the Conciſeneſs, Majeſty, Fulneſs, Strength and Sententiouſneſs of his Diction, which is clear to none but men of Learning; and to this he apply'd himſelf with ſo much diligence, that he not only call'd him in a flattering way of diſtinction his Author, but, deſpiſing the Cenſure of all the world beſides, affected nothing more than to appear a ſecond TACITUS.

MERCERUS, BEATUS RHENANUS, FULVIUS URSINUS, MARCUS ANTONIUS MURETUS, and the reſt of TACITUS's Friends and Followers were piqu'd with Jealouſy at ſuch an extraordinary affection, which had never been ſhewn to Patrons, and even exceeded all inſtances of Fondneſs among the neareſt Relations. Wherefore, cloaking their Malice with the ſpecious pretence of revenging the Affront he had ſo lately put upon their Patron, they accus'd LIPSIUS before APOLLO of the ſame Impiety, of which he had accus'd TACITUS; and repreſented to his Majeſty that this man lov'd not TACITUS as a Friend, nor honor'd him as his Maſter, but ador'd him as his God, as his APOLLO.

NOW, as Crimes of High-Treaſon, by reaſon of their heinouſneſs, almoſt ſeem to be prov'd by being barely alledg'd; ſo this Accuſation provok'd his Majeſty to that degree, that he made LIPSIUS be immediately apprehended and brought before him in Chains, by a Pretorian Band of Lyrick Poets: then with an inflam'd Countenance and menacing Geſture he ask'd him, what he thought of one CORNELIUS TACITUS an Oilman's Son of Terni? LIPSIUS anſwer'd, That he eſteem'd him the grand Exemplar of all ſenſible Hiſtorians, the Father of human Prudence, the Oracle of the true reaſon of State, the Maſter of Politicians, the Prince of all ſuch Authors as were arriv'd to the glory of filling their Writings with more Thoughts than Words, the beſt Pattern to teach the Ingenious to read the Actions of Great Men with judgment and a true inſight into the ſprings of 'em; a Secret known only to the greateſt Maſters of Hiſtory, as that by which they obtain the higheſt Glory. In ſhort, he took him for the Idea of Hiſtorical Truth; the Inſtructer of Kings; the Courtiers Tutor; the Touch-ſtone by which the World may try the Genius of Princes, and the Merits of private Men; who ſhou'd both, he ſaid, have his Book perpetually in their hands; the firſt, that they may learn the Art of governing well, and the latter, that they may be inſtructed in the Duty of Obedience.

BY theſe extravagant Encomiums APOLLO plainly ſaw, that LIPSIUS did indeed adore TACITUS, and therefore ask'd him in a great paſſion;

paſſion; Pray what's your opinion then of Me, who am the Father of Learning, the Sovereign of the Liberal Arts, and Prince of all Virtue, if with ſuch Impiety and Impudence you dare idolize an Author ſo hateful to all good Men? An Author ſo abominated by the Profeſſors of the Latin Tongue, for the newneſs of his Phraſes, the obſcurity of his Stile, and the vicious conciſeneſs of his Diction, and more deteſtable ſtill for the cruel Politicks he teaches, to the perverting both of Princes and of their Subjects. For 'tis plain that by his impious Precepts he transforms the firſt from lawful Sovereigns into Tyrants, the latter from quiet Sheep into wily Foxes; and converts ſuch Animals, as Nature has wiſely created without Teeth or Horns, into ravenous Wolves and untameable Bulls. To proceed with his Character, he's the great Teacher of Diſſimulation, the Projector of Tyranny, the Maſter of that ſcandalous Craft among Men, of ſmiling and leering others to ruin, of ſpeaking naturally and with a good grace what they do not think, of impoſing on their Acquaintance what they believe not themſelves, of asking earneſtly for what they do not deſire, of ſeeming to hate what they really love, of ſuppreſſing the thoughts of the honeſt Heart, and ſpeaking only with a lying Tongue: In a word, he's the Architect of Fallacys, and ſo eminent an Original in raſh Judgments, that he commonly canonizes the Villanys of men for pious Actions, and blackens their good Deeds as diabolical. And wilt thou only, LIPSIUS, of all my faithful Virtuoſi, to my face adore a Perſon whoſe Writings convict him for an Atheiſt? One who has ſown thro the world that cruel and deſperate Policy, which proves ſo ſcandalous and fatal to the Princes and People who put it in practice? Who has taught 'em, both the Villany of double-dealing, of doing what they ſay they will not, and ſaying what they never intend to do, of painting black for white, and circumventing Mankind by laughing when they're angry, and weeping when they're pleas'd, and of meaſuring by the falſe Compaſſes of Intereſt only, Love, Hatred, Fidelity, and all other human Virtues? An Author, whoſe Writings honeſt Men never read, but only in order to diſcover the new Tricks and Stratagems, by which the Age is deluded into Miſery, and to take a view of that execrable Hypocriſy, by which the Diſciples of ſo curſed a Maſter ſteal the Reputation of plain well-meaning pious Men, tho they are guilty of Crimes which the blackeſt Devil in Hell wou'd bluſh at.

I appeal, LIPSIUS, to your own Experience, whether you have not obſerv'd how much the good old method of governing with Humanity and Clemency has been forſaken by abundance of Princes, and what numbers of inferior people have ſtray'd from the Paths of Virtue and Sincerity, ſince your TACITUS (as you call him) has been in the hands of all Nations. The loſs of ſo great a part of his Writings, has not been owing to the Inundation of the barbarous Nations that ruſh'd into Italy to ſubdue it. No——they periſh'd before that Devaſtation, not thro the Ignorance of the People (who in thoſe turbulent times, were all imploy'd in the bloody buſineſs of War) but becauſe thoſe Antients, who had integrity of Soul, and the purity of Religion, deteſted that vile Author, tho he's now in ſuch eſteem that many, as thou haſt done, ſet him up for their Idol, and pay him Divine Honors.

HIS Book, from one end to t'other, is unworthy an honeſt man's reading, for it contains more Impietys than Pages, Lines, Words, Syllables or Letters; but above all, his Life of TIBERIUS (a Prince who deſerv'd ſuch an Hiſtorian) is unſufferable: It had lain hid ſeveral Ages in the moſt ſecret places of Germany, till by the peſtiferous curioſity of a German, more

fatal

fatal to the world than his Countryman the Inventor of Guns, 'twas brought to light about the time when that noble Country began to be infected with the modern Hereſy. Writings ſo conſummately wicked, that they were bury'd awhile in Oblivion, becauſe Antiquity deteſted 'em, and now held in admiration by thoſe vile Politicians only, who being the Diſciples of ſuch impious Fallacy have learnt to amuſe Mankind to their Lives end with empty Words; to feed 'em with Smoke, fill 'em with Wind, and reduce 'em by vain hopes to utter ruin and beggery. A diabolical Craft, and publiſh'd by TACITUS for the uſe of Princes, but now become ſo univerſal, that this Author, once eſteem'd fit only for Royal Cloſets, is in every pitiful Scoundrel's hand, ſo that to the diſgrace of an Art ſo highly eſteem'd by great Men, Porters enter into the Reaſons of State, and the world is full of Politick Coblers.

LIPSIUS was ſtruck half dead to hear APOLLO expreſs himſelf with ſuch reſentment; but taking heart and recovering a little from his Conſternation and Agony, he humbly beg'd his Majeſty's pardon for any thing elſe, in which he might have offended him, but freely ſaid: That ſo great were his Obligations to TACITUS, on whoſe account he receiv'd ſuch mighty Honor from the Flemiſh, Germans, Engliſh, French, Spaniards and Italians, that if he ſhou'd love and even worſhip him as his Earthly God, he thought 'twas but little towards the payment of the immenſe Debt he ow'd him; for 'twas by his Labors upon TACITUS only, that he had merited a Place in Parnaſſus, and acquir'd immortal Fame: And if one who trades upon another's Stock, has reaſon to adore the Man who helps him to make his Fortune, and who can make a Bankrupt of him whenever he pleaſes, he thought himſelf much more to be excus'd, if not applauded by his Majeſty, if in his Affection to his dear TACITUS, from whom alone he deriv'd all his Reputation among the Virtuoſi, he grew extravagant, and ſurpaſs'd the bounds of Decency and Duty; that he remember'd very well, how, upon his firſt admittance into Parnaſſus, he was ſo careſs'd and rever'd by all the Learned, that his Houſe was frequented no leſs than thoſe of the moſt celebrated Writers: but after he had fallen into the error of diſobliging TACITUS, * *Statim relictum illius limen, nemo adire, nemo ſolari:* not one of 'em car'd to come near his Threſhold. Therefore rather than make any abatement of his Veneration for that Author, he'd be content to ſacrifice his Life, for he thought That a leſs misfortune than to fall from the height of Fame, to which he had attain'd by TACITUS's means.

APOLLO was more enrag'd to hear LIPSIUS talk thus arrogantly, and reprimanded him ſeverely for daring before his face to juſtify his Impiety, and declare his obſtinate reſolution of perſevering in it rather than an humble Inclination to repent and ask pardon. But above all, his Majeſty cou'd not bear that he ſhou'd varniſh the Crime of Idolatry with the Notion of an honorable Gratitude, and call his Obſtinacy his Conſtancy and inviolable Fidelity. He therefore commanded the Guards to drag him out of the Preſence, as a Wretch unworthy to behold the Face of his Lord, whom he had ſo heinouſly offended, and that they ſhou'd ſtrip him of all his Learning, declare him a ſhameful Ignorant, and laſtly burn him alive for an impious Idolater.

LIPSIUS was already brought to the place of Execution, when his deareſt Friends exhorted him to think better on't; and by imploring his Majeſty's Mercy, ſave at once both his Life and Reputation. But in the midſt

* Tac. lib. 13. Ann.

of

of this deſperate condition he was ſeen to grow in Conſtancy, and gave all the tokens of an intrepid Heart, ſo undaunted at the approach of Death, that he bid APOLLO do with him what he pleas'd: for a man intirely poſſeſs'd of the perfection of Gratitude, the Queen of all human Virtues, he was ſure, cou'd never die with Ignominy; but the Flames which were to conſume him, wou'd only reflect on him a greater ſplendor of Glory; that in this laſt gaſp of his Life, he was ſo far from acknowledging it his Crime to have too much honor'd TACITUS, that ſo infinite were his Obligations to him, it tormented him more than the Pains he was to ſuffer, to reflect, that after all he ſhou'd die in his debt. He told 'em farther, that the Agony in which they all beheld him, proceeded not from the dread of Death, but from his Sorrow, to have heard APOLLO himſelf tax his deareſt TACITUS as an impious Atheiſt; an Injury, which if it had been offer'd to that wiſeſt of Writers by any but his Majeſty, he wou'd not have left unreveng'd, at leaſt by words, tho he had ſo ſhort a time to live. However with his laſt breath he boldly aſſerted, TACITUS was ſo far from being an Atheiſt, that he only of all the Pagan Writers diſcover'd, how much the Faith of things unſeen, and not demonſtrable by Reaſon, avails in affairs of Religion, * *Sanctius ac reverentius viſum, de actis Deorum credere, quam ſcire:* Concerning the Actions of the Gods there appears more Reverence and Devotion in believing than in knowing. Moſt holy Words! and worthy to be conſider'd by thoſe Divines, who have ſo fooliſhly loſt themſelves in ſophiſtical Subtiltys.

APOLLO, fill'd with infinite amazement to hear LIPSIUS argue in this manner, commanded him to be ſet at liberty, and tenderly embracing him, ſaid, My deareſt Virtuoſo! with how much delight to my ſelf, and advantage to thee, have I try'd thy wondrous Conſtancy? how have I by the injurious things ſaid of TACITUS, which are all laid to his charge by ſuch as never ſtudy'd, or never underſtood him, prov'd thy Veneration to that excellent Hiſtorian, who even deſerves my Wonder? I am convinc'd by what I have heard thee ſay, that thou haſt read him with delight, and with profit; for I know that the glorious defence thou haſt made, is not of thy own ſtock, but borrow'd from our deareſt TACITUS.

THEN his Majeſty turn'd towards the Virtuoſi, who were flock'd in great numbers to ſee the reſult of this Affair, and bid 'em admire, and perpetually imitate the Example of LIPSIUS; and let infinite Love, ſays he, and Veneration for the Prince, who chiefly ſupports your Reputation, be engraven on your Hearts in Characters indelible, always remembring that the Power of him who loſes his Prince's Affection is more eaſily deſtroy'd, than a Houſe is thrown down when its Foundations fail. You therefore who follow Courts, take notice, † *Nihil rerum mortalium tam inſtabile ac fluxum eſt quam fama potentiæ, non ſua vi nixæ:* Nothing in the world's ſo unſtable as the Fame of that Power which is not ſupported by its own Strength. A moſt certain Maxim, which teaches every one to imitate my dear LIPSIUS, in loving, honoring, and for ever ſerving their Princes with a conſtant Fidelity: for, as in things ſacred 'tis the higheſt Impiety to have any other God than him, who has created you; ſo you ought never to entertain a Devotion but for one Prince; never to expect or deſire advantage from any other than from that Lord, who by his extraordinary Affection, and the truſt he repoſes in you, diſtinguiſhes you to the whole Earth, as his deareſt Friends, not Servants; and by the Authority he gives

* Tac. de Morib. Germ. † Tac. lib. 13. Ann.

you

you in his Dominions, makes you who are his Vassals, appear Sovereigns like himself.

AND because the deep Sagacity of Princes is generally accompany'd with suspicion; and Court-Favorites being always the Marks of Envy, are watch'd by their emulous Rivals, who are impatient for their destruction, if you'd happily overcome these Difficultys, and preserve your Greatness, love your Princes with all your heart, serve 'em with all possible faithfulness; and chuse, like my LIPSIUS, to die rather than think, much less act any thing by which you may hazard the losing any part of their Favor: for rest assur'd, that your Fall commences the moment that you think to advance your selves, by prevaricating with them who hear, see, and understand more than can be express'd; your ruin is drawing on when you take up the shuffling Tricks of smiling and betraying, of trimming and waiting in all Commotions of the State, till some sinister Accident befals your Sovereign, and then falling in with the prevailing Party; for those who believe it safe to dissemble with Princes, who when they see not with their own Eyes, have so many that see for 'em, and when they are asleep, want not a thousand malignant Spirits to wake 'em, are like those Fools who think to confine Gypsies, to put tricks upon Jockeys, and false Dice upon Gamesters.

ADVICE LXXXVII.

The Queen of Italy will not be prevail'd upon, by the intercession of her chief Princes and of APOLLO *himself, to pardon those Italian Officers, who, in the service of Foreign Nations, had taken up Arms against her.*

OF ALL the Palaces in Parnassus, that where the Queen of Italy resides is, in the judgment of VITRUVIUS himself, allow'd to be the most magnificent for its structure, and the best adorn'd. Here, among other things worthy of astonishment, at the upper end of a spacious Court, is plac'd the Statue of the Queen her self on Horseback, made of the finest Gold, and dedicated to the great BELISARIUS a Grecian. But that of NARSES, a Grecian too, which the same Queen had erected at the opposite end, now lies demolish'd on the ground, and contemptuously dash'd to a thousand pieces, on account of the notorious Injury she afterward receiv'd from him: So that whereas formerly 'twas the Envy of the Great, and a Monument of that eminent Captain's Merit, it now points out his Shame, who, thro the madness of a private Pique, has profan'd so much worth, and obscur'd his former Glory. In the Front, and on the right hand of this miraculous Court, are seen several Pictures drawn from the Life, by the famous APELLES and other chief Artists, representing those Italian Captains, who, with their Arms and Blood, have bravely defended or freed Italy from the Chains of Barbarians, and in requital have receiv'd from their grateful Country eternal Honors. Over against 'em are hung in Effigy by the heels upon Gibbets, those Italian Captains, who, forgetting the duty a Man owes to his Country (which is equal to that of Children to their Parents) had enter'd into the Service of barbarous Nations and foreign Kings, and fought to shackle Italy with the Fetters of Slavery. Under 'em, to increase their Infamy, are written the Reproaches and Invectives, which the Satyrical Poets and

declaiming

declaiming Orators compos'd againſt thoſe Wretches; and all to deter men from thoſe Crimes which expoſe 'em to eternal Shame: and that Soldiers who ſeldom conſider the Merits of the Cauſe, but fight for the Prince whoſe Pay is beſt, may learn to love their Country with the greateſt tenderneſs, and think it more honourable to ſtab themſelves, than to take up Arms againſt her.

MENANTE, who before he can ſend his News-paper to his Correſpondents and loving Cuſtomers, is oblig'd to carry it to be examin'd by the City Pretor, cannot here as he ought record the Names of thoſe Italians who were painted in ſo ſcandalous a poſture. But this he can aſſure you, that their Deſcendents bluſh whenever they enter the Court, to think how their Familys have been diſgrac'd, and are eternally ſeen to mourn the unworthineſs of their Anceſtors with unexpreſſible compunction of Soul.

FOR this reaſon they have got the chief Princes of this Court to join with 'em in continual Interceſſion to the moſt ſerene Queen of Italy, that ſhe wou'd be pleas'd to abate her juſt Indignation, and conſent that thoſe Captains of noble Blood might be freed at laſt from that ignominious Puniſhment. APOLLO too was lately prevail'd with to add his Mediation to that Queen, but without any effect; for ſhe, ſtill more incens'd, with Tears of Anger told his Majeſty and the Princes, that ſhe ſupported with great patience the Diſgrace, and vaſt Deſolations brought upon her by the Goths, Vandals, Huns, and other barbarous Nations, as human Accidents and Calamitys, to which all States were ſubject, and her ſelf more eſpecially, who by the pleaſantneſs of her Climate, the fruitfulneſs of her Country, and her vaſt Treaſures accumulated in times of Peace, ſeem'd to invite foreign Princes to her ruin, who were greedy after Gold, and eager of changing their barren Lands for the rich Soil of Italy: But when her own Children turn'd thoſe Arms againſt their tender Mother, which they ought to have imploy'd in her defence, they gave her ſuch deep Wounds as eternally ſmarted, guſh'd out with Blood, and call'd for Vengeance on Ingratitude ſo baſe as ought never to be pardon'd, nor cou'd ever be ſufficiently puniſh'd. Since therefore ſhe had receiv'd ſuch cruel Stabs in the moſt tender Part, ſhe own'd that his Majeſty's preſſing Mediation, and the penitent Humility of thoſe who ask'd Forgiveneſs, did but inflame her the more to Revenge; and even Time it ſelf, inſtead of wearing out the memory of that Injury, refreſh'd it. In fine, ſhe never cou'd, nor wou'd forgive it, not only becauſe ſhe knew ſhe had never deſerv'd ſo ill at the hands of her Sons; but becauſe thro their execrable Avarice ſhe had been baſely betray'd, and enſlav'd to thoſe on whoſe necks not long before ſhe had trampl'd. From their Puniſhment therefore, and her immutable Reſolution, all Mankind might learn, that whoſoever injures his Country to that ſhameful degree, commits a Crime never to be remitted, and ſtains his Honour with Spots which no Time nor Art can expunge.

ADVICE LXXXVIII.

All the Sheep of the Univerſe ſend their Embaſſadors to APOLLO, *to deſire him to grant 'em ſharp Teeth and long Horns; but his Majeſty laughs at their Requeſt.*

THE whole Species of Sheep have ſent to this Court four Embaſſadors, who this morning had audience of his Majeſty; at what time a large and well accompliſh'd Wether of Apulia, deliver'd himſelf after this manner.

May it pleaſe your Majeſty!

THE Generation of Sheep are very ſenſible that the Maker of all things has ſhewn ſuch equal Juſtice and Charity to his Creatures, that he has recompens'd their Imperfections and Defects with Gifts equivalent; inſomuch that in ſo great a multitude of brute Beaſts, no Species beſides ours has reaſon to complain: but we humbly conceive he has treated us like a Father-in-Law; for tho he has created us with great Defects, he has not endu'd us with any equivalent Virtue to enable us to live in the World in as much quiet and ſafety as other Animals do.

THO the Divine Majeſty has created the Hares exceeding timorous, and given 'em ſharp Teeth, but no heart to bite, yet he has beſtow'd on 'em ſwiftneſs of Foot, ſufficient to preſerve themſelves from the Jaws of any wild Beaſt. Nor has the Fox any reaſon to complain of his being created ſlow of body, ſince he's endu'd with ſuch a cunning Brain. The ſlowneſs of the Wolf too is recompens'd with ſo daring a Heart, ſo ſharp a Tooth, and ſuch Circumſpection, that he's a terror to all Animals, and ev'n to Man himſelf. The like Charity has been ſhewn to the Birds of the Air, the Creator having beſtow'd larger Wings, and a more ſpeedy flight on thoſe to whom he deny'd the uſe of their Feet; and made the Pheaſants, Partridges and Quails ſwift of foot, in amends for their ſhort Wings: But the poor Sheep alone having been created very ſtupid, ſlow, fainthearted, and without Tusks or Claws to make 'em fear'd, ſeem to have been abandon'd of that Divine Charity, which has ſhewn ſo great affection even to Beaſts of Prey. And the greateſt Calamity of theſe poor defenceleſs Creatures is, that Heav'n has given 'em for their implacable Enemys, the Lions, Tigers, Bears and Wolves: ſo that on the whole matter it ſeems as if they had been created only to glut the Maws of thoſe ravenous Beaſts who know no ſatiety.

THIS eloquent Wether further added; that beſides the inſupportable Injurys himſelf and his ſheepiſh Fraternity receiv'd from their Enemys, they were perſecuted too with ill uſage from their Shepherds; and all proceeded from their being wholly defenceleſs, for if they had it but in their power by way of correction, to bite a curſt Maſter once in half a ſcore years, or ſo, they ſhou'd be upon better terms with 'em, and teach their Barbers to ſhave off their Wool without cutting the Skin: for which reaſons the whole Species of Sheep, that they might no longer be expos'd to theſe moſt grievous Oppreſſions, earneſtly pray'd to have long Teeth and ſharp Horns, to make themſelves reſpected.

APOLLO anſwer'd ſmiling: That the Sheep by this Requeſt had indeed given a convincing proof of their great Simplicity, ſince they were not

ſenſible,

ſenſible, that of all the fourfooted Inhabitants of the Earth, none are more favour'd by Heaven, or enjoy greater Privileges than they; for the others ſeek their Food with mighty labor, and thro a thouſand dangers, for which many of 'em are forc'd to imploy the night, the time ſacred to Sleep and Quiet, it being unſafe for 'em to appear by day. But Mankind themſelves, Maſters of all the Beaſts, and Lords of the Earth, at a great expence provide Paſtures for the Sheep to feed in; guard 'em with great care and affection in the night-time, and ſecure 'em in their Folds from violence: and whereas the other Beaſts were purſu'd, not only by Beaſts like themſelves, but by the Snares of men; among whom 'twas the conſtant imployment of many to make Nets, breed up Dogs, and ſet Traps to procure their death; 'twas the noble Prerogative of the Sheep only, that mankind employ'd themſelves in making Nets, in feeding Dogs, and ſetting Traps to ſecure 'em from their Enemys. And the Creator of the Univerſe, in token of his great love to their Species, had given 'em, inſtead of ravenous Teeth and ſwift Legs, the moſt potent Arms of Wool, Milk, and other Riches, which prov'd a better Protection; for theſe Gifts had ſo perfectly acquir'd 'em the good Will of men, that in their defence they perpetually wag'd War with the Wolves, Tigers, Lions, and all their other Enemys: That Sheep, on the account of the many Benefits they brought, were reputed the delight and riches of Mankind, from whence they were grown the moſt numerous of any brute Species on the Earth; ſo that being thus kindly fed and guarded by their Shepherds, 'twas fooliſh and ingrateful in 'em to deſire biting Teeth and ſharp Horns.

TO conclude, APOLLO told 'em, that they ought to make no other retribution to the ſeverity of ſome of their Maſters than Humility and Obedience, ſupplying 'em with plenty of Wool, good ſtore of Milk, and a numerous Increaſe; for 'tis the happineſs of Sheep, that thoſe Shepherds who treat their Flocks ill, are moſt cruel to themſelves: for which Reaſons his Majeſty commanded 'em, to be as careful not to entertain a thought of biting their Shepherds, as they wou'd be to keep themſelves from the Jaws of Wolves; for ſuch Sheep, who by their Humility and Obedience render their Shepherds ſecure, are very happy, and the others equally unhappy, who make it their buſineſs to put 'em in fear.

ADVICE LXXXIX.

NICHOLAS MACCHIAVEL *having been baniſh'd Parnaſſus on pain of burning, is found hid in a Friend's Library, upon which the Sentence is put in execution.*

MANY years are now paſt ſince NICHOLAS MACCHIAVEL was baniſh'd Parnaſſus, and all the Territorys belonging to it, under ſevere Penaltys, both to himſelf and to any who ſhou'd dare to entertain ſo pernicious a Wretch: However laſt week he was taken Priſoner in the houſe of one of his Friends, who kept him conceal'd in his Study. The Judges were ſoon inform'd of it, and this morning he was to have been burnt, in purſuance of the Sentence formerly paſs'd upon him; but having ſent to deſire his Majeſty that he might be firſt heard what he had to ſay, APOLLO, according to his uſual Clemency, let him know that he might ſend his Coun-

ſel and have a favorable hearing. MACCHIAVEL reply'd, that he deſir'd to be his own Counſel, for the Florentines needed none to plead for 'em. This therefore was granted him; and being brought before his Majeſty, and the Judges, he thus began.

BEHOLD here, great Sovereign of the Literati! NICHOLAS MACCHIAVEL, the Man againſt whom there is ſo much clamor, who is condemn'd for a ſeducer and corrupter of Mankind, and a publiſher of ſcandalous politick Precepts. I am ſo far from intending to defend my Writings, that I publickly accuſe and condemn them as impious, and full of cruel and execrable Maxims for the Government of States. So that, if what I have printed be the pure Invention of my own Brain, I deſire that the Sentence the Judges have pronounc'd againſt me, may this moment be executed: But if my Writings contain only thoſe politick Precepts and Rules of State which I have fairly drawn from the practice of ſome Princes whoſe Lives are only a compoſition of ill Words and worſe Actions, and whom if your Majeſty will give me leave I'm ready to name, what reaſon is there that they who have invented thoſe Policys ſhould be eſteem'd Sacred, and I who have only tranſcrib'd and publiſh'd 'em a Villain and an Atheiſt? I confeſs I cannot ſee the juſtice in this caſe, of adoring the Original as holy, and burning the Copy as execrable: nor how I have deſerv'd to be thus perſecuted, when the ſtudy of Hiſtory, which is not only allow'd, but ſo univerſally recommended, is notoriouſly known to have the virtue of turning into ſo many MACCHIAVELS all that read it with politick Spectacles. For people are not ſo void of ſenſe as many believe 'em to be; and 'twou'd be ſtrange if the ſame Perſons, who by their profound Wit have been able to dive into the moſt hidden Secrets of Nature, ſhou'd not have judgment enough to diſcover the true Ends of Princes in their Actions, tho they uſe much artifice to conceal 'em. If Princes therefore will have their Subjects become Fools and Blockheads, that they may lead 'em by the Noſe wherever they pleaſe, they ſhou'd follow the Example of the Turks and Muſcovites, and forbid Learning in their States, for 'tis that gives Eyes to the blind: Nor will they otherwiſe ever compaſs their Deſigns; for Hypocriſy is now grown ſo familiar in the World, that it has only a power like the Stars, to incline, not force Men to believe what it pleaſes.

THESE words had almoſt prevail'd with the Judges to revoke the Sentence, when the Attorney-General repreſented to 'em, that as MACCHIAVEL had been juſtly condemn'd formerly for the abominable and execrable Precepts contain'd in his Writings, ſo he had of late deſerv'd ſevere Puniſhment, for having been caught in the night among a flock of Sheep, where he was employing his Ingenuity in arming their Mouths with Dogs Teeth, to the evident danger of utterly deſtroying the Shepherds, a People ſo neceſſary in the World; who, if his wicked Deſign had ſucceeded, wou'd have been forc'd to put on Breaſt-plates, and Iron Gauntlets when they intended to milk or ſhear. And to what an extravagant price wou'd Wool and Cheeſe be rais'd, if Shepherds ſhou'd be put to more trouble to guard themſelves from their Sheep than from the Wolves; if they cou'd no longer govern 'em with their Whiſtle and Crook, but muſt maintain a Regiment of Dogs to hold 'em in obedience; and if to keep 'em in the night, they muſt be forc'd to change their Pinfolds of Hurdles into Ditches, Bulwarks, and Counterſcarps, after the modern faſhion?

THESE important Accuſations were of great weight with the Judges, who unanimouſly voted that the Sentence paſs'd on this vile Fellow ſhou'd be executed; and publiſh'd a fundamental Law, declaring, That whoever

for the future shou'd dare to teach the World such dangerous Practices, shou'd be accounted a Rebel to Mankind: for 'twas not the Product of Wool, Milk, and Lambs, which made Sheep so valuable, as their great simplicity and mildness; nor was it possible a great number of 'em shou'd be govern'd by one single Shepherd, unless they were wholly destitute of Horns, Teeth, and Wit: to endeavor therefore to infuse Malice into the mild, and to give sight to Moles, whom Mother Nature very providently created blind, was to go about to set the whole World in a flame.

ADVICE XC.

APOLLO *visits the Prisons, and tries many Virtuosi who were committed for Crimes, or for Debt.*

IT HAS long been APOLLO's custom never to intermeddle in civil Causes, but to leave 'em wholly to be determin'd in their proper Courts; and that true Justice may be administer'd to all, he thinks it sufficient, as we have already advis'd, to take great care in the choice of his Judges: But in criminal Affairs, where the Lives and Reputation of his belov'd Virtuosi are at stake, he himself, with much diligence and exemplary patience, hears, sees, inquires, and sifts into all the minutest Circumstances; so that the Judges have little else to do than put things in order for a Trial. 'Twere to be wish'd that so excellent a Custom were known and follow'd by those Princes, who, abandoning the Cares of the accus'd, which they ought always to have at heart, leave 'em to the discretion of a single Judg, who is many times corrupt, often ignorant, and usually passionate; a practice the more detestable, since where good Laws flourish, a hundred Judges are scarce thought enough to determine upon the Life of one Man. On this account APOLLO very wisely appointed many Ages ago a Goal-delivery, or a Visitation of the Prisoners in Parnassus at certain times, to decide all Causes both of Criminals and Debtors: and Thursday last his Majesty, attended by all the Officers of the Civil and Criminal Courts of Judicature, began his usual Circuit, and the Prisoners where he came were produc'd, in order to take their Trial.

FELINO SANDEO, a famous Civilian, was the first that was try'd. ANGELO DE MALEFICIIS open'd the Cause against him, and said, That this Lawyer two years before had been deputed Governor of Andros by the Prince of that Island; where he had villanously countenanc'd some of the chief Persons under him, in oppressing and tyrannizing over the Poor, the Widows and Orphans: Nay more, he had suffer'd those insolent Rascals to treat poor Workmen with a Cudgel, instead of paying 'em their Wages. APOLLO hearing this, turn'd towards FELINO, and ask'd him how 'twas possible that a Person of his Qualifications shou'd be guilty of the Crime laid to his charge? FELINO answer'd; he had given evident proofs of his knowledg in the Laws, and of his honest resolution and courage in punishing Tyrants, in his former Governments of Phocis, Pindus, Libethrum, and Mitylene: If therefore he had neglected his Duty in Andros, 'twas not out of Ignorance, but out of pure Policy, and the ill Principles of his Prince had been the sole cause of his Crime; for being certainly inform'd, that several Persons of singular Worth, and extraordinary Virtue, who had govern'd that Isle before, had been disgrac'd and almost ruin'd, only because

they

they administer'd impartial Justice, and fully discharg'd their Duty; and this thro the persecuting spite of those arrogant Wretches, whom they wou'd not uphold in their Tyrannys, he for his part was resolv'd to run no such hazard; and all the blame was due to the Prince of Andros, who was not only very ready to receive ill impressions against his Ministers, but seem'd fond of such malicious Impeachments: for which Reasons he endeavor'd to steer more cautiously, and pay him in such Coin as he thought he deserv'd.

APOLLO, admiring the Defence FELINO had made, not only pronounc'd him innocent, but applauded him as a wise Man, who knew how to square his Actions to the Genius of the Prince he serv'd, and publickly said, That Princes who were not zealous in protecting their Ministers, but ready to give ear to Informations against 'em from the most malicious and rascally People of the Province, deserv'd not to be well serv'd. Immediately upon this all the Court casting their Eyes towards GUIDOBALDO DELLA ROVERE, Duke of Urbino, call'd to mind the excellent Government which his Son FRANCESCO MARIA observ'd in his State, where those Ministers, who in the Administration held not the Ballance of Justice even, and those Wretches who accus'd and persecuted their Governors without a just Reason, were punish'd with equal Severity.

CORNELIUS TACITUS, who had been imprison'd some weeks before, upon an Information given in by the most famous Philosophers of this State, came next to his Trial; the Counsel against him alledg'd, That he had utter'd scandalous Words of Sacred Poverty, not having scrupl'd to stile her * *summam malorum*, the greatest of Evils.

DIOGENES the Cynick, who openly appear'd against him, told APOLLO, 'Twas apparent, that men, easy in their Fortunes, abhor'd nothing so much as taking pains, and breaking their Rest to acquire Learning; which was a convincing Argument to the whole World, that Poverty was the true Foundation of the Sciences, and it wou'd be the greatest Calamity that cou'd befal the Liberal Arts, if men shou'd once come to hate her.

WHEN DIOGENES had done speaking, the Solicitor General BOSSIO mov'd, that since the Prisoner's Crime was so notorious, his Majesty wou'd be pleas'd to proceed to immediate Judgment against him; APOLLO accordingly decreed that TACITUS shou'd first abjure the words he had deliver'd against Poverty, and then be banish'd for four years to the Island Seriphos. TACITUS, with his accustom'd freedom and sprightliness of Wit, cry'd out; I know no reason why your Majesty shou'd condemn me for dispraising Poverty, when even my Judges here have so ill an opinion of her, that they have thought fit to place her among the Marks of Torture: which surely they wou'd never have done, had it been possible to find the Riches of a good and virtuous Mind, in a man necessitous and destitute of the Goods of Fortune.

THIS Defence of TACITUS struck the Court with such Confusion, that lest the World shou'd take notice of the shame which a Person accus'd as a Criminal had thrown upon the reverend Fathers of the Robe, APOLLO as a lesser Evil, order'd the Prisoner to be discharg'd.

NICHOLAS PERENOTTO of Granvela was next call'd, and the Counsel against him alledg'd, that he had publish'd a Book *de bono libertatis*, of the Benefit of Liberty; and yet it appear'd, he had all his Life been so deadly an Enemy to Liberty, that he was the chief cause of the Emperor

* Lib. 14. Ann.

CHARLES the fifth's enſlaving ſo many Republicks of Europe. APOLLO having heard the matter, decreed, that PERENOTTO ſhou'd be for ever baniſh'd Parnaſſus, as having impudently diſobey'd the Delphick Edict, which ſtrictly forbids the Virtuoſi to write on any thing which they themſelves do not publickly profeſs: The Sobriety, Chaſtity, and the other moral Virtues wou'd become very ridiculous, if they were celebrated by notorious Drunkards, Whoremongers and Libertines; as if they were too weak to expel the contrary Vices from the Souls of men, and form the Life to true Goodneſs, but it were true what the vicious daily give out that moral Philoſophy is learn'd as a trade, and a matter fit only for Speculation and Amuzement, but not to be firmly believ'd and practis'd.

PERENOTTO being thus condemn'd, an unfortunate Doctor of Laws was brought before APOLLO, pinion'd and loaded with Irons; his Crime was, that being not only an excellent Lawyer, but univerſally learned, and of great Experience, yet blinded by folly, or out of the malignity of a vicious Diſpoſition, from an honorable Virtuoſo, and uſeful Advocate to his Country, he was turn'd Soldier, had metamorphos'd his Pen into a Sword, and his Books into Fuzees; left defending Men with his Voice to kill 'em with his Hand, and abandon'd the quiet ſtudy of the Sciences in a famous Univerſity to follow the mad exerciſes of ſtorming Towns.

APOLLO, immeaſurably tranſported with Rage at ſo vile a Slave, cry'd out, Traitor! Rebel to Learning! Doſt thou not know, that the Trade of Arms is only for thoſe illiterate Blockheads, who, being mere lumps of Fleſh, and uſeleſs Lumber to the World, are fit for nothing but to be ſold to the Shambles of War: Not for ſuch whoſe Fathers have left 'em the rich Patrimony of the Liberal Arts; which ſome Princes have prohibited in their Dominions for no other reaſon than becauſe they open the Eyes of the blind, and enlighten the Intellects of Fools, to diſcover the Artifices and Impoſtures by which the Kings of this World have endeavour'd to make ſo abominable an Imployment appear uſeful and honorable. Having ſaid this, his Majeſty decreed, That the Doctor ſhou'd never ſet his foot within any Library for the future, but be wholly interdicted the pleaſure of reading and writing, and, as an Example to others, be declar'd an ignorant Wretch.

THE poor Doctor, hearing this cruel Sentence, cry'd out aloud for Mercy! alledging, that his Offence having been merely an Error of Judgment, not a Crime of Will, he humbly conceiv'd he was a proper Object of his Majeſty's Pity; for he took not up the Sword out of Covetouſneſs, or thirſt of human Blood, but only in expectation of acquiring a glorious Name in the world.

AT this APOLLO grew more enrag'd; And what Name, Villain, ſays he, cou'dſt thou hope to acquire by the baſe Employment of murdering, plundering, burning, raviſhing? Know'ſt thou not that the Names of military Men are only eterniz'd by the Pens of my Virtuoſi, and that the Glory obtain'd by Arms, if not taken up for the ſake of Religion, or in defence of a man's Country, is falſe Coin, and the deluſion of deſperate Fools? but the Glory obtain'd in the exerciſes of Learning and Wit, is all pure refin'd Gold.

THE Doctor's Cauſe being thus diſpatch'd, TRISSINO, the famous Poet of Vicenza, throwing himſelf at the feet of APOLLO, ſaid, Moſt mighty Monarch of Learning! your Majeſty well knows, that when, to remedy the many Inconveniences which to this day are apparent in the Italian Tongue, I publiſh'd my Poem, *Italia Liberata*, I was the firſt who endeavor'd to introduce into my native Language the *Omicron*, *Upſilon*, *Omega*,

ga, and other Greek Letters, that we might avoid the frequent Equivocations occaſion'd by the want of thoſe Letters. Now in purſuit of this Deſign, I was at a great Charge, and contracted thoſe Debts for which I am here a Priſoner; becauſe Men (who are naturally bigotted to old Cuſtom) had not the ſenſe to approve of my new Invention: and unleſs your Majeſty's Mercy will deliver me from the rage of my cruel Creditors, I, who have taken ſo much pains in the Service of Learning, muſt be forc'd to end my days in this loathſom Priſon.

APOLLO compaſſionated TRISSINO's Miſery, and ask'd him, whether he were in any condition of diſcharging his Debts gradually, and how much he cou'd pay per month? TRISSINO anſwer'd, Not above five Crowns. Then APOLLO turn'd towards the Creditors, and deſir'd 'em to conſent to take their Debts in that manner? but they anſwer'd very roughly, they'd have the whole ſum. His Majeſty ask'd 'em, whether nothing wou'd ſatisfy 'em but TRISSINO's Bones for their Mony? The Tradeſmen with their uſual Humanity reply'd, That TRISSINO ſhou'd either pay 'em all he ow'd, or they'd tear him to pieces with a Statute of Bankrupt, treat him like a notorious Cheat and a Raſcal, and make him wear a green Hat, as the Law directs. His Majeſty, provok'd at the Cruelty of theſe Bloodhounds, roſe from his Seat, and with threatning looks ſaid, Mercileſs Villains! will nothing then ſatisfy you, but to be paid with the loſs of this unhappy Virtuoſo's honor? What Law is this you have alledg'd, that obliges men to part with their Reputation, without which they're worſe than Beaſts, and unworthy to live in the World? If among the moſt barbarous Nations there's no Law to hang a man for debt, how can it be that in my States, where we profeſs living under the beſt Laws, there ſhou'd be one that takes away mens Honors, which ought to be dearer to 'em than their Lives? The Laws which deſerve to be prais'd and obey'd, are ſo far from ſtripping any Perſon of this precious Robe, that 'tis their chief deſign to oblige ſuch as want it to purchaſe it, and ſuch as have it, to preſerve it more carefully than they wou'd the richeſt Treaſure.

THIS angry Speech of APOLLO ſo ſcar'd the Duns, that away they ſlunk one by one out of the Court. At which TRISSINO taking heart, told APOLLO, that if his Majeſty wou'd grant him the Privilege of making Knights, he wou'd not queſtion getting out of the Suds, by fobbing off each of his Creditors with a worſhipful Dubbing, with which he was certain they wou'd be well enough content, and thank him into the bargain. APOLLO burſt out into Laughter at the Poet's fooliſh Requeſt, and told him, he was ſorry to ſee that he wou'd never leave off his ridiculous Projects and Chimera's. TRISSINO reply'd, that he was not the firſt Author of that Project however, for old Rome had try'd the trick before him, and after her example, many great Princes, who were well enough able to have paid ready mony, diſcharg'd the Debts they ow'd Men for their long and expenſive Services, and the loſs of their Blood, with a wreath of Laurel and a Knighthood. APOLLO ſmil'd again, and told the Poet, he was all this while building Caſtles in the Air; for whoever wou'd arrive at the happineſs of being able to ſell the Steam for the Roaſtmeat, muſt be a Man of more figure than he.

TRISSINO was thus diſcharg'd; and then an Indictment was read againſt a certain Chancellor, very whimſical and brutal, whoſe Name, in reverence to the higher Powers, I muſt not mention. The Charge againſt him was, that in the Governments which had been beſtow'd upon him, he had behav'd himſelf upon the Bench with the moſt deteſtable Pride and Inſolence

ſolence, even to Perſons of the higheſt Quality, often threatning to ſend 'em to the Gallys, cut their Heads off, hang 'em up before his Palace Windows, and abuſing 'em with the vileſt Language in the world. The Governor, to excuſe himſelf, ſaid, he had done this to make himſelf fear'd and obey'd by the People. APOLLO told him, that good Governors make themſelves fear'd and obey'd by an impartial and uncorrupt diſtribution of Juſtice, not by inſolent and abuſive railing. But ſince by his ſcurrility he ſeem'd to have a Genius more fit to govern Slaves than Men, he'd place him in a Poſt ſutable to his Merits, and he ſhou'd forthwith be ſent Auditor of the Gallys.

NEXT came on the Trial of NICOLA FRANCO BENEVENTANO, who had imprudently fir'd at a great Wolf, with a Fowling-piece charg'd only with ſmall ſhot: upon which the Beaſt, being but ſlightly hurt, flew at him, and almoſt tore him to pieces. All that were preſent in the Court wonder'd extremely at this Proſecution, and were of opinion that the poor man ought rather to be pity'd, and have his Wounds cur'd, than proſecuted. But APOLLO was very angry that one of his Virtuoſi had been guilty of ſuch Indiſcretion; for he had often told 'em, they ſhou'd let wild Beaſts and ſuch formidable Animals alone, make 'em a low bow, and give 'em the way, at leaſt never attack 'em but with a good Musket loaded with a brace of Bullets, that they might be ſure to lay 'em ſprawling at once and do their buſineſs effectually. Now becauſe BENEVENTANO had tranſgreſs'd this Order, he condemn'd him to the uſual Puniſhment of the Imprudent, viz. that nobody ſhou'd excuſe his fault, nor compaſſionate his misfortune, but all ſhou'd laugh at his folly.

NO ſooner was this Cauſe diſpatch'd, than CRATIPPUS, the Athenian Philoſopher, was brought to the bar: His Accuſers alledg'd, that the Duke of Epheſus had truſted him with the Education of his only Son, to whom, when he was of Age, he reſign'd the Government of his State; but the young Prince prov'd very unfit, and tho he ſhew'd himſelf an able Philoſopher, was much to ſeek in State-Affairs; he was timorous in War, irreſolute, injudicious; and the ſtrict Honeſty and Goodneſs which CRATIPPUS had taught him, and which in a private man wou'd have been eminent Virtues, in one of his rank were eſteem'd weakneſs and folly. So that the Philoſopher not having inſtructed that young Prince as a Perſon who was to have the Command of ſo great a People, the Duke of Epheſus demanded Reſtitution of the Salary he had given him.

APOLLO was much diſpleas'd that CRATIPPUS had been impriſon'd; and turning to the Duke, who was in the Court, For your Son's unfitneſs to govern, ſays he, thank your own ill choice of a Preceptor, and blame not CRATIPPUS, who, having inſtructed his Pupil in the Science he profeſs'd, has fully diſcharg'd his Duty. You ought to have known, that Arſenals, Armorys, and Privy-Councils are the proper Schools for the Children of Princes: that the Learning they ſhou'd ſtudy is that Philoſophy, whereof there are Lectures read every week in the moſt prudent Senate of Venice; that the beſt Tutors for 'em are Generals, Privy-Counſellors, and Secretarys of State; and the Rods, with which they ought to be aw'd and corrected, the remembrance of their worthy Anceſtors, and of the glorious Actions of thoſe Princes, who, in Peace and in War, have done things worthy of wonder and imitation.

NEXT was brought to the Bar CASTANZO ALBICINI, a Man, who, being publickly known for a Slave to his Luſts, was abominated by

his Majeſty, and the whole Court. The Counſel againſt him alledg'd, that an avaricious Prince having deſir'd his Aſſiſtance to invent ſome new method of raiſing Mony in his Dominions, without making the People murmur, he advis'd him firſt to give out, that he was in great danger of an Invaſion, that his Enemys deſign'd to ſet upon him unprovided for Defence, and make themſelves maſters of his Country, and therefore 'twas abſolutely neceſſary to fortify his capital City; under which pretence he ſhou'd lay a new Tax on his Subjects, who being thus frighted with the pretended danger of loſing their Eſtates and Lives, wou'd readily ſubmit to the payment of it: Then he ſhou'd begin the Fortification, and carry it on the firſt year with great diligence, the ſecond more ſlowly, and the third give it quite over; for the People, having been ſo long accuſtom'd to pay the Duty, wou'd do it afterwards without grumbling.

THE Counſel further inform'd the Court, that the ſame Prince, having caſt longing Eyes upon a Revenue of forty thouſand Crowns a year belonging to his chief City, was advis'd by the Priſoner at the Bar to bribe two of the Heads of the Corporation, one of which at the next meeting ſhou'd propoſe, that in acknowledgment of their Prince's excellent Government and Affection to his People, 'twou'd be but juſt and grateful to make over to him for two years their publick Revenue; that the other ſhou'd ſecond this motion, and add, that 'twou'd be unworthy ſo loyal a People to make uſe of their uſual way of Ballotting, or private Suffrages, in determining this matter, for that wou'd give an opportunity to the ungrateful to obſcure the Fidelity of the thankful and obedient: by this means, none daring openly to vote againſt it, the Priſoner told him, he wou'd infallibly carry his point; and the deluded Citizens, gull'd by the ſhortneſs of the time propos'd, wou'd grant him for a few years, what he wou'd be to blame if he ever parted with afterwards.

LASTLY, 'twas alledg'd againſt him, that he had confeſs'd, he told the ſame Prince, the beſt way to get mony of his Subjects was, to lay a Prohibition on ſuch things as his People were moſt fond of, as the wearing of rich Cloths and Jewels, the giving exorbitant Portions, which was much practis'd among 'em, and the like: to the end, that if any ſhou'd deſire a Diſpenſation he might extort a large Sum for it, under color of paying the Fees of the Seals.

APOLLO, being thus inform'd of the Priſoner's Crimes, was amaz'd to think that a human Creature cou'd be guilty of ſuch black Enormitys, and burſt out into theſe words, * *Puniendos rerum atrocium miniſtros*; that the Miniſters of Villany ought to be puniſh'd: wherefore he commanded that this Devil incarnate ſhou'd be thrown into the kennel where MOLOSSUS, MELAMPUS, LICISCA, and the other Poetical Dogs of Arcadia were kept, who tore the Wretch to pieces, and devour'd him in a moment.

HANNIBAL CARO came next to his Trial; the Evidence againſt him told APOLLO, that his Majeſty had often heard of Quarrels between the Priſoner and CASTELVETRO, which cou'd not be accommodated but by giving mutual Security, that they wou'd never injure one another. After which CASTELVETRO paſs'd ſeveral times one morning before CARO's Houſe, which ſo renew'd in the Poet's mind the memory of old Affronts, that he preſently attack'd him with a ſharp Lampoon, tho 'twas a thing prohibited, and wounded CASTELVETRO's Honor in many places.

* Tac. lib. 13. Ann.

APOLLO,

APOLLO, contrary to the general expectation, order'd CARO to be immediately ſet at Liberty; and ſaid, CASTELVETRO deſerv'd to be ſeverely puniſh'd for his fooliſh Temerity: for after he had ſo highly offended a revengeful Man, 'twas very imprudent in him to truſt his Life upon Mony-ſecurity; and the rather, becauſe he muſt needs have known, that Poets, tho they are otherwiſe very brave Men, are extremely hot and ſanguinary, and have more Fire than Patience or Diſcretion.

NEXT came on the Trial of ARISTIDES, that great Senator of the Athenian Republick, for having, in an extraordinary ſcarcity, diſtributed a great quantity of Corn among the People of Athens. Moſt of the Court thought his Indictment very unjuſt; but APOLLO, who was of a contrary opinion, told him with ſome ſharpneſs, that in free Countrys, where men are extremely jealous of the publick Liberty, 'twas requiſite, with relation to works of Charity, to obſerve that ſacred Precept, not to let the right hand know what the left does; for Alms, when beſtow'd with an air of Vainglory and Oſtentation, were of dangerous conſequence: for the future therefore he warn'd him to forbear that Charity to the Poor which ſmoak'd of Ambition, rather than ſent up the delicious odor of true Piety; and gave juſt ſuſpicion, that the Donor had his thoughts more upon purchaſing Dominion on Earth, than a Crown in Heaven.

PIETRO POMPONATIO of Mantua was next brought into Court all beſmear'd with Sweat, and in a very ſcoundrel Habit. He was taken, it ſeems, compoſing a villanous Book, wherein, by fooliſh and ſophiſtical Arguments, he endeavour'd to diſprove the Immortality of the Soul. APOLLO, not able to endure the ſight of this impious Wretch, gave orders that his Library ſhou'd be preſently fir'd, and himſelf conſum'd in the flames: for that Fool deſerves to periſh with his Books, who makes no better uſe of 'em than to prove that Men are Beaſts. POMPONATIO cry'd out aloud and proteſted to the Court, that as to the Notions he had advanc'd, he believ'd 'em only as a Philoſopher, and no otherwiſe. 'Tis well, reply'd APOLLO, I underſtand your nice diſtinction; therefore pray, ſays he, turning to the Executioners, take care that you burn this honeſt Gentleman only as a Philoſopher.

AFTER this, a Priſoner was heard, who told the Court he was confin'd for Suretiſhip; that being a Native of Coos, he had ventur'd to be bound for the Honeſty of a Deputy whom his Prince had ſent to govern that Iſland, who after he had committed abundance of Extortions and Robberys, fled away in the night, and left him in the lurch to anſwer for all the Mony this Thief of a Governor was charg'd with. APOLLO, ſhewing much reſentment at the Impriſonment of this Virtuoſo, turn'd towards the Prince of Coos, who was preſent, and told him, that the proper Security for the good behavior of an Officer was not another Man's Bond, but the Prince's prudent choice. The Priſoner therefore, who verily believ'd his Prince wou'd have taken care not to have put a Thief into a place of ſuch Truſt, and became Security for him upon that Preſumption, ought by all means to be ſet at liberty, and the Prince ſhou'd pay the Sum charg'd upon the unjuſt Deputy, and take his courſe againſt him to indemnify himſelf at leiſure.

TO this the Prince anſwer'd, that his Deputy was a Foreigner, ſubject to another Prince, and 'twas impoſſible to have any redreſs from him. APOLLO reply'd, that ſince he had been ſo ſenſleſs as to employ a Foreigner, when he might have been ſerv'd by his own Subjects, he might e'en ſit down by his loſs and be quiet. For that fooliſh Shepherd, who truſts his Flock to a Stranger all day, may thank himſelf if at night he find 'em ready

milk'd and ſhorn to his hands. The Prince of Coos thought this Judgment very hard, but was forc'd to ſubmit to it, and the whole Court eſteem'd it perfectly juſt and equitable.

THEN came on the Trial of TITUS STROZZI, the famous Poet of Ferrara; he had been impriſon'd at the ſuit of FRANCISCO FILELFO, who had entruſted him with ſome Mony to pay for him to his Creditor CINTHIO GIRALDI, but STROZZI, the moment he receiv'd it, went and loſt it at Play; of which FILELFO grievouſly complain'd to the Court. APOLLO, who knew STROZZI had but one Leg, ſmiling upon FILELFO, Suppoſe, ſays he, a man goes to a Fair and throws away a ſum upon a Horſe that's blind in one Eye, will the Law help him to his Mony again? FILELFO anſwer'd, No: for if a man will part with his Mony for a Beaſt that has any viſible defect, he can blame nothing but his own folly. Sayſt thou ſo, Friend, reply'd APOLLO, then haſt thou juſtly given Sentence in thy own Cauſe. FILELFO perceiving now the drift of the Queſtion, ſhook his head and ſaid ſighing, he was not ignorant of the old Proverb, Beware of thoſe whom Nature has ſet a mark on; but he never took it for a Rule to be univerſally obſerv'd. FILELFO, ſays APOLLO again, thou ſhou'dſt know that Proverbs are nothing but Sentences and Obſervations approv'd by Experience: and I tell thee, Mother Nature, in bringing men into the world, may very properly be compar'd to an honeſt Potter, who, when he takes his Veſſels out of the Furnace, if he find one with a hole in it, ill burnt, crack'd, or with any other defect, breaks off one of the handles, or ſets ſome other viſible mark on't that nobody may be impos'd on by it. And becauſe 'tis impoſſible that all Men ſhou'd be born with an equal diſpoſition to Goodneſs, as 'tis impoſſible all a Potter's Veſſels ſhou'd be equally perfect, or that a Garden ſhou'd produce no Weeds; Dame Nature, who abhors nothing ſo much as Cheats and Knaves, to the end that good Men may not be cozen'd by 'em, no ſooner ſees ſuch born into the world, but ſhe ſnatches away an Eye or an Arm from 'em, and often in a rage daſhes one of their Legs in pieces: Now by this means, hanging as 'twere a Bell about the Horſes Neck that's apt to kick, and binding Hay to the Horns of the Ox that's given to butting, ſhe forewarns every one to look to themſelves and keep out of harms way.

THEN without any delay the Court proceeded to the trial of GIOVANNI BATTISTA AMALTEO, who was impriſon'd for having given the name of fooliſh Prodigality to the generous Liberality of NERO, when with a Preſent of twenty Mules loaded with Gold, he rewarded TACITUS for his Encomium upon him, in ſaying, * *ipſi non aderat infra ſervos Ingenium.* APOLLO, and the whole Court were of opinion, that this was a heinous Offence in AMALTEO, eſpecially ſince all the Schools in Parnaſſus hold it for an infallible Maxim, that no Preſent, how exceſſive ſoever, from a magnanimous Prince to a Virtuoſo, in reward of any ſignal Praiſe receiv'd from him, ought to be accounted Prodigality. For Princes who thirſt after true Glory, can't fully requite even with Mountains of Diamonds the merit of one pen-ful of that Ink, which, being artfully ſpread upon Paper by the hand of a learned Writer, renders their Names immortal and ever glorious. For this reaſon APOLLO was ſo bitterly incens'd againſt AMALTEO, that he condemn'd him to live two years among the Ignorant.

IMMEDIATELY after this appear'd in Court a Virtuoſo, who, as it plainly appear'd, not only held that execrable and condemn'd Opinion, that

* Lib. 23. Ann.

'tis happier for a man to have his Pockets full of Mony, than his Head full of Sciences; but us'd his utmoſt induſtry to infuſe the ſame damnable Notion into the minds of the other Virtuoſi. APOLLO was exceedingly tranſported with Rage at the heinouſneſs of this Offence, and condemn'd the Criminal to be ſow'd up in a Sack, and thrown into the deepeſt part of AGANIPPE's Well.

WE muſt not here omit, that this ungodly Wretch not only refus'd to retract his Opinion, but even at the point of Death maintain'd it more obſtinately than ever, affirming, that the Sciences were a mere Trade, and Learning was follow'd only as a Trick to get Mony by; and that was the reaſon why Philoſophy and Divinity, which are beyond compariſon the moſt noble Sciences, were leſs purſu'd and eſteem'd than Law and Phyſick, which are the moſt gainful.

THEN an Indictment was read againſt MANFREDO King of Naples, ſetting forth that in the night time he had robb'd CATULLUS of his belov'd LESBIA; and after he had enjoy'd her ſeveral weeks at his pleaſure, ſtript her of all her Jewels and rich Clothes, and ſent her back to her Lover as naked as ſhe was born. CATULLUS made ſuch clamorous complaints of this Injury in open Court, as even amounted to Inſolence; for, without any reſpect, either to the Place or Perſons preſent, in his paſſion he call'd MANFREDO Baſtard. APOLLO, that his Judges might take notice what Allowance is to be made in ſuch caſes, it being impoſſible for a man, exaſperated above meaſure, to keep within the bounds of decency, gave CATULLUS but a gentle reproof for his want of reſpect, and then commanded that King MANFREDO ſhou'd be diſcharg'd from his Impriſonment without Fee; for Baſtards, he ſaid, were for the moſt part born vicious, and of a natural propenſity to ill, that Marriage might be eſteem'd more honorable. And thus wiſe Nature, to teach ſhe Aſſes to couple only with Males of their own kind, and Mares only with Stallions of theirs, had ordain'd that from the irregular copulation of an Aſs with a Mare, ſhou'd ſpring a Mule, an untoward Animal much addicted to kicking: intending this as a Leſſon to men, that to avoid procreating a vicious Offspring, they might be the more deſirous to propagate in ſacred Wedlock ſuch legitimate Children as come into the World with the Bleſſing of Heaven; ſince Baſtards therefore were left more at large by Nature, and leſs diſpos'd to act virtuouſly, 'twas their courteſy only if they liv'd well.

CATULLUS, whom the ſting of Jealouſy had wounded to the very Soul, was not ſatisfy'd with this Judgment, but grew every moment more enrag'd, till APOLLO was forc'd, with a frowning Countenance, to command his ſilence; for, in ſhort, ſaid he, the man who will keep a ſtinking piece of Fleſh in's houſe, ought not to complain of its being fly-blown.

THE Poet being ſent away with this Reprimand, the Court was inform'd that another Priſoner, SCIPIO AMMIRATO by name, a Profeſſor of Politicks, had committed many heinous Crimes; particularly whereas a certain Prince had grievouſly oppreſs'd his People with new, illegal and inſupportable Taxes, the Priſoner had taught him to ſanctify 'em with the Names of Donatives, Subſidys and Aids.

MOREOVER, he had inſtructed an eminent Citizen of Phocis, who coveted having a gang of Bullys and roaring Boys at his beck, by whoſe help he might play the Devil and keep all his Neighbours in awe, to keep in his houſe an Aſſembly for Gaming, and ſet up a Bawdy-houſe next door; for with theſe Decoys, he told him, he might draw in the Scum both of the Town and Country.

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FURTHER, whereas the Prince of Epirus, that mortal Enemy to the Laconian Greatneſs, had cruelly perſecuted ſome chief Senators of that State, who being of a military Genius, and honeſt Principle, were likely to oppoſe his Deſigns; the Priſoner had advis'd him, leſt he ſhou'd draw upon himſelf the hatred of the Laconian Senators by ſuch open Tyranny and Injuſtice, to colour it over with the pretence, that thoſe Senators had been carrying on ſome Plots againſt him.

HE was found guilty of all three Indictments; and APOLLO, amaz'd at the villany of this Fellow, after he had publickly declar'd that he was convinc'd the Politicians were no better than a crew of Cheats, Jugglers, Mountebanks, Cut-purſes, and Puppet-players, commanded that this Monſter of Nature ſhou'd be thrown headlong from the Tarpeian Rock.

AMMIRATO being thus condemn'd, BAIARDO inform'd the Court againſt the Judg of Gnidus, that not only by the Depoſitions of ſeveral credible Witneſſes, but even by his own confeſſion, he was convicted of having made a publick ſale of Juſtice to the higheſt bidder. APOLLO, highly reſenting the vileneſs of his Crime, ſentenc'd him to the Puniſhment ordain'd for the ſellers of Juſtice, viz. That he ſhou'd be immediately deliver'd into the hands of MARSYAS to be flead alive. The Lictors had bound him, and were conducting him to the dreadful Execution, when with a deep Groan he cry'd out; Unfortunate Wretch that I am! O my Mony! my ill-beſtow'd Mony! which I might have kept to have maintain'd me happily at home in all manner of Pleaſures; how haſt thou thro thy Maſter's Folly purchas'd him an opprobrious and cruel Death!

THESE words, which were heard by all the Court, made a ſenſible Impreſſion upon his Majeſty, who call'd back the Criminal, and ask'd him the meaning of 'em, and whether he had not more reaſon to complain of his ill-gotten, than of his ill-ſpent Mony? The Priſoner reply'd, The Office, in the execution whereof I have ſo highly offended your Majeſty, was not confer'd on me by the Prince of Gnidus for my Wiſdom or Merit, but for ſixty thouſand unlucky Crowns which I paid him two years ago: ſo that I have reaſon ſufficient, I think, to bemoan my Fate, in having given Mony for this dreadful Misfortune. APOLLO hearing this, commanded the Criminal ſhou'd be ſet at liberty, and reverſing the Sentence declar'd him Innocent: Go, ſaid he, return immediately to thy Office, and to the eternal Infamy of the Prince of Gnidus, continue to carry on that ſcandalous Traffick of Juſtice; for 'tis impoſſible to keep a Man from ſelling what he has fairly bought.

THE laſt who came to be try'd, was the famous BARTOLOMEO ALVIANO, againſt whom 'twas alledg'd, that in a Quarrel with JULIUS CÆSAR SCALIGER, he had call'd him baſe-born pitiful Scholar. APOLLO was very angry at this, and in great wrath told ALVIANO, that if his Virtuoſi, who are adorn'd with ſo many ineſtimable Qualitys, and with ſo many Sciences, who have a compleat Knowledg of the Motions of the Heavens, of the Virtues of Simples, of Plants, of Minerals, and in ſhort of all the Wonders of Nature, did not poſſeſs the trueſt Nobility which was to be found among men, he knew not who deſerv'd the name of Noble; perhaps the Ignorant; perhaps the Vicious; who being plung'd in Idleneſs and Debauchery, have nothing to value themſelves upon but the Virtues and Glory of their Anceſtors. If Gold, continu'd he, for its rare Qualitys, be deſervedly reputed the King of Metals; and the Diamond for its incredible hardneſs, the Prince of precious Stones; why, ſhou'd not my Virtuoſi, who know and underſtand ſo much above all the reſt of Mankind,

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be deservedly stil'd the Kings of Men, or rather Demi-Gods? Vast is the difference between ennobling the Body with Velvet Robes and costly Apparel, and clothing the Mind with the most valuable Sciences. Tell me then, ALVIANO, when, or how, have my SABELLICUS, JOVIUS, BEMBO, GUICCIARDINI, and many other Virtuosi, who with their Pens have so illustrated thee, and made thee immortal in this World; when, or how, I say, have they deserv'd at thy hands so enormous and ungrateful a Return?

THIS Discourse of APOLLO affected the whole Court, especially because 'twas accompany'd with the Exclamations of all the Literati present, for Justice against ALVIANO; the Criminal Judges therefore, by APOLLO's order, gave their Votes concerning the Sentence of Condemnation, and all of 'em propos'd the most rigorous Punishments they cou'd think of.

IN this wretched plight was poor ALVIANO, when the news of it having reach'd the Ears of the most serene Venetian Liberty, She, who was above measure tender of that great Man's Honor, ran hastily to the Court, and with a generous submission prostrating her self at his Majesty's Feet, said, She wou'd never rise till he granted her a full Pardon for her valiant General: and tho she might plead his Majesty's late Edict, wherein he declares, that whoever in defence of his free Country has taken up Arms against the barbarous Nations shall not, even for the most capital Crime, forfeit his Majesty's Favor; yet for the Pardon of her dear ALVIANO, who had shed so much of his Blood, and pass'd thro so many Dangers and Hardships in her Service, she wou'd be oblig'd to nothing but his Majesty's pure Grace and Mercy, in which all the world knew he abounded.

THIS Request, deliver'd with so moving an Air, and such tender Expressions from the Mouth of a Queen, whose Palace had always been open to the Virtuosi, wrought such effect upon 'em, that it vanquish'd their Anger against ALVIANO, and made 'em all cry out, Mercy, Mercy! APOLLO therefore raising that happy Venetian Lady from the Earth, plac'd her among the most serene Muses, and said, 'twas not in his power to refuse any thing she ask'd, therefore he willingly remitted ALVIANO's Punishment; but he wou'd have him make the Satisfaction which became him to the Sciences, and to his Virtuosi who had been so highly injur'd by him. Upon this, ALVIANO, who just before was almost dead for fear (so much does the dread of Ignominy terrify a Man of Honor more than the prospect of Death) took courage, and said, That since they all saw he was but a little Man he ought to be born withal if his Choler soon boil'd up; and this had been the cause of his Crime: but he confess'd he had been too lavish with his Tongue, and now declar'd to the whole World, that a man of eminent Learning and good Life, tho his Father were a Hangman, was as noble as if he had been born of the illustrious House of Austria, or of the Blood Royal of France.

ADVICE XCI.

A great Prince having brought to the Temple a rich Offering of a golden Baſon, the Prieſt accepts it with an Air of Sadneſs; and the Prince asking him the reaſon of it, receives Satisfaction.

SOME days ago, a Prince of eminent Rank, in acknowledgment of a ſingular Favor he had receiv'd from Heaven, carry'd to the Temple an Offering of a Golden Baſon of great value: The Prieſt ſeem'd to receive it in much affliction, even with Tears in his Eyes. The Prince being ſurpriz'd at this, had the curioſity to enquire the Cauſe. The good Father then fell a weeping very heartily, and told him he cou'd not refrain from ſhedding of Tears, whenever he ſaw Gifts brought to the Temple, becauſe, ſays he, they put me in mind of the Piety of former Ages, when people took a pleaſure in adorning the Temples with ineſtimable Riches, and thought thoſe Veſſels of Gold and Jewels beſt beſtow'd upon Divine Worſhip, which ſelfiſh irreligious men now a-days, in love with their Convenience more than the Church's Honor, appropriate to their own uſe even for the vileſt Offices. And truly, continu'd he, the preſent ſtate of the true Religion in ſome Countrys is a ſad ſubject of Lamentation; for whereas formerly the Riches of things Sacred ſerv'd to increaſe their Majeſty, and the Reverence paid to 'em, they now ſerve only to invite the publick Rapparees of many impious Provinces, to plunder the Patrimony of Heaven: a Sacrilege the more horrid, becauſe the Authors of it are not aſham'd to gild it over with the ſpecious name of Reformation. How monſtrous is the ſtupidity of ſome people, who ſuffer themſelves to be perſuaded, that to diſguiſe and macerate the antient Religion of their Forefathers, by Drunkenneſs, Robbery, and all parts of Licentiouſneſs, is the proper way to reform it; as if to murder and ſtrip a man ſtark naked cou'd by any one in his Wits be taken for raiſing him from the Dead, and clothing him.

ADVICE XCII.

APOLLO *having ſent an Order to the Shepherds of Arcadia, forbidding 'em to fatten any more Hogs, is earneſtly intreated to revoke it, but refuſes to do it.*

BY Letters from Arcadia of the eighteenth Inſtant, we have certain advice of an Order given in his Majeſty's Name to TITYRUS, CORYDON, MENALCAS, MELIBOEUS, and the other Swains of that Province, enjoining 'em under ſevere Penaltys to forbear fattening any Hogs for the future. This new Prohibition created ſuch general uneaſineſs in thoſe Parts, that this morning MONTANUS and DAMON, the two chief Shepherds of that Province, came to APOLLO in the name of all the Arcadian Swains, and moſt humbly beſought his Majeſty not to deprive

'em of their choiceſt Food, Swines-fleſh, which was the chief Support of their Familys.

APOLLO in anſwer aſſur'd 'em, That he bore a much greater Affection to Shepherds, than even to the Nobility, becauſe the firſt, were a profitable ſort of Men, and the latter idle and often prejudicial: However having for many weighty Conſiderations publiſh'd that Edict, he wou'd by no means revoke it, becauſe the Avarice of ſome Politicians had learnt an execrable Maxim from the Peaſants uſeful cuſtom of fatning Hogs in Autumn, to kill 'em in Winter.

ADVICE XCIII.

THRASEAS POETUS, *with his Son-in-Law* PRISCUS HELVIDIUS, *being obſerv'd to frequent the Houſes of the chief Poeteſſes of Parnaſſus, is ſeverely reprimanded by* APOLLO.

SOME prying Virtuoſi had obſerv'd, that THRASEAS POETUS, together with his Son-in-Law PRISCUS HELVIDIUS, very much frequented the Houſes of DONNA VICTORIA COLONNA, VERONICA GAMBERA, and the other chief Poeteſſes of this Court. And tho THRASEAS's great Reputation for Virtue and Goodneſs makes it difficult to ſuſpect any ill of him; yet his frequent and long Viſits to the aforeſaid Ladys, gave occaſion to ſo much Scandal and Reflection even among good Men, that at laſt it reach'd the Ears of APOLLO; who, to put a ſtop to it, ſent for THRASEAS, and commanded him to tell him honeſtly and truly, what buſineſs he had with thoſe Ladys? THRASEAS reply'd, That his Viſits were purely out of a charitable Intention, and to read to 'em every day a Chapter in BOETIUS, *De conſolatione Philoſophiæ.* APOLLO ſeem'd much diſpleas'd at this Anſwer: If you have ſo good a Talent at reading Lectures of Conſolation, ſays he, pray employ it as you ought, and go comfort the Wretches who are periſhing in Hoſpitals, and Criminals going to be hang'd: for to ſpend whole days, like SARDANAPALUS, in the Company of Women, in hopes to make the world believe you are only upon the exerciſe of your ſpiritual Parts, is a mere jeſt; and you muſt expect to be laugh'd at even by the ſillieſt people, who have wit enough to know, that he that goes often to a Mill, will ſoon grow mealy.

I THOUGHT that a Man of your Learning need not have been put in mind, that when a Woman conceives Twins, if they are of the ſame Sex, they are both wrapt in one Membrane; but if one of 'em be a Male, and t'other a Female, wiſe Nature provides each a ſeparate Lodging; ſo nicely jealous ſhe ſeems to be, that ſcarce truſting a Brother and a Siſter together, even in an Age when they can hardly be ſaid to exiſt, ſhe teaches you, that the beſt of you can never be ſecure in theſe caſes: therefore THRASEAS, he's a raſh Fool that is too confident of his own ſtrength. And becauſe 'tis fit ſuch Diſorders ſhou'd be corrected, for your own Reputation as well as mine, I ſtrictly command you to deſiſt for the future from this dangerous practice: I can't tell your opinion of the Matter, but I ſee the World is not ſo dull, as to be inſenſible that Viſits made to handſom Women by Men like your ſelf, after the ſecond time grow ſuſpicious, and adminiſter occaſion to

the Wits and the Railleurs, who know that all men are Flesh and Blood, and have the same wanton Inclinations by Nature; so that the best preservative from falling into the Snare, is to keep at a distance from the Bait: for he's only sure to commit no Folly, who avoids all occasions of it; and you'l never convince us with all your Philosophy, that you your self are not pleas'd with a savory Morsel. I tell you therefore that a Man who wears a white Garment, and wou'd keep it from Spots, must beware of coming among Lamps and Charcoal; and 'tis insolent madness to stand making of Gunpouder in a Smith's shop, and think to persuade the world there's no danger in't.

ADVICE XCIV.

A Senator of Poland having blam'd another Senator's Conduct, is convinc'd, 'tis himself that has taken wrong Measures.

THERE are at present in the Court of the King of Poland two great Senators, who are intimate Friends. One of 'em openly professes to be dissatisfy'd with his King, and therefore freely censures his Government, and even to a degree of Malice cavils at all his Actions. T'other is of so contrary a humor, that he not only extols those Actions of his Prince, which deserve blame; but to insinuate himself into his Favor, cares not what unworthiness he is guilty of. The latter of these Gentlemen being extremely offended at the dangerous conduct of his Friend, told him one day, He wonder'd at his Imprudence, in eternally snarling so at the Actions of his Prince, as if he study'd to draw upon himself the hatred of a Man who was able to make him what he pleas'd. And to be plain with him, he thought a Courtier, who took pains to deserve his Master's ill-will, was the most preposterous Fool in nature.

TO this the wise Courtier answer'd: I'm convinc'd, my dear Friend, by this kind and free Reproof, that the sincere Affection I bear you, meets with an equal Return, and I thank you for it heartily; but must tell you too, that you and I, tho we take different ways, are travelling to the same place, and have in view the same design of Preferment. You have taken the common road, I a by-way, known only to the craftiest Courtiers: Now Sir, I'll hold you two to one I get to my Journeys end before you. In Hereditary Monarchys, indeed, where the next of Kin not only succeeds to the Dominions, but usually to the Friends, the Enemys, and all the Interests of the deceas'd Monarch; the way you take is very good, and was first taught by TACITUS, viz. to court the Favor of the Prince, even by unworthy means. But in an Elective State as ours is, and particularly under an aged King, who cannot be expected to live much longer, the profession I make of a Male-content is a safer course. And the counsel that men shou'd appear violent in one Extreme or t'other, and above all things avoid a middle temper, was indeed worthy of him that gave it. The chief Preferments near the Person of the King, are, as you see, already possess'd by others: So that not being able to work my self into his Majesty's Favor by Zeal for him, I have taken to t'other extreme, of appearing cold and dissatisfy'd with every thing. As to you, who, for ought I see, have not profited much by being so hot in his Interest, and abhor following my Example, I'll

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be bold to tell you your fortune, and that is, You'll depart from this Court a gray-headed old Man, in no better a condition than you first came hither, a beardless Youth. For the new Prince, in an elective Kingdom, being generally an Enemy to the Friends as well as Actions of his Predecessor, abhors his Favorites, as Men not to be trusted; and avoids the Moderate as Fools; but industriously seeks out the Malecontents of the late Reign, and those he embraces as his Bosom-friends, and the most proper Instruments to perpetuate his Greatness.

ADVICE XCV.

A Quarrel arising between the Governors of Pindus and Libethrum in point of Jurisdiction, APOLLO *severely punishes them both.*

A GREAT Crime having been committed in the City of Libethrum, the Governor of that place with all his Officers went in pursuit of the Delinquents, and overtook 'em in the Territory of Pindus, where they were fled into a Farmer's House, which he soon beset, and threaten'd to fire it, if they wou'd not surrender. Mean while the Governor of Pindus, having notice of this uproar, hasten'd thither with a Body of Soldiers to defend his own Jurisdiction, but found that the Persons pursu'd had already yielded themselves, and were going to Goal. He complain'd of the Affront offer'd to his Jurisdiction, and demanded the Prisoners, promising to deliver 'em again in a few days, when by such an acknowledgment his Honor shou'd be satisfy'd. But the Governor of Libethrum scorn'd his Proposal, and made the more hast away. He of Pindus, provok'd by this Contempt, commanded his Men to fall on, and take away the Prisoners by force. The other made a stout defence, upon which a bloody Dispute ensu'd, and many were wounded on both sides.

APOLLO soon had notice of this Accident, and being very angry, commanded ALVIGI PULCI, his Provost Marshal, to bring both the Governors in Chains before him. His Orders were immediately perform'd. And first he patiently heard the Reasons each had to alledg in his Defence; then declaring the Governor of Libethrum to be in the wrong, for having rashly disturb'd the Jurisdiction of another, his Majesty depriv'd him of his Authority, and pronounc'd him incapable of serving under him in any Imployment for the future. As for the Governor of Pindus, he came off but little better, for APOLLO condemn'd him to the Gallys for ten years, to teach him and all other Officers, that such as serve the same Prince, ought to defend their Rights against one another only with the Pen, and reserve their Arms till they're invaded by Foreigners.

THE Governor of Pindus exceedingly lamented his misfortune, in having lost so fair an opportunity of deserving well at the hands of his Master, by shewing his own Modesty and Temper, and exposing at the same time his Adversary's Impertinence. Instead of which he had foolishly made another's rashness his own fault. An Accident worthy the serious reflection of all the Officers of Princes, because it shews what a mighty Error 'tis to bridle Impertinence with Insolence, and to correct small Trespasses with great Crimes.

ADVICE. XCVI.

HANNIBAL CARO *having wounded* CASTELVETRO, *is condemn'd by* APOLLO *to pay the forfeiture of the Recognizance he had given for keeping the Peace.*

AFTER HANNIBAL CARO was set at liberty, having, as we told you in one of our former, been pardon'd by APOLLO at the general Goal-delivery; the Solicitor General BOSSIO, affirming, that his Majesty had only remitted the Punishment due to his Crime in wounding CASTELVETRO, but not the forfeiture of the Recognizance he had given for keeping the Peace, cited the FARNESI, who were his Security, to pay the three thousand Crowns stipulated in the Obligation. CARO, who insisted that his Pardon was general, and included both, presented yesterday a Memorial to his Majesty, complaining very much of the trouble he was put to by the Solicitor General. APOLLO writ his Answer on the same Memorial, that he intended to pardon only his Crime, but not to excuse the Forfeiture: and therefore commanded, that without any reply, the Mony shou'd be paid to the Person injur'd. The Solicitor General, seeing APOLLO's order, ran to him in all haste, and told his Majesty, That the Forfeiture being made payable to the Exchequer, ought by no means to be given to CASTELVETRO. This Custom appear'd both new and strange to APOLLO. What —— says he, in a Passion, must CASTELVETRO suffer the hurt, and I have the advantage? And is such a Custom introduc'd in my State, where I pretend to govern by such equal Laws, as may serve for an Example to all the world? BOSSIO answer'd, 'twas no more than was usual in most Courts of Justice throughout Europe. APOLLO more enrag'd, reply'd, that the Prince, who wou'd maintain Peace among his Subjects, ought rather to endeavour to prevent Crimes by the utmost severity, than encourage 'em by slight and easy Penaltys, and by making a base traffick of mens Blood. And that Mankind being naturally very prone to ill, and extravagant in the pursuit of Pleasure, think Revenge the sweetest morsel they can taste; so that to introduce so scandalous a Custom, wou'd be to allure men to gratify their Revenge for every Injury that's offer'd em. Therefore go, says he, and see that CARO pay CASTELVETRO the 3000 Crowns in specie with his own hands; for surely he has most right to the Mony who has endur'd the Wounds.

HIS Majesty's Commands were presently perform'd: tho this went much against the grain with CARO; who by the infinite reluctance and unspeakable passion of Soul he shew'd, when he told over to CASTELVETRO that great Sum with his own hands, made every one sensible how wisely his Majesty had foreseen, that the vexation of being forc'd to do an Enemy good, is a wonderful check to the fury of Revenge, even in the most passionate Minds.

ADVICE XCVII.

Apollo appoints a general Hunting, to deſtroy, if poſſible, the Species of Ants and Tortoiſes, as Animals of ill Example to Mankind.

YESTERDAY Xenophon, Maſter of the Game to Apollo, gave orders to Acteon, Adonis, and the other famous Sportſmen of this State, to be ready with their Dogs the next morning, at which time his Majeſty intended to hunt. Every one believ'd that Apollo, according to his cuſtom, wou'd have gone to the Mountains of Ida or Helicon, which abound with Stags, wild Boars, and plenty of other Game: but his Majeſty ſoon declar'd his Intention to hunt the Ants and Tortoiſes, which, ſays he, for the benefit of Mankind, I'll uſe all poſſible means to exterminate from the Earth.

NOW many of the Virtuoſi had a ſtrange itching to know why his Majeſty had conceiv'd ſuch an Averſion to thoſe Animals; the Tortoiſe, they told him, appear'd to them, not only an Emblem of maturity, and wiſe delay, but a good Type of thoſe poor Virtuoſi, who having no Houſe nor Patrimony, but their Learning, may ſay, as the Philoſopher did, *Omnia mea mecum porto*; all that I'm worth I carry about with me: And the Ants teach men to provide in the Summer of their Youth, for the Winter of old Age; and being ſuch a wonderful Example of Providence, deſerv'd that his Majeſty ſhou'd multiply rather than deſtroy their Race. That's very true, reply'd Apollo, but Men, being naturally more inclin'd to Vice than to Virtue, take ſcandalous Example by thoſe Animals, without imitating 'em in what is good. For inſtance, Miſers have from the Tortoiſe learnt the baſe cuſtom of ſhrinking always with Head, Feet, and all their Members within the Shell of their Intereſt, and of carrying it about like a Houſe upon their backs, which they'll never once come out of, tho 'twere to ſave an honeſt Man from hanging. Now this is the reaſon why theſe Niggards when they're made Truſtees for Widows, Orphans, and other miſerable People, convert all that comes into their hands to their own proper uſe; and if they happen to be imploy'd by Princes, the firſt day they enter on any publick Office they're for drawing all the Water preſently to their own Mills.

IN the next place, as to the Ants, many moiling Blockheads have taken example by them, to ſlave night and day, without a moment's Recreation, and all to heap up, no matter how, the Grain of that curſed Wealth, which at laſt is either ſpoil'd by the rain of God's Anger, or pilfer'd from 'em by Mice, Thieves, Bailys and Attornys; for theſe are continually laying Hooks for the Eſtates of thoſe Wretches, who, amidſt all the abundance of Fortune, valuing neither their Carcaſes nor their Reputation, care not tho they have the Aſpect of Famine, live on Scraps like Dogs, and appear in the tatter'd Weeds of Dunghil Beggars; and are ſo plung'd in ſordid and ravenous Avarice, that they take no care to avoid the worſt Indignitys, but lie like fooliſh Ants in the High-way, to be trod under foot by the vileſt of People. The Bees, thoſe wondrous Animals, who are inſpir'd with the compleateſt provident Virtues unmix'd with any defect, are a much better Example for Mankind to imitate; for they, without damage to any, build their Waxen Houſes, and ſtore 'em with Hony, gather'd from the Flowers: But the

Ants,

Ants, to the general annoyance, ſteal Corn from others Granarys: The induſtrious Bees labor not ſo much for themſelves, as for the univerſal benefit of Mankind. A moſt excellent Inſtruction, that thoſe Exerciſes are moſt ſacred and bleſt by Heaven, which to private Advantage bear annex'd the publick Good: whereas the Ants heap up hateful Riches, purloin'd from others, only for their own uſe.

ADVICE XCVIII.

DANTE being aſſaulted in the night at his Country-houſe by ſome Literati, is reliev'd by the great RONSARD *of France, who afterward is very hardly brought to diſcover the Criminals.*

WHILE the famous DANTE ALGIERI was t'other day at his Country-houſe, which, for the advantage of making Verſes, he has built in a very retir'd place, ſome Literati got in privately, ſeiz'd him, and offering Daggers to his Throat, and Piſtols to his Breaſt, threaten'd him with immediate Death, if he wou'd not diſcover to 'em the true Title of his Poem, whether he indeed call'd it a Comedy, Tragi-comedy, or an Heroick Poem.

HE anſwer'd 'em boldly, that they miſtook their Man, if they thought to deal with him after this manner; but if they wou'd calmly ask him that Queſtion in Parnaſſus, he might perhaps give 'em ſatisfaction. This wou'd not content 'em it ſeems, but they fell upon him unmercifully with their Fiſts, and thought to beat out of him a better Anſwer: but the Poet was ſtill obſtinate, in ſpite of their Blows, till they grew ſo extravagant as to take the Well-rope out of the yard, and having faſten'd it to a Beam, hung him up by the middle. Poor DANTE roar'd out Murder ſo loud, that his Crys reach'd the Ears of the great RONSARD, Prince of the French Poets, whoſe Houſe was not far from DANTE's. This generous Frenchman ſnatch'd up his Sword and ran with all ſpeed to the Noiſe; the Literati, fearing that he came not alone, fled away, yet not ſo ſoon but RONSARD firſt diſcover'd who they were; after which he unbound DANTE, and accompany'd him to Parnaſſus.

THE rumor of this baſe Action being ſpread abroad, APOLLO was infinitely provok'd at it; and thinking himſelf oblig'd in honor to find out the Delinquents, he firſt made DANTE give him a full relation of the matter of fact: which he did, adding, that for his part, he knew not the Ruffians; but RONSARD, ſays he, who ſaw 'em, and reprov'd 'em ſmartly too for their Inſolence, can inform your Majeſty who they were. RONSARD was ſent for immediately, but was ſo far from owning he knew 'em, that he flatly deny'd he had ſeen their faces: 'Twas ſuppos'd that the Frenchman thought it below his Honor to turn Informer, and for that reaſon wou'd not diſcover the Criminals. However APOLLO was very angry with him, and preſently order'd him to the Torture. He was ſtript, and bound, and advis'd to make an ingenuous Confeſſion, but in vain; ſo that at laſt they fix'd him on the Rack, but inſtead of roaring out as is uſual to men in that condition, he only beg'd the Judges to continue him in that poſture all day, for he found an infinite pleaſure in ſuffering thus, rather than impeach any Man.

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THE Judges were amaz'd at this strange Constancy, and finding they shou'd never get any thing out of him this way, they made him be taken down, and began to think upon some more exquisite Torment. Many were propos'd, but none approv'd, till at last PERILLUS came, and, as if the Devil had put it into his head, told 'em, that to torture a Frenchman, and make him squeak, he'd teach 'em a better trick than Racks, Fire or Engines—only clap him astride a dull heavy Jade, says he, without Whip or Spur, and make him ride very softly: which was done accordingly; and 'twas indeed a wonderful thing to see that RONSARD was no sooner mounted, than he fell to laying about him with both heels like a Fury, twisting his body a thousand several ways, and shaking the Reins almost to pieces to make the sullen Jade mend her pace, but all to no purpose: at last quite spent, and out of all patience, in an extreme Agony—For the love of God, Friends, says he, take me down, O! I am dying, take me down quickly, and I'll confess the truth; and let those who committed the Crime e'en suffer the Punishment. The Persons who assaulted DANTE were MONSIGNOR CARRIERI of Padua, JAMES MAZZONI of Cesarea, and another, whom, as I hope for mercy, I don't know, but the two I have nam'd already can discover him to you.

ADVICE XCIX.

The Princes of the Universe intreat APOLLO *to inspire their People with Love to their Country.*

AN Embassador Extraordinary from all the Princes of the Universe several days ago arriv'd at Parnassus, and had a long Audience of his Majesty last Thursday.

'TIS confidently reported, that in the name of his Masters he complain'd, that their Subjects daily committed such enormous and unheard of Crimes, that they had render'd the Art of governing infinitely difficult and uneasy; and to such a height were the Disorders grown, that Princes cou'd not garison their Citys or strong Towns, without the danger of being assassinated; that such Perfidiousness reign'd among their chief Officers, that 'twas impossible for 'em to make so prudent a choice of a General, as not to be reduc'd in a little time to stand more in fear of such a Servant, than of a potent Prince their Enemy: that the Treachery of their People was equal to the perfidiousness of their Officers; for they were of so inconstant a Humor, that in a few days they'd hate the best Ruler upon Earth, and were all for Novelty, and changing their Princes like their Clothes, or the Meat at their Tables. Hence Princes, he said, in their most pressing Necessitys, were so far from meeting with that faithful assistance from their Subjects which they ought, that every day produc'd Examples of their being betray'd by 'em, and even sold to their Enemys for a little Mony. Now they had at length discover'd, that all these great Mischiefs were occasion'd by the small Affection which the People are seen to bear to their Country. 'Tis plain, that Rome, the Sovereign of the World, only thro the sincere Affection of her Citizens to her, was enabl'd to extend her Empire from East to West; and the generous Love which the Romans bore their Country, arose to such a degree of Perfection, that Banishment with them was held a Punishment no less dreadful than

than Death: whereas on the contrary, many modern Princes, that they may not unpeople their Dominions, are forc'd to forbid any of their Subjects to leave their Country, under pain of forfeiting their Eſtates. In fine therefore, all the Princes of the Univerſe humbly deſir'd his Majeſty, that, ſince the Remedys they had apply'd to this Diſeaſe had prov'd ineffectual, he wou'd be pleas'd to infuſe into the Hearts of their People that ardent Affection to their Country which is ſeen to reign in the Subjects of Republicks; and which, without doubt, was the chief ſupport of any Prince's Greatneſs.

APOLLO told the Embaſſadors, That Princes were better able than he to inſtil into their Subjects Hearts the love of their Country, by their good and gentle Government, their impartial diſtribution of Juſtice, their Liberality, and procuring to 'em a plenty of all things: for Mankind, who by natural inſtinct are fond of their Native Soil, ſoon change their Inclinations, when others render it hateful to 'em, by making 'em live uneaſy there; and all People rather chuſe to be pinch'd with cold, than to ſtand warming themſelves by a Fire that almoſt blinds 'em with Smoke, and draws Tears from their Eyes.

ADVICE C.

One of the Literati having compos'd critical Remarks on the Poems of an Italian Virtuoſo, preſents the Book to APOLLO, *who rejects it with ſcorn.*

APOLLO had juſt finiſh'd the toilſom Courſe of the Day, and was deſcending from his Radiant Chariot in the Weſtern Sky, when a Virtuoſo (whoſe name MENANTE thinks it prudent to conceal, not knowing what miſchief he might draw upon his own Head) came and offer'd his Majeſty a ſevere Criticiſm, which he had compos'd on an Italian Poem. APOLLO was much diſguſted at it, and looking upon PETRARCH who ſtood by him, I wonder, ſays he, at the impudence of ſome, who never conſidering the Palats of thoſe they pretend to entertain, commit as groſs Abſurditys as if they preſented Spectacles to a Man that has no occaſion for 'em, or Wine to one who never drinks any.

THEN turning towards the Virtuoſo, his Majeſty told him, That the inſide of the Melon had been a more proper Preſent for him, and the Paring was only fit for the Hogs: In plain terms, he ſhou'd carry that Refuſe in a Dung-cart to the Common-ſhore, or throw it into the River, and preſent him with all the noble Thoughts and Beautys he had remark'd in the Poem, if he wou'd deſerve his Thanks.

TO this the ſilly Wretch reply'd; That he had made it his ſole buſineſs to obſerve the Faults, not the ſhining parts of it. APOLLO, tho, according to his uſual cuſtom at that hour of Evening, he had ſoften'd his Looks, and made his Rays more gentle, grew ſo enrag'd at this, that darting forth Beams of more than meridian Fierceneſs, he gave the audacious Critick this ſharp Anſwer: It vexes me to the Soul to have found one of thoſe malicious Blockheads, who labor with their Pens to acquire that ſhame which wiſe Men ſo abhor: yet tho your injurious and baſe method of proceeding juſtly deſerve a more rigorous Puniſhment, I will for once be ſatisfy'd with this, to which I now condemn you; You ſhall pick out with your own hands, without the help of a Sieve, all the Chaff that is to be found in a Buſhel of

Corn

Corn, which COLUMELLA my Purveyor General ſhall deliver to you; and when you have done, bring it to me, and I'll give you orders what to do with it.

COLUMELLA preſently gave the Wretch a Buſhel of Corn ſo full of filth, that it coſt him a world of time and labor to pick it out; but when he had done, he preſented the Chaff to his Majeſty in a Hand-basket. APOLLO bid him carry it to Market and ſell it; and d'ye hear, ſays he, all the Mony you get for it is your own. Why, Sir, ſays the Man, 'tis impoſſible ever to find a Chapman; and beſides, I'm aſham'd to be ſeen with ſuch ſtuff in the Market, for 'twill only make me be laugh'd at for a Fool. Then prithee, ſays APOLLO, make a Friend with it, and preſent it to ſome body. The Fellow reply'd; He durſt not, for he did not know but he might be kick'd for his pains.

BY this time APOLLO's Anger being ſomewhat appeas'd, he ſaid, If the Rubbiſh that's cull'd from good Ware, is neither fit to be ſold nor given away, you may be convinc'd out of your own Mouth, Sir, how much you were in the wrong, when you undertook to leave all the Roſes in the Poem you criticis'd, and only to make a ſilly Collection of the Thorns.

NOW in ſtudying the Labors of others, the wiſe Virtuoſi imitate Bees, who know how to extract Hony even from the bitter Flowers; and ſince nothing under the Moon is compos'd without a thouſand Imperfections, even in the Works of HOMER, VIRGIL, LIVY, TACITUS, and HIPPOCRATES, who were the moſt miraculous of all Writers, ſome Chaff may be found among the Corn. But 'tis ſufficient, if what my Virtuoſi produce will paſs in the Market for vendible Goods. Let me tell you further, continu'd he, that judicious and courteous Readers are willing to cover the Faults of Authors, while the malicious only ſearch 'em out and divulge 'em: And that the Profeſſion of raking together all the Dirt in the Poems of others, is an Imployment only for Scavengers, or for thoſe ſilly Flies that live upon Excrement; but far from the practice of thoſe honorable Virtuoſi who feaſt their Minds with what is good. Beſides, ſince Time is look'd upon by the Ingenious as a more precious Jewel than any the Eaſt produces, I cannot comprehend how you cou'd be ſo ſilly as to believe, they wou'd have thrown away any part of it in reading your ſpiteful Remarks, when they may employ it ſo much better in ſtudying the Labors of PINDAR, SOPHOCLES, OVID, and my deareſt HORACE.

THE Critick, full of confuſion you may be ſure, ſneak'd away; when preſently the Poet whom he had criticiz'd came running to APOLLO in abundance of haſt, and brim full of Reſentment beg'd hard for a Copy of the Remarks, that he might write an Anſwer to 'em. APOLLO ſmil'd and told him, 'Twou'd be as fooliſh in him to honor 'em with an Anſwer, as it was malicious in t'other to write 'em: and 'twas the groſſeſt imprudence to give ear to the eternal prating of thoſe ill-natur'd detractors, who having not wit enough to publiſh any Production of their own, think to purchaſe Fame by cenſuring the Works of others. Finally, that the Traveller, who in a hot Summer's day ſhou'd alight from his Horſe to kill Frogs becauſe their croaking offended him, was a notorious Fool; but a wiſe Man if he made the beſt of his way, and let 'em croak on till they burſt.

The End of the Firſt Century.

Advices from PARNASSUS.

The Second CENTURY.

ADVICE I.

Embaſſadors from the Province of Phocis complain to APOLLO, *that his Officers infring'd their Privileges; but are diſmiſs'd with a harſh Anſwer.*

THE populous Province of Phocis revolted ſome years ſince from the Ignoranti, and voluntarily ſubjected themſelves to the Dominion of APOLLO, who indulg'd 'em with ſuch large Immunitys, as almoſt amounted to perfect Liberty. But they have lately ſent Embaſſadors to this Court, complaining that his Majeſty's Officers have infring'd their Privileges, and earneſtly entreating that they may be commanded to obſerve 'em more ſtrictly for the future.

APOLLO not reliſhing this Affair, refer'd it to his Privy Council, who two days ago gave the Embaſſadors their final Anſwer to this Effect: That their Lordſhips wonder'd very much, and were extremely ſcandaliz'd, that the People of Phocis were ſuch ſtrangers to the World, as not to know that Privileges and Exemptions granted to new Subjects, are like Toys and Mony given to Children when they cry, which are taken from 'em again as ſoon as they have left off.

THE chief of the Embaſſy very ſmartly reply'd, That if that were the cuſtom of Parnaſſus, to put tricks upon honeſt People, by treating 'em like Children, the Province of Phocis wou'd ſoon fall to crying again, and prove very froward too, till it had obtain'd what they ask'd, and perhaps ſomething more. But FRANCISCO GUICCIARDINI, Preſident of the Council, reminded him; That the Phocians wou'd firſt do wiſely to look about 'em, and take a view of the Forts and Cittadels they had tamely permitted to be built among 'em in time of Peace; by which they would ſoon be convinc'd, that if they fell into a crying fit any more, APOLLO had a ſafe way to deal with 'em without new Grants, and that was, to quiet 'em with a Rod.

ADVICE II.

Apollo expoſes the unfortunate Count St. Paul, *to deter the Nobility of Kingdoms from being ſeduc'd by Foreign Princes to rebel againſt their lawful Sovereigns.*

Apollo had been inform'd (to his infinite diſpleaſure) that ſome Princes, inſtead of making War upon their Enemys, like the antient Heroes, by force of Arms, and in the open Fields, betake themſelves wholly to Stratagem and Deceit; by which means alone ſome have been ſucceſsful in Enterprizes of the higheſt importance: for the firſt Arms which ſuch men draw againſt their Enemys, are Gold and Silver, baſely to corrupt the Loyalty of Subjects, and to excite the Nobility of Kingdoms into Rebellion.

NOW to prevent ſuch vile practices for the future, Apollo lately gave Orders to Giovanni Francisco Lottini, private Regiſter of his Majeſty's moral Precepts, to take care to have the miſerable Count of St. Paul brought by Beggars in a Wheel-barrow under the Portico of the Delphick Temple; where that Prince, with his hands almoſt fingerleſs, and mangl'd in ſo wretched a manner as if they had been gnaw'd by Dogs, has been ſince expos'd a deplorable Spectacle to the People, who croud in and out at the Temple-Gate. At the ſame time Lottini with a loud Voice repeats to 'em this Admonition. Moſt loyal Virtuoſi, You who are lovers of Learning, and of the ſacred Precepts of Morality, take example I beſeech you from the deſperate Calamity of this unfortunate Prince, who, you ſee, has loſt the uſe of his Hands, which Heav'n preſerve to you; and learn, at another's Coſt, how highly it imports you to be upon your guard, and beware how you ſuffer your ſelves to be prevail'd upon to grope for Crabs, and pull 'em out of their Holes with the hazard of your own Fingers, that others may reap all the benefit.

ADVICE III.

The great Euclid, *having diſguſted ſome potent Men, is ſeverely treated.*

THE freſheſt Advices from Libethrum, which came by the Epheſian Poſt, dated the fourteenth inſtant, ſay, That on the ſixth of this month, about noon, Euclid, that Prince of Mathematicians, was aſſaulted under Urania's Portico by ſeveral Perſons, who beat him ſo unmercifully with Sand-bags, that they left him for dead upon the ground. Apollo was wonderfully diſturb'd at this News; and the rather, becauſe tho Euclid is more careſs'd by the chief Princes of this State than any other Virtuoſo, yet from the manner of this Aſſault all conclude, ſome great Men were privy to it, and had employ'd the Ruffians: for two of 'em firſt ſeiz'd and held him, while two more laid him on with incredible fury; and 'twas obſerv'd that ſeveral Perſons well arm'd ſtood looking on, ready to aſſiſt had there been occaſion.

MANY Reaſons are alledg'd which might have provok'd 'em to this Reſentment: but the moſt receiv'd opinion is, that ſome of the higheſt Quality here bore him a grudg, for a Mathematical Problem he had been teaching a few days before in the publick Schools, whereby he demonſtrated this important Secret, that all the Lines both of Princes and private mens Thoughts and Actions meet in this Center, genteely to pick Mony out of other mens Pockets, and put it in their own.

ADVICE IV.

A Spaniſh Virtuoſo, mortally wounded in a Duel with an Italian Poet, performs ſo gallant an Action before his death, that APOLLO *gives orders to bury him honourably at the publick Expence.*

A QUARREL happen'd t'other day about a Lady, between a Spaniſh Virtuoſo and an Italian Poet: Satisfaction, Sir——was the word, and ſo they met in the middle of BELLONA's Square. The Diſpute was fierce and bloody, for they cloſ'd at the firſt encounter, and the DON being mortally wounded in two places, fell down; and cry'd out to an Intimate of his who was running to his aſſiſtance too late; *Hazme plazer d'enterrarme, ſin che ninguno me deſnude*; My dear Friend! for the love of Heav'n be ſo kind as to bury me before any body ſtrips me. Having ſaid this, ſo great a quantity of Blood flow'd from his Wounds that he dy'd immediately.

NOW this odd Requeſt of the Spaniard to his Friend, being ſpread abroad in Parnaſſus, provok'd all mens curioſity (as it generally happens in things prohibited) to ſee him naked; eſpecially ſince 'twas the dying Entreaty of a worthy Hero of that wiſe Nation, who never ſpeak at random, nor drop a word from their mouths that is not full of Myſterys, and each Myſtery full of Senſe. APOLLO himſelf having a great deſire likewiſe to know the meaning of it, gave orders that he ſhou'd be ſtrip'd immediately. His Commands were obey'd, and, upon ſearch, this ſpruce Blade who was compleatly dreſt *a la Cavalier*, and with a curious Ruff about his Neck more worth than all the reſt of his Finery, was found——to have never a Shirt to his Back——which ſet all the Spectators a laughing heartily, and paſs'd for a very good Jeſt throughout Parnaſſus.

APOLLO was ſurpriz'd at the Novelty, and highly prais'd this generous Virtuoſo, who, even in the pangs of death, ſo much prefer'd the care of his Reputation above all other Regards, that he cloſ'd his Eyes full of zeal for it. For which extraordinary virtue, the certain mark of a Soul ſuperlatively great, his Majeſty commanded that his Funeral ſhould be ſolemniz'd at the publick Expence, and that the Heralds ſhou'd order and attend it in great Ceremony: which was perform'd accordingly, amidſt ſo vaſt a concourſe of the Literati of all Nations, as if they had flock'd together to an Amphitheater or a Roman Triumph.

QUINTILIAN made his Funeral Oration, in which he highly extol'd the happineſs of the Spaniſh Monarchy, whoſe Greatneſs, he ſaid, conſiſted not in her Gold and Silver Mines of Peru, Nuova Spagna, Rio della Plata, or in the Caſtiglia dell' oro, nor in the many Kingdoms ſhe enjoys, but only in the Manners, and wonderful Qualitys of her Sons: Since this Spaniſh Virtuoſo, in his utmoſt Calamity, having ſhewn a greater zeal for his Reputation

tation than for the Cure of his Wounds, had given a convincing Demonſtration to Mankind, that 'tis peculiar to that Nation to prefer their Honor before their Lives.

THE Orator concluded with a bitter Invective againſt Philoſophers, who will by no means allow, that two Contrarys can be found in one and the ſame Perſon; whereas Vanity and Solidity, mighty Shew and infinite Subſtance, were manifeſtly diſplay'd, he ſaid, even in their greateſt Extremes among the Spaniards.

ADVICE V.

APOLLO *having imploy'd his utmoſt diligence to ſeize the Idols of Princes, proceeds with great ſeverity againſt one that fell into his Power.*

APOLLO, to his infinite diſpleaſure, has been convinc'd of the mighty Miſchiefs that befal petty States as well as great Empires, thro the ſtupidity of thoſe Princes, who fooliſhly ſubject themſelves to the influence of ſome vile Domeſtick Favorite; and ſince neither his continual Exhortations, nor the frequent Calamitys which have happen'd thro that imprudent Conduct, have been ſufficient to warn Princes from a misfortune to which they ſeem in a manner fated, his Majeſty, that he might not abandon the Protection of the Rulers of Mankind, ſo peculiar to him, reſolv'd ſome months ago, to proſecute with the utmoſt ſeverity thoſe Servants, who by their helliſh Artifices durſt undertake to govern their Maſters. To this purpoſe he ſet a price on their Heads, and iſſu'd out a Proclamation with offers of a great Reward to any one who ſhou'd diſcover 'em to his Judges.

ABOUT a fortnight ago notice was given of one of theſe Villains, who in a little time was clapt into Priſon; and there being many ſtrong Preſumptions of his Guilt, he was put to the rack, and a large Confeſſion extorted from him of all the wicked Artifices he had put in practice, not only to enſlave his Maſter, but to make himſelf even ador'd by him. APOLLO was aſtoniſh'd, that thoſe, who are ſo jealous of their Sovereignty as often to ſuſpect their own Children, ſhou'd thro their unaccountable Infatuation, or the fraud of others, be reduc'd to the vileneſs of becoming Vaſſals to one of their baſeſt Servants: that the Son or Nephew of a Prince, after having given proofs of a Soul vaſtly thirſty of Power, and having by long myſterious trains obtain'd the end of his Ambition, of ruling his Father or his Uncle, ſhou'd afterwards reſign the Reins of Government, which with ſuch Maſtery he had wreſted out of the hands of his Superior, into the hands of one ſo much inferior to him. A Miracle which the Wit of Man can no more account for than for Sympathy and Antipathy, or for the occult Quality of the Load-ſtone.

NOW that the Puniſhment of this Court-Favorite might be of publick Inſtruction, his Majeſty was pleas'd two days ago in the great Hall of Audience, to aſſemble all the Princes who reſide in this Court: At what time, to their Confuſion and Amazement, he made his Solicitor General read aloud the whole Proceedings againſt this profligate Wretch; by which it appear'd,

that

that being examin'd what tricks he had us'd to get the Aſcendent over his Maſter, he return'd this Anſwer: That the firſt day he came to Court, he apply'd himſelf with the utmoſt diligence to diſcover the Temper of his Prince, and finding him much inclin'd to Leudneſs, he imploy'd all his Rhetorick in praiſe of that Vice; and tho he knew it to be notoriouſly ſcandalous in a Man intruſted with the Government of a Kingdom, yet he labor'd to perſuade him 'twas an eminent Virtue. Then he us'd all his Induſtry to become the Miniſter of his vile filthy Pleaſures, and made it his Employment to furniſh Objects for his luſt. In the next place, he found means by degrees to remove all ſuch honeſt Servants as he fear'd might have reclaim'd their Maſter to Wiſdom and Virtue, undermining 'em by various Arts and Inſinuations, or ſending 'em to remote Employments; and in their room he ſubſtituted Creatures of his own, who were plung'd in all manner of beaſtly Vices. By the aſſiſtance of theſe, he confeſs'd, he made it his chief ſtudy wholly to ſink and debauch all thoſe good Qualitys in his Maſter which he had receiv'd either from Nature, or from a good Education. Next he purg'd the Court of all the old Miniſters, whoſe juſt Affliction for the looſe Life of their Prince he repreſented as ſeditious Malevolence, and fill'd their important Places with Fools and Villains, who had no regard to the Prince's Intereſt; for he deſir'd no other Qualifications in 'em, than a ſtrict adherence to his Deſigns.

WITH ſuch a croud of infamous Wretches he had ſo ſurrounded his Maſter, that 'twas not poſſible for him to hear a word of honeſt Counſel, or undiſguis'd Truth, a thing ſo neceſſary to the Happineſs of Princes. After which, to give the finiſhing ſtroke, and get all the Adminiſtration into his own hands, he had inſtil'd ſuch an immoderate love to Idleneſs into his Prince, that placing his ſole delight in Gardens, Villa's, Hunting, and the like, he hated to hear of Buſineſs, and was averſe to all Affairs of State.

BESIDES, he not only ſet him at variance with his Son, and the other Princes of his Blood, but made him believe 'twas purely the effect of his unbounded Affection to him, and Zeal for the publick Good. And that the deluded Monarch might never wake from this Lethargy, nor open his Eyes more, he had fill'd his Houſe with Paraſites, who by their ſoothing Flatterys utterly perverting all his Notions, made him believe, that his Folly was Wiſdom; his People's univerſal Hatred, immenſe Love to him; the publick Clamors, ſuperlative Praiſes; Confuſion the moſt exact Adminiſtration; the Uſurpation of a Domeſtick honorable Service; Extortion Juſtice; Profuſeneſs Liberality; and his abject Sloth and ſupine Neglect, indefatigable Application to the Government.

THE Princes, who heard this Confeſſion read, were ſo amaz'd and ſhock'd at the Enormity of the Crime, that they cry'd out one and all, 'twou'd be too much Mercy to ſend ſo prodigious a Villain out of the world by any known method of Death; and therefore PERILLUS ſhou'd be deſir'd to invent ſome new Torture, that the Monſter might be an Age in dying, and deter all audacious Wretches hereafter from the like Villanys: They likewiſe intreated his Majeſty, ſeverely to puniſh thoſe who ſuffer'd themſelves to be ſo infamouſly deluded by their treacherous Servants.

APOLLO was ſo mov'd at this virtuous Requeſt, that tears were obſerv'd to drop from his Eyes. Now 'twas the opinion of ſome weak Judges, that he only wept for Joy to ſee the Princes ſhew ſuch abhorrence of a Crime, his Majeſty ſo paſſionately wiſh'd 'em to avoid: But the wiſer Virtuoſi who were preſent underſtood well enough, that APOLLO bewail'd the wretched blindneſs of Princes, whoſe Brains were ſo giddy, that

condemning in others their own Vices, they ſolicited for the moſt rigorous Puniſhment of thoſe very Crimes, in which the greateſt part of 'em were plung'd over head and ears, and did not know it.

ADVICE VI.

All the Monarchys of the Univerſe, being jealous of the great Power and Proſperity of the German Commonwealths, take meaſures in a General Diet to ſecure themſelves from being overrun by 'em.

ABOUT four months ago all the Monarchs of the Univerſe proclaim'd a general Diet to be held in Pindus on the 15th of laſt Month; and by excluding, contrary to all Precedents, the Republicks of Europe from the privilege of ſending their Repreſentatives to this Aſſembly, gave 'em great Umbrage, that ſome grand Alliance was to be concerted againſt all Free Countrys. At laſt on the 20th inſtant the Diet broke up, and the Princes being return'd to their ſeveral States, 'tis known for certain, that the end of their meeting was to take meaſures for their ſecurity againſt the numerous Commonwealths, which have been eſtabliſh'd of late among the Switzers, the Griſons, the Inhabitants of Bern, and the other People of Germany; and particularly againſt thoſe which are juſt ſpringing up in the Low-Countrys.

WHEN they were aſſembl'd in a great Hall, and had taken their Seats according to their ranks, 'tis reported, that the Lord High Chancellor made the following Speech.

MOST ſerene Monarchs, and Rulers of Mankind!

IT appears by the Miſchief which is now gathering over your heads, that there is nothing durable under the Heavens; ſince Monarchy her ſelf, held by the wiſeſt Politicians to be a form of Government, that wou'd laſt to the end of the World, and which all Nations have extoll'd as Queen of the moſt perfect Politys, has now receiv'd ſuch a mighty ſhock, as makes it appear that ſhe is not built on that eternal Foundation which has been imagin'd, but nods and ſeems inclining to a ſpeedy ruin. From the beginning of the world to this day, Monarchys have exercis'd Dominion with ſuch happy Reputation, that, among the ſeveral ſorts of Government, they have deſervedly acquir'd the higheſt Praiſe; and have ever been victorious over Republicks, their Enemys. And tho ſome were of opinion, that the immenſe Commonwealth of Rome, by the Deſtruction of the moſt famous Monarchys, wou'd have eſtabliſh'd the whole World in Liberty; yet ſhe her ſelf was at laſt turn'd into a Monarchy; the certain fate that attends all Republicks. Tho the greateſt Wits of the World have labor'd with their utmoſt induſtry to erect, in oppoſition to the Eternity of Monarchys, Republicks of long duration, none cou'd ever yet ſucceed in the Attempt. For Oligarchys being known to be the inſupportable Tyranny of a few, have ſoon chang'd into Principalitys; and the Inſtitutors of Democracys cou'd never yet curb a People that had the ſupreme Authority of Command, ſo as to prevent 'em after bloody Seditions from precipitating themſelves into Slavery, nor from cheriſhing in their Boſom ſome ambitious Citizen, who by Popularity has at laſt made himſelf

ſelf Sovereign. Beſides, we have often ſeen Popular Governments prove ſo hateful to the Nobility, that the Romans after the Death of CÆSAR, and the Florentines after the murder of Duke ALEXANDER of Medicis, rather choſe to ſubmit to new Princes, than be again ſubjected to the giddy Vulgar. Ariſtocracys too, which have given us more trouble than all the reſt, have at length ended in Monarchys: for the Founders of thoſe cou'd never yet attain to the Perfection of theſe two Qualitys neceſſary to render 'em eternal; firſt, to preſerve always an exact Equality among the Nobility, and avoid that Diſproportion of Honors and Riches, which is the Mother of Tyranny; and next, to compoſe the minds of ſuch aſpiring Citizens as are excluded from a ſhare in the Government, and make 'em content to live as Servants in a Country which has the name of Free.

FURTHER, thoſe who have pretended to make mixt Republicks eternal, have found themſelves as much miſtaken as the others. For, as the Elements in Man's Body after the harmony of a long Health, are at variance, and that which gets the Victory kills the Man: ſo a Republick, compos'd of Monarchy, Ariſtocracy and Democracy, muſt neceſſarily alter, as one of the three Humors prevails, and that alteration deſtroys the Life of Liberty. This we find verify'd in a thouſand Inſtances. For, not every fine Scheme of a learned Man, tho it look well upon Paper, will hold good when it comes to be put in practice; LYCURGUS, SOLON, and the other Legiſlators of Free Republicks, who by their excellent Inſtitutions, thought they were able to bridle the untameable Paſſions of Men, and give a check to the Ambitious by vigorous Puniſhments, were groſly deceiv'd. But now, I ſpeak it with the utmoſt concern,—— the Germans, thoſe unparallel'd Artiſts in the Myſterys of making Clocks, and forming Commonwealths, have invented thoſe Schemes of perpetual Liberty, which for ſo many Ages the Wiſdom of Philoſophers ſought after in vain; and which ſeem to threaten Monarchys with certain Extirpation. Never, moſt mighty Princes! was there a truer Obſervation than this; that the leaſt Spark, if neglected, may kindle into a great Flame: For who cou'd believe, that the ſpark of Liberty, which was firſt ſtruck out among the Switzers, wou'd have riſen into Flames which have ſpread ſo far into Germany, that the World now beholds 'em with aſtoniſhment? And what Man ev'n of the greateſt Wiſdom, cou'd have foretold that in ſo ſhort a time it wou'd have involv'd ſo many fair Citys, and warlike Nations, as, to the reproach and infinite danger of Monarchys, have vindicated themſelves into Liberty? Laſtly, which increaſes my Aſtoniſhment, who cou'd have imagin'd, that thoſe Commonwealths in ſo ſhort a time ſhou'd gain ſo much Reputation with other Potentates, both for their civil Prudence, and their Courage and Conduct in War, as not only to be eſteem'd the ſupreme Arbiters of Europe, but the greateſt Terror of the moſt potent Princes of the World?

THESE things, moſt ſerene Monarchs, ſhou'd like ſo many Trumpets alarm your Prudence, and rouſe you from your ſupine ſlumber into a ſenſe of your dangers, which cry aloud for ſpeedy help: for now you ſee not only Ariſtocracys, founded on Laws ſo prudent as to promiſe a long duration; but what has been thought impoſſible, even Democracys well compos'd and quiet. The Commonwealth of Rome, whoſe unparallel'd Ambition aſpir'd to the abſolute ſway of the Univerſe, in order to compaſs ſo vaſt a Deſign, was oblig'd to be continually in Arms, and to put Weapons into the hands of her Citizens, who by their long command of Armys, and of great

Provinces, amaſs'd to themſelves Treaſures fit for Princes, but much too great for the Senators of a Republick; beſides, the exceſſive Power which the Senate imprudently conſer'd on 'em, of beſtowing intire Kingdoms on whom they pleas'd, puff'd 'em up with Ambition to that degree, that the Equality among the Nobles, which is the very Life of Liberty, was wholly diſorder'd. From hence ſprung the SYLLA's, the MARIUS's, the POMPEYS, and the CÆSARS, who after the Perſecution of fierce civil Wars, gave the Roman Liberty its death's wound. But alas, there's no hope that this will ever happen in the well-conſtituted Republicks of Germany, where the ambition of ruling over their conquer'd Neighbours being wholly baniſh'd, nothing is ſeen to prevail among 'em, but a glorious reſolution not to obey: and this preſerves the neceſſary equality among the principal Senators, and produces this Effect, that ſince they do not take up Arms to impoſe that yoke of Slavery on others which they themſelves ſo much abhor, they are neither ſuſpected nor hated. So that 'tis no wonder if they reckon upon a long Life, and think themſelves unconquerable by the Forces of any Potentate whatſoever. For I'm of opinion, that none of all the politick Maxims obſerv'd in the Republicks of Germany claim our wonder ſo much as what I mention'd, viz. that they deteſt to the higheſt degree the thought of ſubjecting their Neighbours. By this prudence maintaining Peace with Foreigners, and Concord among their own Citizens, they become formidable abroad and ſafe at home.

WHAT I have ſaid is apparent from the Miſerys which, after ſix hundred years, befel the Roman Commonwealth; which, not to mention her other numerous Acquiſitions in Italy and elſewhere, by the laſt Conqueſt ſhe determin'd to make of France (a Kingdom always fatal to thoſe who have endeavour'd to ſubdue it) miſerably fell under the Tyranny of CÆSAR: And the Florentines, by their obſtinate ambition of ſubjecting the People of Piſa, put their own Liberty into ſuch diſorder, that they are a plain Inſtruction to the world, that 'tis ſafer for the Greatneſs of Republicks, to have the neighboring Citys and Nations their Allies and Friends, than their Subjects and Enemys. Now theſe Diſorders are not ſeen in the German Commonwealths, who being content with their own Freedom, ſuffer thoſe who join with 'em to live free, and enjoy their native Laws and Cuſtoms: And hence it comes to paſs, that in Germany there is but one Republick in regard to the general Intereſt, but many in relation to their particular Affairs. And the Arms of the free People of that warlike Nation, ſerve only as Inſtruments to preſerve Peace, and to maintain their own Liberty, not to make themſelves Maſters of that of others. A dreadful Omen to Monarchys, and which certainly forebodes their Ruin; for a Prince cannot have a more pernicious Enemy, than one who attacks him with the pretence of giving Freedom to the People he ſubdues: Theſe are the only Arms that have ſo enlarg'd the Bounds of the aforeſaid Republicks; and no wonder, for what People can deſtroy that Enemy, who, inſtead of Plundering, Conflagrations, and Death, brings 'em Liberty, of which all men are naturally ſo fond?

YOU ſee therefore, moſt ſerene Monarchs, that the Republicks of Germany ſingly, are but little and inconſiderable, but vaſtly great as they are united in the Intereſts of their publick Liberty. So that no Prince can touch one ſtring of this deviliſh Inſtrument, but he preſently hears the horrid Jar of a multitude of Strings, ſounding all together in rudeneſs of harſh Harmony. A miſchief the more to be apprehended, becauſe like a contagious Diſeaſe, it ſpreads every day to new People, and aſſociating 'em all into Liberty, naturalizes Foreign Nations, and unites Citys into the

ſtricteſt friendſhip who were Enemys before. Now for theſe reaſons it may juſtly be apprehended, that in a little time the whole World will be infected with this Diſeaſe: and in the preſent unfortunate Times the danger is ſo much the greater, becauſe the Liberty of Commonwealths has gain'd ſuch Reputation, that our own Subjects are not afraid to call it the ſole Felicity of Mankind; and appear ready upon occaſion to purchaſe it at the expence of much Blood.

I WILL add one Obſervation more; If this Affectation of Liberty has been able in ſo ſhort a time to diffuſe it ſelf ſo much among a diſſolute People plung'd in gluttony and drunkenneſs, what ought we to believe it wou'd do, if it ſhou'd once ſeize Italy, Spain, and the other ſober Nations of Europe? moſt of whom, how they ſtand affected to Monarchy, we all know but too well.

TO conclude, The Affair, moſt ſerene Princes! for which you are met in this place, is of the higheſt Importance, and the rather demands preſent Remedy, becauſe if the Hollanders and Zealanders ſhou'd ſucceed in maintaining the Liberty they have uſurp'd againſt the Authority of the King of Spain, their lawful Prince, you may be aſſur'd you will be in great danger of utter extirpation. And you, moſt Chriſtian and moſt potent Kingdom of France, who in this auguſt Aſſembly deſervedly poſſeſs the firſt place, you know very well, that in your late Troubles 'twas often debated, and perhaps concluded by your ſeditious Enemys, to inflame your Subjects with the fire of the German Liberty. In ſhort, the Diſtemper has got ſo great a head, that to Perſons of your Wiſdom 'tis ſufficient that I have only hinted theſe few things.

THIS Speech mov'd the whole Aſſembly; thoſe Princes eſpecially whoſe Dominions lay neareſt to the Republicks were infinitely afflicted: They began therefore to think of ſome Remedy, and 'twas propos'd to enter immediately into a ſtrict League offenſive and defenſive againſt thoſe Commonwealths; for by the force of ſo many united Powers, they hop'd 'twou'd not be difficult to ſubdue 'em. But tho this Propoſal ſeem'd plauſible at firſt view, great Difficultys were afterwards diſcover'd in it; for ſome conſiderable Princes repreſented to the Diet, that 'twou'd be very raſh with mercenary Soldiers, who only fought for the wretched allowance of ſixpence a day, to attack a People who took Arms in defence of their Liberty, a Cauſe which inſpires men to do Wonders. To this purpoſe was mention'd the unfortunate Example of CHARLES Duke of Burgundy, who, tho he was eſteem'd the Thunderbolt of War, the ORLANDO and MARS of his times, was nevertheleſs cut to pieces, with his whole Army by the Switzers; only becauſe each Man who fights for Liberty, has twenty Hands and as many Hearts.

'TWAS likewiſe conſider'd, that ſince ſo many Republicks cou'd not be deſtroy'd in an inſtant, the length of time requir'd to this Enterprize wou'd render it ineffectual; for the Netherlanders had taught all Princes, that a long Exerciſe of Arms made warlike People grow invincible: and the love of a free Country not only adds courage to the Heart, and activity to the Hands, but awakens the Wit and gives Firmneſs and Reſolution.

BESIDES, Princes, 'twas ſaid, had a very hard Game to play againſt ſuch where their Gold wou'd be uſeleſs, that great Artillery whichwith ſo irreſiſtible a Force defeats Armys and enſures Victory; and is found of admirable efficacy in killing Fidelity in the breaſts of men. Upon this Particular, much reflection was made on the late behaviour of the People of Holland and Zealand; who, through their ſincere zeal to Liberty, had been able to make

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so gallant a Resistance against the Gold as well as the Iron and Steel of that brave Spanish Nation, who have learnt the Art of managing both with admirable dexterity: and what seem'd next to a Miracle was, that they cou'd so well defend their infant Freedom, not only against the open Force of Spain, but at the same time against the close Designs of the French and English, and above all against the subtle Artifices of the Prince of Orange, who had all, under various plausible Pretences, as much mind to make themselves Masters of those States, as the King of Spain had to reduce 'em to their antient obedience.

TO this was added another important Difficulty; for 'twas propos'd to their consideration, when they shou'd have conquer'd the Republicks, how they intended to dispose of their Acquisitions. In answer to which 'twas urg'd, that they ought to observe the Laws of Nations, and the Custom of Leagues; both which require that the places which Confederates gain from the Enemy, if they belong to any of the Allies, shou'd be restor'd to their antient Proprietors. By virtue of this the Roman Empire presently put in her Claim, that those Hans-Towns of Germany which had revolted from her Authority, shou'd be deliver'd to her when they were conquer'd. And the House of Austria, with good reason, pretended to recover her antient Dominion over the greatest part of the Switzers and other People, who to make themselves free had withdrawn from her Obedience.

NOW tho the whole Diet knew these Pretensions to be reasonable, yet the Princes resented 'em so much, that after a long debate 'twas resolv'd, to treat no longer upon so distastful a Subject. Then 'twas said, that since, for the reasons before alledg'd, 'twas impossible the Monarchys shou'd subject the German Republicks by open Force, they shou'd at least take prudent care to fortify themselves for the future, that so the Disease might not grow more dangerous, and spread its Infection farther. And this Vote pass'd, Resolv'd, that the many ample Privileges, which some prodigal Princes have granted their Vassals, have been the chief occasion of their aspiring to perfect Freedom: such Privileges therefore, as scandalous and highly pernicious to Monarchy, shall not only never be granted for the future upon any account whatever; but every Potentate shall set all his Wits awork to take 'em away by little and little, and to reduce his People to such absolute Slavery, that they may not have the least remains of those Temptations which seduc'd 'em first from their Obedience. On this account some former Emperors of Germany, and late Dukes of Burgundy were severely censur'd, who were not only foolishly easy in granting their People very pernicious Exemptions, but thro the senseless Avarice of selling 'em for a little Mony, brought great Difficultys on themselves and other Monarchys.

FOR their farther Security, these Princes decreed, wholly to root out from among their Subjects all footsteps of Levelling: the wisest of the Diet affirming on this occasion, that the great inequality among the Nobility of a Kingdom was their chief Security, and that which render'd it impossible for the People to introduce a free Government. The Monarchy of Spain her self adher'd so stiffly to this Opinion, as to assert that, after the Death of PHILIP VISCONTI, nothing more contributed to hinder the People of Milan from obtaining the Freedom which they affected, than the great disproportion of Estates which has ever been in that Dukedom, not only between the Nobility and Commonalty, but even among the Nobles themselves. This too, she said, was the reason why the Barons of the wealthy Kingdom of Naples never had a thought of setting up a Form of free Government there; tho the fairest opportunitys in the world had offer'd, when

the Blood-Royal became extinct, and during the many other Interregnums occaſion'd by their inteſtine Troubles. But the Nobility of Monarchys are inclin'd to admit any Perſon, how barbarous ſoever, for their King, rather than ſee themſelves on a level with Tradeſmen and Shopkeepers, whom Liberty wou'd render their Peers.

MOREOVER, to weaken the Commonwealths, 'twas propos'd, that the Potentates of Europe ſhou'd forbear hiring at ſo diſhonourable and dear a Price, the ſcum of the Switzers, Griſons, and other Nations of Germany; for if thoſe turbulent Spirits continu'd in their own States, they wou'd ſoon ſtir up Commotions at home, and turn thoſe Weapons on themſelves, which they now ſell to fooliſh Princes for their weight in Gold.

BUT this wholſom Advice, tho publickly applauded, was privately deteſted by all the Princes, thro their unextinguiſhable Jealouſy of one another: For each was afraid leſt that refuſe of Auxiliarys might be made uſe of by the reſt, and ſo was unwilling to throw out the Cards which poſſibly might mend another's hand. However to make Monarchy as agreeable to their People as poſſible, the following Articles were drawn up and ſworn to by all the Diet.

1. THAT ſince the wiſeſt piece of Policy, which Princes ought to learn, conſiſts in this, the ſincere love and fear of the divine Majeſty: they ſhou'd not for the future, as many had hitherto wickedly done, make uſe of his holy Name, to extort Mony from their Subjects, nor to draw 'em over to new Sects and Hereſys, as they were prompted by their ſecular Intereſts; but to obtain the favour of Heaven, which brings plenty of all good things to religious Princes and People.

2. THAT hereafter they wou'd content themſelves to ſhear their Flocks without flaying 'em or raiſing the skin, remembring that Men are rational Creatures and not inſenſible Beaſts; and therefore Princes ſhou'd uſe the Shears of Diſcretion, not thoſe of mere avaricious Intereſt, which by cutting too cloſe have frequently chang'd the gentle Sheep of Subjects into ſo many ſkittiſh Mules, that have kick'd their ſilly Shepherd out of the Fold.

3. THAT they wou'd keep their People in awe, not with their capricious Tyranny, which renders the Government of a ſingle Man a publick Terror, but by proving inexorable only to ſuch whoſe Crimes deſerve the utmoſt rigor of the Law.

4. THAT they wou'd be ſparing of the publick Treaſure to the undeſerving, but liberal of it to men of merit: for ſince 'tis drawn out of the Bowels of their Subjects, and that with great regret, every Prince who is deſirous to be thought a good Shepherd, is ſtrictly oblig'd to let 'em have the ſatisfaction of ſeeing that 'tis not riotouſly waſted in Feaſts, Balls, and luxurious Pleaſures, nor laviſh'd on Pimps, Paraſites, Bravo's, and Jeſters, but honorably and judiciouſly expended for the publick Good.

5. THAT for the time to come they wou'd confer all Dignitys and Places of truſt on Perſons of worth, and be ſway'd only by the Candidate's Merit, not by any private Affection to the Perſon that ſhou'd appear in his favor: for he deſerves to be branded as a Fool, who to oblige another, expoſes himſelf to diſgrace, and is acceſſary to his own ruin.

6. THAT they wou'd for ever baniſh Caprice, and private Paſſions; and the better to take up that noble Reſolution which renders Princes and their Kingdoms ſo happy and flouriſhing, viz. of ſuffering themſelves to be intirely govern'd by the publick Good of their People, they wou'd utterly renounce their own wilful Opinions, and eager purſuit of their Pleaſures.

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7. THAT they wou'd ſhew themſelves abſolute Monarchs of their States in executing the important Reſults of their Councils, but in all Debates they wou'd be ſeen only as chief Senators of a well-order'd Ariſtocracy; ſince 'tis certain that a few Fools when they conſult together, make wiſer Reſolutions than a great Wit that adviſes only with his own Brain.

8. THAT in imitation of the Majeſty of Heaven, whoſe Vicegerents they are, they wou'd never pardon the execrable crime of Murder, unleſs out of a compaſſionate regard to the heat of Youth, the greatneſs of the Injury, and the furious tranſports of a ſudden Paſſion, which puts a man out of his Senſes, and leaves him no longer maſter of himſelf; but not for the baſe lucre of Mony: it being impoſſible for Princes to introduce a more villanous Traffick than that of ſelling human Blood; that therefore they wou'd avenge with the utmoſt ſeverity all treacherous Murders committed out of premeditated Malice, or the baſeneſs of a tyrannical Diſpoſition; not only to avert the divine Anger from themſelves, but to do impartial Juſtice to their Subjects, and ſatisfy Blood with Blood: for to pardon Crimes of extraordinary Guilt, is the praiſe only of a vicious and degenerate Clemency.

9. THAT they wou'd eſteem themſelves Lords and Maſters of their Subjects, not as Shepherds are of their Sheep, who can ſell 'em to the Shambles when they pleaſe, but only *utendo non abutendo.* For a People exaſperated with ill uſage, can never live long in that diſſatisfaction, which is the fruitful Parent of pernicious Reſolutions.

10. THAT they wou'd think the true heaping up of Treaſure conſiſted in giving Content to their People, and taking 'em into the indearing Relation of Brothers and Children; ſince the Art of catching Sturgeons with Pilchards, is nothing but wiſely purchaſing the ineſtimable Treaſure of hearty Love and Affection, with prudent Liberality, and the Mony of Clemency: For to fill their Coffers, as ſome Princes do, with heaps of Gold extorted by exceſſive Impoſitions and Taxes, does not only feed a mortal Spleen within the Body of the State, but is a powerful Incentive and Alarm to Foreigners to take Arms and ſeize ſuch a prodigious Booty.

11. THAT in their inſolent Extravagances they wou'd never in the leaſt truſt to the Affection of their Vaſſals and Creatures; which is as eaſily loſt thro a ſudden Diſguſt, as 'tis gain'd by one courteous and liberal Action.

12. THAT they wou'd not depend on the Patience their People have formerly ſhown: for the Humors and Inclinations of Men vary continually with Times, Places, and Perſons. That therefore they wou'd not pride themſelves in the groſs ignorance and ſtupidity of their Subjects, nor in their cowardice and weakneſs: nor yet wou'd they bear too hard upon 'em, for there was never a Kingdom known, that did not abound with a factious and ambitious Nobility, who ſerv'd as ſure Guides to ſupply the blindneſs of the Vulgar; and as cunning Tutors to inſtruct 'em, that the beſt way to extricate themſelves out of Slavery, is to repel Force with Force. A Doctrine the more dangerous to Princes, becauſe the deſpair which ill uſage throws a People into, tho they're raw and unarm'd, furniſhes 'em with Weapons, Courage and Conduct.

13. THAT, for the terror of the Bad, and the ſecurity of the Good, they wou'd always wear faſt girt to their ſides, the powerful Arms of boundleſs Command, which the Laws give Princes over the Lives of Men. Yet that they'd never make uſe of 'em themſelves; but when neceſſity requir'd that they ſhou'd be brandiſh'd at Offenders, they wou'd put 'em into the hands of ſacred Juſtice; which tho it inflicts the ſevereſt Puniſhments on the Guilty, is not tranſported againſt 'em with Hatred or Revenge. And that in cri-

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minal Matters they'd take care to diſpenſe the Hony of Mercy and Grace with their own hands, but leave the Sword of Juſtice to be imploy'd by their Magiſtrates.

14. THAT for the future they wou'd avoid as much as poſſible impoſing Dutys on things neceſſary for the ſubſiſtence of ſuch as get their living by the ſweat of their Brows: but that the heavieſt Taxes ſhou'd be laid on thoſe things which miniſter to the Luxury and Pleaſures of the Rich, who living at eaſe on their own Revenues, have nothing to do but to game away their Time and Mony, and invent new Vices from morning to night.

15. THAT above all things they'd uſe their utmoſt diligence to ſee that the publick Taxes ſhou'd be collected with modeſty, and by Perſons of Diſcretion; ſince 'twas frequently obſerv'd, that the violence and rudeneſs of the Collectors were more intolerable than the Taxes themſelves.

16. THAT they wou'd endeavour as much as poſſible, to feed the Commons with Bread, and the Nobility with Places and Titles of Honor. And in order to this, they wou'd give their Subjects full liberty of buying and ſelling the Product of their Lands, and of driving a free Trade. But that they wou'd take care to keep their own Magazines well furniſh'd with Corn and all Foreign Merchandizes neceſſary for Life: A moſt happy and inriching ſort of Traffick, which cauſes vaſt Plenty, and returns the Gains of a hundred for one, tho the Principal happens to be loſt.

17. THAT in the next place, the better to ſatiate that eternal Thirſt of their Nobility after Glory and Honor, they wou'd confer the Magiſtracy and other chief Dignitys on them alone: And that they wou'd avoid, like Fire it ſelf, the giving 'em that mortal Provocation which has been the Ruin of the greateſt Kingdoms of Europe, viz. the admitting Foreigners into their States, to raiſe themſelves and their Fortunes; and the promoting, out of private Affection, obſcure and ignorant Perſons, againſt the jealous Reaſons of State. And that in ſo momentous a Matter, they'd imitate the Wiſdom which Nature has imparted to Dogs, who will never let a ſtrange Cur enter their Doors to rob 'em of their Maſter's Bounty, which they well deſerve for their perpetual watchfulneſs in preſerving his Houſe.

18. THAT in all their Edicts they'd take pattern from well-regulated Commonwealths, whoſe Laws are always deſign'd for the publick Good, and not have the leaſt regard to private Intereſts, as the Laws in Principalitys frequently have.

19. THAT they'd for ever baniſh from their Courts thoſe Flatterers, Buffoons and Favorites, who are an everlaſting Blemiſh on the Prince's Reputation; and not only be wholly enamour'd with the Worth and Virtue of their Magiſtrates, but even pay 'em adoration.

20. THAT ſince 'tis as diſgraceful for a private Man to loſe a Trial, as for a Prince to begin one with his Subject, and carry it againſt him, whenever a Difference ſhou'd happen, they'd firſt ſubmit it to be examin'd by Men learned in the Law, and never commence a Suit with their Vaſſals, but when 'twas notorious to the whole world, that the right was on their ſide. And to make apparent their averſion to all manner of Extortion, Violence and Tyranny, they'd expreſs greater ſatisfaction at the loſs of their Cauſe, than if it had been giv'n in their favor.

21. THAT after the Cuſtom of well-order'd Republicks, the ſole end of their Thoughts and Aims for the future, ſhou'd be the Tranquillity of their States, which renders the People ſo happy who enjoy it. And that their utmoſt Ambition ſhou'd be the Honor and Glory of well governing the Nations which Heaven has committed to their charge, and not proudly to

extend

extend their Conquests over the Dominions of others, by the impious method of burning, plundering, destroying, and the effusion of an Ocean of Blood.

22. THAT they'd punish the Offences of the Poor with Pecuniary Mulcts, but the Rich with Death, only to let the world see by that bloody Severity, that they were acted by pure Zeal to Justice, and no avaricious Design. For he's certainly a great Enemy to the Publick Peace, who presuming on his Riches, encourages himself to the Commission of any Crimes.

23. THAT they'd endeavor to reform their Subjects Lives to Virtue, by giving 'em shining Examples in their own, rather than by legal Severitys. Since 'tis impossible to prevent those Vices in the People, to which they see their Princes addicted.

24. THAT in the Government of their States, they'd never be guilty of that supine Negligence, which is so natural to Princes, who possess large Dominions; nor of that over nice and inquisitive Diligence, which creates such uneasiness in the People, and is so habitual to those Princes, who have great Souls, and little Sovereigntys; but that they wou'd observe to steer by the safe North Star of *ne quid nimis*.

25. THAT in punishing the more heinous Crimes of their Subjects they'd go to the utmost Rigor of the Laws, but petty Offences they'd either connive at or pardon, as becomes Princes, who know they govern not Angels, but Men: and that in those of a middle nature, their Judgment shou'd be exactly proportion'd to the Crime. That they'd carefully avoid shewing themselves too severe against the first Transgression, in hopes to prevent the like for the future. But their chief study shou'd be to make their Clemency conspicuous in mollifying or changing the Sentence, or frankly remitting the Confiscation of Estates.

26. THAT they'd always revenge private Injurys as well as publick Offences, with the merciful Arm of Justice; and whenever they receiv'd any disgust from their Subjects, their Hate shou'd not extend to the Family, but to the Person only of the Delinquent, with whose Punishment their Anger shou'd cease: And that they wou'd forbear the ungenerous Custom of remembring, and transmitting to their Heirs that immortal Hatred and Distrust, which driving Men to despair, is of dangerous consequence, and renders Monarchy odious.

27. THAT they wou'd every one, as soon as possible, deliver their Subjects from the intolerable Grievance of eternal Law-suits, that Plague of their Minds, Torment of their Bodys, and Consumption of their Estates. Above all things they'd no more unjustly claim any share in their annual Incoms and Rents, to avoid the publick Odium which infallibly attends such Impositions. And since there's no greater Hell on Earth than suffering under the hands of griping Judges, Solicitors, Notarys, and Clerks, every good Prince is oblig'd to put a stop to such merciless Extortions at his own Expence, rather than continue 'em for his Advantage.

28. THAT they wou'd preserve the Corn, Wine, Oil, and other Product of their Countrys, necessary for human Food, even in the greatest Plenty, and on no account sell 'em out to Foreigners. For since 'tis impossible to be certain of the next year's Harvest, Princes cou'd not commit a grosser Error, than to expose themselves to be censur'd and blam'd for that Scarcity which Heaven is pleas'd to send.

29. THAT since the chief Advantage which Republicks enjoy over Monarchys, is their being free from the grand Incumbrance of Women, all

Princes

Princes shou'd restrain their Consorts and other Ladys of the Blood from medling in State-Affairs, because such by their Imprudence and Avarice have been the occasion of very mournful Tragedys in many Principalitys. And that they'd believe the fam'd Politician TACITUS never deliver'd a greater Truth than, * *Non imbecillem tantùm, & imparem laboribus Sexum; sed, si Licentia adsit, sævum, ambitiosum, potestatis avidum.* That Sex is not of a weak Frame only, and unfit for laborious Applications, but cruel too if left to their Wills, and greedily ambitious of Power.

THESE Articles being publickly read and sworn to, the Lord Chancellor represented to the great Monarchs of the Diet, that to invalidate the scandalous Example of the new Republick of *Holland* and *Zealand*, they must lay aside all manner of private Interest, and as in Prudence and State-Policy they were oblig'd, if they wou'd not assist the Spaniards, that the World might be convinc'd how impossible 'twas for rebellious Subjects to recover their Liberty by seditious Arms, they shou'd not at least lend any Aid against 'em. Since 'tis the highest and most fatal piece of Indiscretion that can be, to set such an infamous Pattern, as precipitating their own Ruin, to embroil others. To these words of the Chancellor they all readily reply'd, That they'd inviolably observe the said Articles in their Government, and especially follow his Lordship's Advice as to the Low-Country Rebels, tho in reality they never intended a tittle of either. So very natural is it to Princes long practis'd in the Tiberian Art of Dissimulation, positively to promise what they never design to perform.

ADVICE VII.

The People of Phocis upon the ill success of their late Embassy meditating a Rebellion, a Debate is held in his Majesty's Privy-Council concerning the best means to prevent those Disorders.

'TIS hardly credible how terribly the People of Phocis were incens'd, to hear the Embassadors they had sent to Parnassus upon occasion of their violated Privileges, relate the success of their Embassy; they cou'd not bear, that beside the loss of their Immunitys, they shou'd be contemn'd and treated like Children. They storm'd and rag'd like mad Men, and swore aloud, they'd right themselves by Arms, and spend every drop of Blood in recovering their Liberty; and let the worst come that cou'd, they'd make those who thought to inslave 'em, pay dear for their Tyranny.

THE News of this furious Sedition soon came to APOLLO's Ear, who seriously debated it several mornings in Council; and tho some of the chief Statesmen were of opinion, that 'twas necessary to dispatch forthwith a Legion of Poets to awe the Mutineers into Obedience, they chose rather to follow the Advice of Queen ISABEL of Spain, a Lady, who for her discerning Wit, and extraordinary Judgment, justly holds the first Place at the Board. She told 'em, That 'twas very prudent indeed immediately to suppress any threaten'd Insurrections in Arbitrary States, but that in such as by their ample Privileges liv'd in a Medium between Liberty and Slavery, 'twas much wiser to wait their beginning, than hastily to prevent

* Lib. 2. Ann.

'em

'em by hurtful Remedys. For a cunning Prince might improve it to a just pretence of stripping 'em of all those Privileges in the Conclusion, which indeed are but so many Thorns in the Sovereign's Feet.

ADVICE VIII.

A sharp Dispute in point of Precedence arising betwixt the Prince of Bisagnano and Dr. JULIANO CORBELLI *of San Marino,* APOLLO *refers it to the Court of Ceremonys, who accordingly decide it.*

SOME days ago there happen'd a Difference in point of Precedence, betwixt the Prince of Bisagnano and JULIANO CORBELLI Doctor of Laws of San Marino, a small Castle in Romania, but fam'd for its pre-eminent Liberty, its Government being like that of a Commonwealth. The Doctor had the Courage, tho his Pretension was laugh'd at by the Barons of Naples as insolent and presuming, to appeal to APOLLO, who refer'd the matter to the Court of Ceremonys in Parnassus. But the Prince being highly incens'd disdain'd to make his appearance, complaining bitterly, that tho the right was so clearly on his side, they shou'd put him on his Trial with a Fellow born in a pitiful Country, which bred none but Hog-drivers and Feeders of Swine, whereas himself was an illustrious Baron of Naples. However, lest he shou'd lose his Cause thro Contumacy and Contempt of the Court, he was prevail'd with to lay before 'em the Reasons he had to alledg for himself.

AFTER a diligent Examination of the Evidences and Pleas on both sides, the Court gave Sentence about six days since in favor of the Doctor: That being the Native of a free Country, he ought to go hand in hand with Kings, and much more take place of a Neapolitan Baron. Then, as for the Fief of Bisagnano, which the Prince injoy'd, his Majesty, they said, had declar'd in an Edict long since publish'd, that he only deserv'd the Title of Prince, who liv'd in subjection to no Sovereign, and not he who under another's Command lorded it o'er despicable Vassals, in whose pow'r it lay to prosecute him in any Court of Justice they pleas'd; in which case the Title of Prince, Duke, or Marquis was no solid Glory, but a false kind of Alchymy, like Glass Eyes, which blind People wear, only to mend their Deformity, not to help their Sight. That lastly, as to Nobility of Blood, which the Prince, who was descended from the honorable Family of the Sanseverini, insisted on as the main of his Pretensions, they declar'd, they did not in the least regard it; for several skilful Anatomists produc'd by the contrary Party had given in upon Oath, and made appear, that the Bones, Nerves, Flesh and Bowels of all men were made in the same manner; a most convincing Proof, that true Nobility is situate in the Mind, and not in the Blood.

ADVICE IX.

Apollo publiſhes a ſevere Edict againſt ſome of the Literati, who conceal'd their Avarice under a Mask of Piety.

Apollo had receiv'd certain Information, that in Parnaſſus and other parts of his Dominions, there was newly ſprung up an impious Race of Men, who tho they ev'n ador'd their curſed Mammon, had the Confidence to cloke their inſatiable Avarice with a ſhow of Goodneſs; upon which his Majeſty thought fit by an Edict publiſh'd laſt Wedneſday, to provide for the ſecurity of thoſe honeſt well-meaning People, who take all for Gold that gliſters, and of ſuch purblind Wretches as diſcern not an Eel from an Adder. And firſt, he paſſionately exhorts every living Soul to proceed in the beaten and honorable Path of Antiquity, *Bene vivere, & lætari*; which is ſo pleaſing in the Eyes of Heav'n and all good Men; aſſuring 'em that great Riches, provided they're honorably gain'd and well imploy'd, are very uſeful towards procuring the Divine Favor, and the general Eſteem of Mankind. For which reaſon he advis'd 'em to lay aſide all manner of double-dealing and deceit, as things that bring a ſcandal ev'n upon good Actions, and make true Devotion it ſelf paſs for execrable Hypocriſy. Inſtead of which they ſhou'd order their Lives with that Integrity of Mind, and Purity of Manners, which above all things render Men ſo lovely and admirable. Laſtly, he deſir'd that if any deſign'd to take upon 'em the Profeſſion of a holy Life, which looks ſo ſuſpicious in the rich and covetous, they ſhou'd by all means begin it with the contempt of Mony, by expending it in Charity and Works of Religion, otherwiſe they wou'd paſs for a company of Hypocritical Wretches that take up the pretence of Devotion, rather to put a Cheat upon Men, than to pleaſe God.

ADVICE X.

The City Pretor makes great Complaint to Apollo, *that the new Magiſtrates the Triumviri have by an Edict publiſh'd againſt Minions and Panders of Princes Luſts, incroach'd on his Juriſdiction.*

By many ſad Examples of late Apollo has been convinc'd, that the Art of Printing, which was thought reveal'd to John of Mentz from Heaven, to facilitate the learning of the nobleſt Sciences, has been imploy'd by profligate Wretches as a means to debauch the Minds of Men with Impiety, Obſcenity and Slander; and not only ſo, but that the Ambitious have made uſe of it as a deviliſh Inſtrument to excite Subjects to Rebellion againſt their natural Prince. His Majeſty therefore, to prevent this horrid Abuſe, ſome years ſince happily inſtituted the Magiſtracy of the Triumviri, whoſe buſineſs is to ſuperviſe all Books and Pamphlets, and if they find any that

that are infected with Profaneneſs, Sedition, or Ribaldry, to pack 'em off to the Peſthouſe.

ABOUT three days ago theſe Officers iſſu'd out ſtrict Orders to all Pimps, Sycophants, Buffoons, and other vile Inſtruments of diſſolute Princes, commanding 'em under very ſevere Penaltys not to ſtir out of their Houſes; to the end that thoſe Monſters of Nature, unworthy of the common Air, who by their abominable Crimes extort thoſe Rewards from vicious Princes, which are only due to Men of Merit, might no longer, to the great Scandal of all good People, be ſeen prancing thro the Streets upon their ſtately Horſes, or lolling in rich Coaches with ſuch an inſolent and lofty Air, as if they triumph'd over the whole World.

THESE Orders coming to the City Pretor's Ear, he complain'd terribly to APOLLO of the Innovation, accuſing the Triumviri of going beyond their Authority, and encroaching upon his Juriſdiction. Upon this they were immediately ſummon'd to appear, which they readily did, and juſtify'd their Procedure to Admiration. They told his Majeſty, that by long Obſervation they had found there were a ſort of leud living Books, which walk'd publickly up and down, gave greater ſcandal, and were of ten times more pernicious conſequence than the MACCHIAVEL's, BODIN's, ARRETINE's, and other looſe Writers in the World. An Abuſe the rather to be rectify'd, becauſe the Obſcenitys of the living make ſtronger Impreſſions than the debauch'd Writings of the dead. For many forbear reading the latter out of a natural abhorrence to Vice, others from fear of incurring the Diſpleaſure of Heaven, and the Puniſhment of Men; and ſome becauſe they have 'em not to read, or have no Curioſity that way, or merely becauſe they do not think it worth the trouble. But the Sycophants, Minions and Panders of irreligious Princes who have no regard to their Reputation, theſe, they ſaid, were the ſcandalous living Books that are to be met with every hour abroad in the World, that force even the beſt Men, tho much againſt their Inclinations, to read, ſtudy, and pay 'em Honor ſometimes. And that in a word, it requir'd a more than human Virtue to keep a Man from being corrupted by ſuch execrable Companions.

ADVICE XI.

The People of Phocis, upon the continu'd Infringement of their Privileges, break out into Rebellion, but are appeas'd by one of their Senators, and diſpatch new Embaſſadors to Parnaſſus.

'TIS a very true Obſervation of Politicians, That a People who have been accuſtom'd to live as it were in half Liberty, are very hardly reducible to perfect Slavery. I mention this, becauſe the Troubles of Phocis, occaſion'd by the breach of their Privileges, as we inform'd you by the laſt Poſt, have increas'd more and more, till at length, on the ninth inſtant APOLLO's Miniſters having abſolutely deny'd 'em the Satisfaction they demanded, in a prodigious fury they took up Arms, and ran thro the City, crying out, Liberty! Liberty! The chief Magiſtrate alarm'd at the Tumult, ſent to deſire a Treaty with 'em, and, as 'tis reported, when the Rebels were met all to-

gether arm'd in the Forum, a Senator of ſignal Virtue and Experience beſpoke 'em in the manner following.

MY belov'd Countrymen! 'Tis an Enterprize of the moſt important and hazardous nature, for Subjects inſolently to rebel againſt their Sovereign. There are no Princes generous enough to forgive ſuch capital Offences; or if at any time they ſeem to paſs 'em by, they never forget 'em, but ſooner or later revenge 'em to the full. For whatever Crimes they connive at out of Prudence, or pardon out of Neceſſity, in due time and place they puniſh with double Severity. And I pray Heaven deliver us and all others in our unhappy Circumſtances, from that bloody Revenge, which Sovereigns who are touch'd in their Prerogative, take on their diſloyal Subjects, after they have brooded on the Injury. The moſt merciful are ſo far from forgetting Popular Inſurrections, that not the ſtricteſt Loyalty for many years can blot 'em from their Minds, or cool their Reſentment, but they tranſmit the Remembrance of 'em to their Poſterity, ev'n to the twentieth Generation, which breeds eternal Diffidence, Suſpicion and Hatred between the Vaſſals and the Throne. The unhappy Concluſion of which is, That natural Subjects, who are a Prince's Children, and ought to be govern'd with all Fatherly Affection, are counted the worſt Enemys, a conquer'd People, and therefore thought juſtly liable, according to the barbarous Maxims of State-Policy, to be oppreſs'd, and pillag'd in the moſt inhuman manner. And thus lawful Princes, provok'd by the Rebellion of their People, turn at laſt extravagant Tyrants.

I COME not, fellow-Citizens, as a Court-Miniſter, to increaſe your Slavery, but to endeavor to reſtore common Peace. And if you ſhall think fit to reject my Advice as improper, and not to be follow'd, I ſhall very readily be one of the firſt to join in your Reſolutions; for I think I had better err with the many, than be wiſe with the few. Yet e're you proceed any farther in ſo momentous a matter, let me earneſtly beg and conjure you by theſe floods of Tears, maturely to conſider, that Popular Commotions generally meet with a very unfortunate end; not only becauſe they are made in heat of Blood, when the Mind is diſtracted with Paſſion, whereas it ought at ſuch a time cooly to weigh, and reſolve with the greateſt Compoſure, but becauſe on all ſuch occaſions, precipitate Councils are ſooner embrac'd than mature and ſedate. For when a People are in Arms, he's eſteem'd the wiſeſt Counſellor, and the moſt zealous for his Country's Liberty, who adviſes the moſt raſh and dangerous Undertakings.

THIS, deareſt fellow-Citizens, is an Affair upon which depends no leſs than our whole Happineſs, together with that of our Children, and our Country, all which ought to be very dear to us: it concerns us therefore upon theſe important Conſiderations to proceed with the greateſt Circumſpection, eſpecially ſince Repentance will avail us nothing, where the Puniſhment of the Offence is never remitted, the Infamy of it remains for ever, and where Revenge is then moſt to be fear'd, when the Sovereign with a thouſand ſolemn Oaths has promis'd Impunity: for Princes are ſo far from thinking it a breach of Faith to take any opportunity of Vengeance upon pardon'd Rebellion, that they eſteem it the higheſt Honor and a Duty they owe to their Reputation. 'Tis apparent, that APOLLO wou'd ſtrip us of our Privileges; the Injury is indeed very great, and ought by no means to be ſupported by us, who on all other occaſions have diſtinguiſh'd our ſelves to the Virtuoſi of Parnaſſus, for our Courage and Reſolution. But to vindicate our ſelves, and to prevent what we fear, 'tis neceſſary we ſhou'd proceed with extreme caution, and not fall into raſh Reſolves, which may be more prejudicial to us than the loſs of our Immunitys; for very fooliſh and unfortunate

fortunate is that Reſentment which brings a man more loſs and ſhame than what he endeavors to redreſs. Let us be admoniſh'd then not to run the hazard of playing ſo dangerous a Game without certain hopes of winning: for unpardonable Injurys ought never to be offer'd to any, eſpecially to the Great, without a certainty that they cannot be reveng'd; and whoever determines to take up Arms of Rebellion, had beſt look well about him firſt, and be very ſure of having ſufficient Forces of his own, or ſuch ready and potent Aids from foreign Powers, as may ſecure him from being oppreſs'd. Now we know our own Forces to be weak, and that we have no Princes to depend upon for Aſſiſtance; ſince then we find our ſelves unhappily bound like Horſes to a Cart, to what purpoſe, my fellow-Citizens, ſhou'd we kick againſt the Wheels, and break our Legs, when there's no hopes of mending our Condition by the bargain? that is in plain terms, what madneſs is it to commit that Crime, which bears annext to it a certain and cruel Puniſhment? We're attack'd as it were on the road by the Banditti of the Court, who wou'd fain plunder us of the ineſtimable Jewels of our Privileges; They are arm'd with the Princes Power, while we are naked and defenceleſs: And is it not the utmoſt Imprudence to exaſperate 'em by an ineffectual reſiſtance, inſtead of willingly parting with our Treaſure to ſave our Lives?

THE Minds of Princes, who have been educated in the ambition of Power, are always in motion, and will never be eaſy, till they attain that abſolute Dominion over their Subjects which they all affect. 'Tis an experienc'd Maxim, and very applicable to our preſent Circumſtances, that all things are looſen'd with the ſame Cords which faſten'd 'em. For if it be true, as we muſt needs be ſenſible, that Princes grant Privileges rather conſtrain'd by neceſſity than mov'd by liberality, who is there that does not know, that the ſame Neceſſity too makes them preſerve 'em inviolate? And when the Cauſes of things are remov'd, 'tis plain that the Effects cannot remain. His Majeſty's preſent deſire of depriving us of our Privileges ſprings not, as we complain, from Unkindneſs, or breach of Faith, but from the change of our Circumſtances. Phocis you all know border'd formerly on the Territorys of the Ignoranti, thoſe mortal Enemys to APOLLO and his Virtuoſi; therefore becauſe we were a Frontier People, and had voluntarily ſubmitted to the Dominion of Parnaſſus, his Majeſty was pleas'd to honor us with the Privileges we are now endeavouring to defend. But in proceſs of time we are become natural Subjects; and that which makes our greateſt Calamity is, that the Virtuoſi have enlarg'd the Bounds of their State, ſo that we are no longer a Frontier, but Inlanders; and Princes preſerve the Privileges of others inviolate no longer than the Reaſons for which they granted 'em continue.

THESE things, my deareſt Countrymen, are ſufficient to convince you, that the Arms of Rebellion, which you have raſhly taken up, will work their uſual Effect, and only aggravate your Misfortunes. Therefore before you proceed any further, let me earneſtly intreat every one of you, not to regard ſo much the juſt reaſon you have for Reſentment, as the unfortunate end which will attend this Inſurrection; for the beſt way to avoid extravagant Actions, is maturely to meditate on the Miſchiefs they are likely to produce. But above all, I conjure you for ever to bear in mind that weighty Remark of TACITUS, * *Non tantum eſt decora victoribus Libertas, quantum intolerantior ſervitus iterum victis.* The Charms of Liberty to the Conquerors

* Tac. lib. 3. Ann.

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are not at all proportionate to the intolerable Slavery of thoſe who are reconquer'd.

THIS Speech of the Senator prevail'd ſo far with the enrag'd People, that after a ſhort Conſultation, they diſpatch'd four Embaſſadors the ſame day to Parnaſſus, who being this morning admitted to Audience, told APOLLO, that his Majeſty's moſt dutiful and obedient Subjects the Phocians, were at length convinc'd that nothing cou'd be more imprudent than for a Slave to capitulate with his Lord, and that the Privileges and Immunitys which People enjoy are only occaſions of Diſcord between the Sovereign and his Subjects: therefore being very unwilling that any thing ſhou'd interpoſe between his Majeſty's Affection and their Loyalty, in which they plac'd their chief Happineſs and Delight, they voluntarily renounc'd all the Privileges and Exemptions formerly granted 'em; only begging leave with the utmoſt Humility to put his Majeſty in mind, that Princes, who always govern their People with Love, are conſtantly ſerv'd with Loyalty.

ADVICE XII.

A dangerous Quarrel ariſes among ſome Poets upon a compariſon between the Greatneſs of Rome, and that of Naples; APOLLO *for the ſatisfaction of his Virtuoſi, refers this important Cauſe to be determin'd by the Judges of the Rota.*

LETTERS from Pindus of the tenth inſtant tell us, that while ſome Poets were diſputing in the Peripatetick Portico concerning the Greatneſs of the City of Rome compar'd with that of Naples, LEWIS TANSILLO happen'd to ſay, that the Suburbs of Naples were bigger than all Rome: CARO hearing this, gave TANSILLO the Poetical Lie; at which the Neapolitan Virtuoſi in a deſperate rage fell foul upon CARO, who being ſuccour'd by the Poets of his Nation, both Partys fell to pelting one another with prohibited Lampoons, and Sonnets with Stings in their Tails, and were like to have made bloody work on't. The City Pretor, upon notice of the fray, with all ſpeed diſpatch'd thither MUTIUS JUSTINOPOLITANUS, who not only quieted the Tumult, but made the Diſputants give their Paroles of Honor, that they wou'd paſs by all that had happen'd, and not reſent it any more.

NOW becauſe the Virtuoſi had before this been often at Daggers-drawing upon the ſame ſcore, not without bloodſhed, APOLLO, to prevent all future Controverſy, refer'd the matter to the Court of the Rota, commanding 'em to debate it immediately, and draw up their final Deciſion. Accordingly the Arguments on both ſides having ſeveral times been heard, three days ago was publiſh'd the following Decree:

Coram reverendo Patre Domino Cino, die 10 *Maij* 1612.

Domini unanimes tenuerunt, That Naples ought eternally to yield to Rome for Majeſty, and Rome to Naples for pleaſant Situation: That Rome ſhou'd confeſs there were more People in Naples, and Naples that there were more Men in Rome: That the Wines and Wits of Naples had need to be tranſported to Rome to receive Perfection in that Court, and become grateful to judicious

judicious Palats; whereas a Roman only was perfect at home, and without ever having been out of his City, might ſay he had travell'd over the Univerſe: That Naples was the Metropolis of the whole World in the Art of breaking Colts, and Rome for the good Education of Youth: That there were more Knights in Naples, and in Rome more Commandrys: That among the Romans, they only deſerv'd the Title of Cavalier, who wore the proper Badg; whereas all the Gentlemen of Naples without any ſuch Badg were deſervedly call'd ſo, the Croſs they wear upon their Skin ſufficiently intitling 'em to that Honor.

ADVICE XIII.

THEODORICK *King of Italy, having often ſolicited for Admittance into Parnaſſus, is conſtantly rejected by his Majeſty for a very weighty reaſon.*

THEODORICK, that famous King of Italy, from the firſt day of his arrival on the Confines of this State, has by repeated Embaſſys been continually ſoliciting APOLLO for admiſſion into Parnaſſus, but always in vain; for whenever it has been propos'd to any of the Colleges, he has conſtantly met with a civil Repulſe. He grew ſo enrag'd at this a little while ago, that he broke out into this blaſphemous Reflection: That APOLLO was ſcandalouſly partial in admitting to the chief Dignitys in his Court ſuch Princes as had govern'd petty States in Italy, while he, who for many years had been Sovereign of that whole Country, was baſely refus'd the like Honor.

APOLLO being inform'd of this, ſent the Chancellor of Delphos to acquaint him, That he might ſet his Heart at reſt; for in ſhort he did not deſerve to come into the rank of a Virtuoſo of Parnaſſus: ſince to him, and none but him, the world was oblig'd for that horrid Atheiſm, which at preſent is publickly profeſs'd in many Provinces of Europe. For Doubts concerning Religion were formerly after a ſhort Diſpute decided, and the Truth declar'd by Councils, who were held capable of determining 'em; and all Errors were eaſily remov'd by covering the obſtinate with three or four dry Faggots: but when he patroniz'd the impious Sect of the Arians, he not only chang'd Hereſys into Intereſts of State, ſo that vaſt Armys are requiſite now to root 'em out, but with an unparallel'd Impudence he let the World ſee, that he made uſe of 'em to raiſe and foment Diviſions among the People, to weaken Princes who were his Enemys, to procure himſelf a Faction in the States of his Brother-Kings, to make himſelf the Head of new Sects, and to ſteal the Affections of others Subjects: In ſhort, that in his Heart he had no value for Religion, but only as a commodious Inſtrument of Government.

ADVICE XIV.

Apollo, according to his Cuſtom the firſt of every Month, receives the Petitions of ſuch as deſire admittance into Parnaſſus.

Apollo thinks nothing more unbecoming his Generoſity than to retard but for a moment the Rewards of Glory and eternal Fame from thoſe Virtuoſi, who by their learned Labors have deſerv'd 'em. For this reaſon he not only by frequent Audiences gives the Candidates all reaſonable ſatisfaction, but was pleas'd many Ages ago to appoint the firſt day of each Month for the Examination of their Writings and Merits; at what time laying aſide all other buſineſs, he applys himſelf wholly to this important Affair.

'TIS true, that, to preſerve the ſacred Manſions of Parnaſſus from being profan'd by ſuch as are not yet thought worthy of entring ſo honorable a Place, this great Solemnity is not celebrated in the Royal Palace, where his Majeſty uſually reſides, but without the Walls, in the famous Phebean Meadow, where yeſterday morning, being the firſt of September, a great number of ſtately Tents was erected for his Majeſty, the Muſes, the chief Poets, and the learned Barons of this Court.

Apollo, attended by a glorious Train, came early to the place, where without any delay the buſineſs commenc'd. 'Tis incredible what a vaſt concourſe of the Literati of all Profeſſions, who were ambitious of ſo honorable a Dwelling, flock'd together that day. His Majeſty's Guards, who have ſtrict orders to be civil to all ſorts of Perſons, had much ado to keep back the Croud. But tho the number of the Pretenders be infinite, yet ſo many are the Qualifications requir'd in order to their Reception, that few have the good fortune to obtain their deſires: for in this caſe, neither Friendſhip, Favor, nor Riches avail any thing; nothing in ſhort is regarded but the naked Merit of the Perſons, and that too is weigh'd in the ſtricteſt Balance.

BUT before we proceed any farther, 'twill be requiſite to acquaint all who ſhall chance to read theſe Advices, with a laudable Cuſtom of Apollo, which is, never to enter upon any buſineſs of moment, without firſt beſtowing on his Virtuoſi ſome of thoſe Acts of Favor and Liberality which render Princes ſo belov'd by their People. Therefore before any famous Writer or Hero is admitted to make his demand, there appear before his Majeſty the Heads of all the Sciences, who draw each a Lot out of an Urn which contains as many Silver Balls as there are Sciences, and three of Gold: Now whoever has the good luck to draw a Golden Ball obtains the Privilege of naming any Virtuoſo of his own Profeſſion, to whom, by a particular Indulgence, Immortality is granted, tho the Perſon be living. A noble Cuſtom, and worthy the deep Judgment of him who introduc'd it! For nothing certainly can be a greater Incentive to the Endeavors of all ſuch as are ambitious of that Glory, which is the firſt and laſt deſign of every generous Soul. So that ſince his Majeſty is pleas'd to pay the Rewards of Merit before the due time, 'tis no wonder that the Virtuoſi are prompted to waſte their Spirits, and wear out Life it ſelf in continual ſtudy, thinking it large Uſury to part with a few years for the purchaſe

of

of a glorious Immortality. But to proceed with the Relation of the Ceremony.

THE firſt, who had the good fortune to draw a Golden Ball, was FRANCISCO BERNI, the Head of thoſe Italian Poets who have compos'd facetious Triplets: The ſecond, PETRARCH, Prince of the Lyrick Poets of Italy: The third, CORNELIUS TACITUS, Chief of the Political Hiſtorians. The Lots being drawn, BERNI got up into a Roſtrum, plac'd on high for the purpoſe, and with a loud Voice declar'd, That the greateſt Maſter of the preſent Age for writing witty Triplets, was GIROLAMO MAGAGNATI, that ſprightly Genius of Venice; in proof of which he publickly read his Verſes, which were not only extremely admir'd by all the Literati, but by the Muſes too, and ev'n by APOLLO himſelf. Many tax'd BERNI's Imprudence, in having nominated ſo eminent a Perſon, as might poſſibly caſt a ſhade upon himſelf: But APOLLO, the Muſes, and moſt of the Poets, infinitely extol'd his admirable Candor and Generoſity, who, like a true honeſt Florentine, did Juſtice to another's Reputation, tho with the hazard of his own.

AFTER this they proceeded to the Ballot, and the Votes of all the Literati were found favorable to the Election; upon which the Lord Chancellor of Delphos proclaim'd aloud, That eternal Fame and Glory ſhou'd be given to GIROLAMO MAGAGNATI; which the venerable College of Virtuoſi confirm'd with Expreſſions of univerſal Applauſe. Then the Writings of this fortunate Poet being thus conſecrated to Immortality, were deliver'd in a Golden Baſon to the Library-Keepers, who with the uſual Ceremonys plac'd 'em in the Delphick Muſæum. And becauſe the moſt ſerene FERDINAND Cardinal and Duke of Mantua had taken into his Protection the Rural CLOMIRA, the laſt and beſt of MAGAGNATI's Poems, APOLLO in honor to a Prince, who was ſo great a lover of Learning, and ſo liberal a Mecænas of the Virtuoſi, order'd that beautiful Shepherdeſs to be conducted in ſtate to his Preſence; upon which BERNI ſtep'd to the Door of the Pavilion, and offer'd her his Hand: She was attended not only by the moſt noble Princes and learned Barons of Mantua, but even by VIRGIL himſelf, and by the venerable Train of DAMETAS, CORYDON, TITYRUS, NISUS, MIRTILLO, and the other principal Shepherds of Arcadia, each with his Nymph in his hand. APOLLO, the Muſes, and all the Virtuoſi were ſo charm'd with this Scene, that they own'd they had never view'd any thing with more delight. When the fair CLOMIRA was preſented to APOLLO, ſhe firſt fell proſtrate on the Earth in humble Adoration of his Majeſty; after which, advancing to the Throne on which the Muſes were ſeated, ſhe kiſs'd their Robes, and then being return'd to her ſtation, rehears'd the Hiſtory of the Misfortunes ſhe ſuffer'd in purſuit of her deareſt IGETA. APOLLO much extol'd the Conſtancy of this beautiful Shepherdeſs, and expatiated in her Praiſe for having preſerv'd her Chaſtity inviolate, in all her long Peregrination thro ſtrange Countrys in Man's Apparel, and that too in an Age ſo abominably vicious. While his Majeſty was in the midſt of this Encomium, ſome body in the Croud of Spectators was heard to ſay——But faith if ſhe had happen'd to light into my Country, ſhe might have bid good night to her Maidenhead. Upon which, up ſtarts PETRUS VICTORICUS, one of the publick Cenſors, and ask'd what ſmutty Raſcal that was who dar'd talk ſo leudly in ſuch a ſacred Place? APOLLO, with his accuſtom'd Gravity, reminded the Cenſor, that 'twas the duty of good Men to interpret every thing in the beſt ſenſe; it being a plain mark of a malicious Mind, to give a ſiniſter

meaning to things that will admit of a good one; and that he who had ſpoken thoſe words, had by his ſatyrical Correction of his debauch'd Countrymen, rather deſerv'd Praiſe than Reprehenſion: therefore whoever was concern'd in that publick Admonition, ſhou'd take care to amend his Manners. Having ſaid this, he commanded that an honorable Station among the famous Arcadian Swains ſhou'd be aſſign'd to the faithful CLOMIRA, and her Lover and belov'd IGETA.

THEN BERNI drew from out his Boſom MAGAGNATI's Letters of Proxy, and having given 'em to the Delphick Chancellor, kneel'd, and in the name of MAGAGNATI took the Oath of Fidelity, uſually adminiſter'd to all the Learned upon their admiſſion into Parnaſſus, which was to this purpoſe; That as he had hitherto done, he wou'd always for the future continue to believe and profeſs that the true Riches of Mankind was Learning; and that in all places, and at all times he wou'd ſhew himſelf an implacable Enemy to the Ignorant, and a conſtant and ready Friend of the Virtuoſi. After this, the Lord Treaſurer, with the chief Miniſters of this State, came to BERNI, and by an Agreement drawn by the Chancellor oblig'd the Delphick Exchequer for Security, that if the pleaſant Triplets, the CLOMIRA, the Life of St. LONGINUS, the Winter, the Poetical Meditation, the Panegyrick on COSMO the ſecond great Duke of Tuſcany, and the other elegant Works of GIROLAMO MAGAGNATI ſhou'd happen to be loſt by Fire, Inundations, or any other way whatſoever, APOLLO nevertheleſs ſhou'd with his Royal Patrimony always ſupport the Name and Reputation of this illuſtrious Poet.

THIS Ceremony being over, PETRARCH mounted the Roſtrum, and turning towards APOLLO, Great Monarch of Learning, ſays he, the moſt pleaſant, moſt correct, and politeſt Writer that the Italian Lyrick Poetry has had of late, is Father DON ANGELO GRILLO, that noble Virtuoſo of Geneva, whom I am ſo proud to reckon among the number of my Followers, that I feel a ſenſible delight in having an opportunity of naming him in this illuſtrious Place, and particularly in this Age, in which the Race of the GUIDICCIONI's, the BEMBO's, the CASA's, and the other celebrated Italian Poets of paſt times being wholly extinct, ſcarce any thing remains but a rich Vein of uncultivated Nature, without thoſe Rules of Art, that diſtinguiſh the Verſes of a Poet born, which are made extempore, from thoſe which the judicious correctly finiſh with the utmoſt Labor. When PETRARCH had ſaid this, a general murmur of Applauſe was heard from the whole Aſſembly. APOLLO himſelf with joyful Countenance expreſſing his ſatisfaction, told him, that he had pitch'd on a Virtuoſo every way worthy his judicious Choice, and wholly agreeable, ſays he, to our wiſhes: for tho we tenderly love DON ANGELO, and therefore wiſh him as long a Life as he deſires, we have nevertheleſs a great Curioſity ſoon to inrich this honorable Senate with the addition of ſo extraordinary a Member, to the end that all our Virtuoſi may have before their eys the Example of one who not only has the Hearts of all Mankind, but deſerves the Love of the whole Creation. Then PETRARCH read aloud the *Rime morale*, *Pietoſi affetti*, *Pompee funebri*, and other ſacred Poems, together with the celebrated Proſe of this amazing Wit, which for their excellency in their ſeveral kinds were all judg'd ſo worthy the Publick Praiſe, that the Senate of the Virtuoſi wou'd not, according to their uſual Cuſtom, give their Votes privately by balloting, in the caſe of a Perſon whoſe Merit was ſo conſpicuous, but with extraordinary Applauſe, *viva voce*, *viviſq; ſuffragiis*, Immortality was decreed to the Name and Writings of the moſt Reverend

Father

Father Don ANGELO GRILLO with the accuſtom'd Solemnitys.

PETRARCH being retir'd, CORNELIUS TACITUS aſcended the Roſtrum. His Majeſty, the Muſes, and the whole College of the Literati call'd to mind, that tho this wonderful Writer ſince his admiſſion to Parnaſſus, which happen'd ſo many Ages ago, had drawn a Golden Ball no leſs than forty ſix times, yet it had never been his fortune to nominate any Latin Hiſtorian, who truly deſerv'd the Name of Politician; at this they were much troubl'd, eſpecially to think, that modern Hiſtorys which relate only plain matter of Fact, wanted that politick Salt which they ought to have, and which imparts infinite Learning and Wiſdom to ſuch as employ their time in that uſeful Study.

TACITUS took a pleaſure in obſerving their Concern, and after a ſhort pauſe, thus addreſs'd himſelf to APOLLO. Moſt ſerene Monarch of the Stars! I have, to my great Affliction, been forc'd to wait many years for this long deſir'd hour; my malicious Detractors have imputed the diſcontinuance of Politick Hiſtorians to my Diction and Stile, which they take to be rough, and conciſe to obſcurity; to my having added to matters of Fact the Springs and Cauſes of 'em, a way of writing, which they ſaid ought rather to be avoided as vicious and too aſſuming, than imitated for its difficulty: But now they ſhall be forc'd to acknowledg their groſs Error, and to be quiet for the future, when at this very day, and in that famous City of Rome, which like the Trojan Horſe is continually delivering out from its Bowels Hero's of ſignal Virtue, and more than human Worth, there is living an excellent Politick Hiſtorian, a wiſe Latin Writer of the Annals of his own Age; one, who in the brevity of Diction, in the frequency of Sentences, in deep politick Maxims, in the excellent Method of relating and inſtructing, and in the Art of compriſing in two words the Narration of things, and the Reaſon of 'em, has copy'd me ſo much to the Life, that inſtead of calling him by his own Name of PAULUS EMILIUS SANTORIUS, I will venture (and I hope without vanity) to the Honor of this Senate, and the Glory of the Liberal Arts, to ſtile him another TACITUS.

'TIS impoſſible to expreſs the boundleſs Joy and Satisfaction which APOLLO and all his Virtuoſi conceiv'd at this Nomination; which was ſo much the more grateful to 'em, becauſe they were ſenſible that the Imitators of TACITUS are very ſcarce in the World. TACITUS therefore having read aloud the Annals of this delightful Hiſtorian, all were ſo well pleas'd with 'em, that by the unanimous Suffrages of the whole Aſſembly, the Name of PAULUS EMILIUS SANTORIUS was declar'd worthy of the ſame immortal Glory with which the great CORNELIUS TACITUS had been honor'd in times paſt. After which the Ceremony being perform'd in order as before, an end was put to the Nomination of living Writers; and then without delay they enter'd upon the Examination of thoſe Virtuoſi, who having left the World, were arriv'd at Parnaſſus, and brought with 'em their Writings, and the memorable Actions of their paſt Lives.

MARIUS EQUICOLA firſt preſented himſelf, and addreſs'd his Majeſty in this manner. Moſt glorious King of the Planets! I am ſenſible that 'twou'd be the greateſt Raſhneſs in me, by virtue of theſe my mean Writings concerning the nature of Love, to claim from your Majeſty the ineſtimable Reward which they enjoy whom you think worthy of the glorious Country of Parnaſſus. But your great Goodneſs to the Lovers of Learning ſo largely ſupplys their want of Merit, that encourag'd by that only, I pre-

ſume to crave the exorbitant Uſury, of receiving much for the little I give.

WHEN APOLLO had heard this Virtuoſo's Requeſt, Friend MARIUS, ſaid he, if thou haſt brought nothing with thee but that little Treatiſe of the Nature of Love, I am ſorry to tell thee, thou haſt labor'd in vain: for thou haſt taken pains to explain to the World a Paſſion ſo well known, that there is ſcarce any man can conceal it. Thou wou'dſt have indeed deſerv'd much better of me, if thou hadſt beſtow'd thy Pains in deſcribing the Nature of Hate, which even the moſt ignorant and ſtupid cover ſo dexterouſly with feign'd Kindneſs, and diſſembl'd Affection, that the whole Earth reſounds with nothing more than the Complaints and Outcrys of unfortunate Wretches, who have been ruin'd by their ſuppos'd Friends for having truſted 'em too much.

MARIUS left the Senate in great Affliction at this poſitive Refuſal; and SFORZA ODDO of Peruſa, a famous Doctor of Laws, advanc'd and laid at his Majeſty's Feet his compleat Treatiſes of Reſtitutions, Subſtitutions and Intails, together with the Volumes of his Learned Councils; all which in a ſuccinct Oration, but very much to the purpoſe, he pray'd might be conſecrated to Immortality. APOLLO and the whole College receiv'd this Learned Perſon with extraordinary ſhew of Affection, but witneſs'd no great reſpect for his Works; not but that they allow'd 'em to abound with Learning, but becauſe Law-books are very little eſteem'd in this State: and SFORZA was admir'd only for the ſweetneſs of his Temper, and his being well read in all the valuable Sciences. However Immortality, tho with great Coldneſs and weak Applauſe, was decreed to his Name and Writings.

NOW after he had taken the uſual Oath of Fidelity, he was told by the Maſter of the Pegaſean Ceremonys, that his Buſineſs being over, he might be gone when he pleas'd. SFORZA told him he cou'd not, nor wou'd be gone, before the Officers of his Majeſty's Treaſury had given him Security, as he obſerv'd they had done to MAGAGNATI and others. APOLLO hearing this Diſpute, told SFORZA, that he very willingly engag'd his Royal Treaſury to ſecure the Fame of all the Virtuoſi who were admitted into Parnaſſus, except Lawyers. For I am ſenſible, ſays he, that the infinite Volumes they have compos'd of late, have put the Laws, which ought to be plain, into ſuch Confuſion, that to avoid eternal vexatious Suits, the capricious Arbitrations of private Men are rather follow'd than the publick Statutes and Decrees; and in ſo vaſt a variety of Opinions, the Sentiments of Authors are rather number'd than weigh'd. In ſhort, I plainly foreſee, that Princes will be neceſſitated in a little time to free Mankind from this intolerable Grievance, by exterminating from the World the Writings of thoſe, who by their innumerable Subtletys have chang'd ſacred Juſtice into an execrable Traffick. And I ſhou'd load my Exchequer too much, If I oblig'd it in Security for the Fame of theſe innumerable Volumes, which will in a little time be condemn'd to the Flames as moſt pernicious to Mankind.

SFORZA turn'd pale, and was ready to drop down at APOLLO's unexpected Anſwer: Then with great Affliction taking back his Works which were conſecrated to Immortality, he put 'em under his left Arm, and drew out of his Boſom three excellent Comedys of his own writing, call'd, The Living and the Dead, *Eroſilomachia*, and, Love in Priſon; and ſhewing 'em to his Majeſty, Moſt reſplendent Prince of the Zodiack! ſays he, I had rather acquire the ſafe Immortality of the Italian Comick Poets, than that of the Lawyers, which, as your Majeſty has told me, is expos'd to the manifeſt danger

of

of Fire. This glorious Abode of Parnaſſus is ſo charming, that I will leave nothing untry'd to obtain it; therefore I moſt humbly beſeech your Majeſty not to judg me unworthy of ſo great Happineſs. APOLLO commanded ALEXANDER PICCOLOMINI, Prince of the Italian Comick Poets, to give his opinion of thoſe Comedys to the College, which he preſently did, enlarging ſo much in the Praiſe of SFORZA's extraordinary Wit, that Immortality was again decreed to him with great Applauſe of all the Literati: and when the Solemnitys above-mention'd were perform'd, SFORZA left the Audience, well ſatisfy'd and full of Joy.

THEN JOHANNES DESPAUTERIUS of Flanders, Maſter of a publick School, preſented his Grammar to APOLLO, and earneſtly pray'd to be admitted into Parnaſſus. APOLLO anſwer'd him; That the impertinent Diſputes which the Pedants were every day ſtarting in Parnaſſus, had given him ſuch a Surfeit of that nauſeous Tribe, that he was reſolv'd rather to leſſen their number, than add one more to it, and therefore he might e'en be gone where he pleas'd, for Parnaſſus was no place for him. But DESPAUTERIUS was not a man to be put off ſo; and not in the leaſt diſcourag'd, with all the pertneſs of a Grammarian, he reply'd: Sir, if your Majeſty will grant me my Requeſt, I ſhall give you no cauſe to repent it, for I will engage to teach my Grammar gratis to all the Youths who ſhall come to my School. APOLLO told him he was not the firſt, who on the ſame pretence of Charity had intruded into Parnaſſus: that DONATUS, GUARINO, SCOPA, MANCINELLO, and an infinite crew of others who diſhonor'd thoſe happy Manſions, had made uſe of the ſame plauſible Pretext to get Admittance; but when once they were grown rich thro the Liberality of their Scholars Parents, which ought to have encourag'd 'em to proceed in ſo good a Work, they laid aſide the Schoolmaſter, and growing idle and uſeleſs in Parnaſſus, were a great Incumbrance. However, continu'd APOLLO, I will freely allow you to live here notwithſtanding all this, upon condition, that whenever you leave off your School, you ſhall be oblig'd to reſtore to the Parents all the Preſents they have made you for teaching their Children. When DESPAUTERIUS heard this, he reply'd not a word, but made all the haſt he cou'd out of the Court, and told JOHN BAPTIST GUARINI, who ſharply reprimanded him for having refus'd ſo fair a Propoſal, that it being a Defect natural to Man, to be ſoon cloy'd with every thing, and always to love Variety; the Cuſtom of Courtezans, in putting out to Intereſt the Mony they get in their Youth, that they may not be reduc'd to the Miſery of turning Bauds in their old Age, was a piece of Prudence beyond all that PLATO taught, and worthy every ones Imitation: For a wiſe Man ought ſo to join the Study of his own Convenience to Charity for his Neighbor, that when the Love of his Friends fails, he may have enough to maintain him, and not be forc'd when he's old and decrepit to beg with grey Hairs the Bread of Affliction.

DESPAUTERIUS had no ſooner left the Audience, than OLAUS MAGNUS, that curious Writer of the Affairs of the Goths and other Northern People; and the Hiſtorian of the many famous Kingdoms of China, came jointly to APOLLO, and having preſented him with their Writings, made the uſual Requeſt for Conſecration. But the moſt eloquent TITUS LIVIUS, Sovereign of the Latin Hiſtorians, being order'd by APOLLO to give his opinion of their Writings, warmly oppos'd their Requeſt; he accus'd their Hiſtorys as fabulous, and diſcovering rather the curious Inventions of a fertile Brain, than that ſolid Truth, which is the indiſpenſable Duty of a perfect Hiſtorian. When he had thus declar'd his Judgment,

APOLLO

APOLLO commanded the Hiſtorians of each Claſs to give theirs, who all agreed in Sentiment with the great LIVY; they thought it a Scandal to admit among ſevere Hiſtorical Writings the looſe Compoſitions of thoſe who ſtuff their Works with incredible Fictions. But the Politician TACITUS diſſented from this, alledging, that thoſe Virtuoſi who had deſcrib'd the Cuſtoms, Countrys, and Actions of the remoteſt Nations of the North and Eaſt, ought not to be treated with the ſame Severity as thoſe who writ the Hiſtorys of known Nations and neighboring People; for with all Mankind, * *Omne ignoratum pro magnifico eſt:* and 'tis the general Cuſtom, † *Majora credere de abſentibus.*

THO TACITUS was ſingle in this Opinion, his Majeſty approv'd it as very juſt; ſo that with the uſual Solemnitys, the Northern Hiſtory and that of China, together with the Names of their Authors, were conſecrated to Immortality. But withal APOLLO told OLAUS, he muſt moderate the extravagant ſize of his Northern Eagles, that prey'd upon Elephants, and carry'd 'em up into the Air, which wou'd never paſs in Parnaſſus, tho LIVY himſelf had written it. And for the Author of the Hiſtory of China, he told him he ſhou'd reduce to ſome credible meaſure the vaſt Metropolis of ſo many Kingdoms, inhabited by ſo many millions of Men; and particularly bring the Royal Palace, ſo many miles in length, into ſuch a Model, that VITRUVIUS might have no reaſon to laugh at him, and ſay that his Apartments muſt be each half a mile long, and 'twou'd be impoſſible for the Servants to do their Duty, and ſerve up the Prince's Meat hot to the Table, unleſs they took Poſt to bring it.

THE two Virtuoſi being thus diſpatch'd, in comes THOMAZO BOZIO, a noble Virtuoſo of Agobbio, no leſs renown'd in the Court of Rome for his holy Life, than for his miraculous Attainments in Learning; for which reaſons APOLLO and the whole College receiv'd him with extraordinary demonſtrations of Affection. When this eminent Perſon had preſented to APOLLO his learned Writings, the Cenſors extoll'd 'em to the Skys: only they ſaid, that in his Book *De ruinis Gentium adverſus Macchiavellum*, he had indeed judiciouſly cenſur'd the deviliſh Politicks of that impious Author; but in all that Work they had not been able to diſcover the leaſt Paſſage concerning the ruin of any People or Nation; wherefore they were of opinion, that the words *de ruinis Gentium* ought to be ſtruck out, as ſuperfluous, and ſerving only for a pompous Flouriſh in the Title. His Majeſty and the illuſtrious College agreed in the ſame Judgment with the Cenſors: and APOLLO complain'd very much of the Mountebank-Craft of many Writers, who to make their Works appear extraordinary give 'em ſounding and magnificent Titles, no matter how wide from the Subject of the Book: A Trick to befriend the Bookſeller, and help off the Impreſſion, not unlike the Knavery of Farmers, who put bad Corn in the bottom of the Sack, and cover it at the top with that which is good. His Majeſty added further, that Authors ought to believe, a Book ingeniouſly penn'd is more admir'd for its modeſt Title; and that an oſtentatious and cheating Title diſhonors the moſt ingenious Book. However after all, Immortality was favorably decreed to the Name and Writings of this learned Virtuoſo.

THE Solemnity of BOZIO's admiſſion into Parnaſſus being thus perform'd, there appear'd before the Pavilion of Audience an Italian Poet with a Guide before him on Horſeback; who, that he might be ſure to come time

* Tacit. in vita Agric. † Tac. lib. 2. Hiſt.

enough

enough before the Ceremony was over, had taken Poſt at Corinth. As ſoon as he diſmounted, in he came booted and ſpur'd, and preſenting himſelf to APOLLO, put into his hands a Book of Songs, deſiring, that his Name and Verſes might be honor'd with eternal Fame. 'Tis incredible with how much Joy the Poet was receiv'd by that wiſeſt of Senates: APOLLO took the Book with demonſtrations of more than common Affection; but when he had read ſome of his Madrigals which were full of obſcene Thoughts, as if he had held a Serpent in his hand, he threw the Book to the ground with the greateſt Scorn and Indignation imaginable; and with a Look inflam'd with Anger, Be gone, ſaid he, and publiſh your filthy Ribaldry in Baudy-houſes and common Stews! for know, that in my State, the abode of every chaſter Virtue, no ſuch infamous ſtuff will be ſuffer'd. I my ſelf (and I am proud to confeſs it in this place) have been a Lover, and conſequently take delight in amorous Poems; ſuch I mean where the modeſt Authors celebrate their Loves in chaſt and decent Expreſſions: An Excellence for which my PETRARCH deſerves the higheſt Praiſe. Nor can I enough wonder at the Impudence of ſome leud modern Wits, by whom that Learning which was piouſly introduc'd into the World to promote Virtue, is impudently debauch'd to the vile uſe of inſtructing in wicked Luſts, and the propagating of every deteſtable Vice. How is it poſſible, that any one can be ſo plung'd and loſt in Impurity, as confidently to publiſh in broad Day-light, and to the ſight of all Mankind, ſuch Obſcenitys, as with bluſhes and remorſe of Conſcience the libidinous act in the dark, with their Chamber-doors bolted, and their Curtains drawn; and inſtead of expecting eternal Infamy for their pains, ſottiſhly hope for Fame and perpetual Glory from Crimes which deſerve the ſevereſt Puniſhment?

SCARCE had APOLLO ended, when the unfortunate Poet in great Confuſion left the Audience, and remounting with his Guide poſted from Parnaſſus with as much ſpeed as he came thither: while, to add to his ſhame, his Collection of Poems, as if it had been contagious, and none had dar'd to lay a finger on it, was kick'd out of the Tent by the publick Executioners.

IN the mean time it happen'd that a pitiful Mountebank forc'd his way thro the Guard, and came vaporing into Court with a Box under his Arm, and leading a Dog in a String. The Door-keeper did all he cou'd to hinder ſo unworthy a fellow from approaching his Majeſty, and ſeizing him by both Arms endeavor'd to drag him out again by force. But the Quack had a good heart, and was ſtrong withal, ſo that he ſtifly diſputed the Point with 'em, and ſwore he wou'd have a Hearing. APOLLO was in a concern to ſee the Wretch ſo roughly handled, and commanded his Servants to let him alone. Immediately upon this, the Mountebank ſpread his Cloke on the ground, and opening his Box takes out a great Skin of Parchment, to which hung a large Seal: then ſhewing it to his Majeſty, the Muſes, and all the Literati; Sir, ſays he, to convince you that my Balls, which I publiſh for the general benefit of Mankind, are the moſt miraculous in the world, for taking out Spots and Stains of Diſgrace from the Garment of any man's Honor, (except his who has marry'd a Whore) behold this Patent granted me by that invincible and ever glorious French Monarch FRANCIS the Firſt, for having taken out of his Royal Mantle, without doing it the leaſt hurt, the ſpot of Oil which was thrown upon it by ARIADENUS BARBAROSSA. I beſeech your Majeſty therefore, and all the worthy Perſons here preſent, that my Goods may be try'd, and if you find me a Liar, I am content they ſhou'd be burnt.

APOLLO

APOLLO was pleas'd at the Bluntneſs of this bold Fellow, and ask'd him, what uſe he made of his Dog? He anſwer'd, that the Cur, who cou'd ſhew abundance of Tricks, ſerv'd him inſtead of a Jack-pudding, to draw a Croud about him. Say'ſt thou ſo Friend, reply'd APOLLO, then thy Trade ſeems to me much like that of a Bird-catcher; for thou prateſt as the Fowler whiſtles; thy Balls are the Birdlime, thy Dog the Decoy, and thoſe that are drawn in by thee are the ſilly Birds, who, leaving behind 'em the Feathers of their Pence, make you good ſport. But ſince to thy great misfortune thou haſt pitch'd upon a place where men of thy Trade find but little Credit, and thy Commodity is not like to have vent among my Virtuoſi, who have no Spots to be taken out, let us at leaſt have the Diverſion of ſeeing your Dog ſhew his Tricks.

THE Quack obey'd, and made his Dog, who was perfectly well taught, ſhew a thouſand Tricks; all which he perform'd with ſuch ready underſtanding, and obſervance to his Maſter, that he ſeem'd indu'd with human Senſe. The graveſt of the Senate wonder'd to ſee APOLLO waſt the time in ſuch Trifles, which was appointed for Affairs of the greateſt moment, and the more, becauſe his Majeſty ſeem'd particularly delighted with the Paſtime, which laſted a great while. But their wonder ceas'd, when APOLLO, whoſe peculiar method is, to draw excellent Morals from the meaneſt things, cry'd out, O the Glory of Knowledg! O the great Felicity of the moſt ſerene Virtues! the only rich Patrimony of Mankind: Rejoice with me my dear Virtuoſi at this inſtructive ſight! which ſhews the Excellence of Learning: Since you ſee there that a little Knowledg which a Man has been able to beat into a Dog, is ſufficient not only plentifully to maintain his Maſter, but to furniſh the nobleſt Enjoyment which a great Soul is capable of, by inabling him to travel thro all Nations, and ſee the Wonders of the Univerſe.

THE Mountebank by APOLLO's order being liberally rewarded, and diſmiſs'd, there appear'd next in his Majeſty's Preſence a Virtuoſo, who was quickly known to be BALDO CATANEO, who for his pleaſant Wit upon facetious Subjects, and his ſolid ſenſe upon grave, as well in Proſe as in Verſe, was ſo much admir'd in the Roman Gourt, that he deſervedly obtain'd the Patronage of the generous ALEXANDER PERETTI, Cardinal MONT' ALTO, who munificently heap'd upon him both Riches and Honor. This noble Poet preſented APOLLO with the firſt Canto's of his Argonautica, compos'd in Stanza's of eight Lines; and with a plenteous ſhower of Tears bewailing his cruel Deſtiny, in being ſnatch'd out of the World in the flower of his Age, ſaid, that Death was unwelcome to him for no other reaſon, but only as it forc'd him to lay at his Majeſty's feet a worthleſs Preſent of unripe Fruit, which, if Fate had allow'd him longer Life, he hop'd might have been brought to ſuch Maturity, as wou'd have recommended it to the Palates of the Learned. Therefore in a ſenſe of his little Merit, and the Misfortune of his Poem, he was oblig'd to beg that Immortality which he once hop'd he might in time have claim'd as his due.

APOLLO, with geſtures and words expreſſing the greateſt Humanity, anſwer'd him, That both himſelf and all his Literatiti ſhar'd in the misfortune of his immature Death, but bid him take comfort in the indulgent Laws of Parnaſſus, ſince for the encouragement of the ingenious in the glorious toil of handling their Pens, he diſpens'd to Poems that were but begun, and not diſcontinu'd thro ſloth, but interrupted by ſurprizing Death, the ſame Rewards as if they had been brought to perfection. For this important Reſpect immortal Glory was graciouſly decreed to the Name and

Writings

Writings of BALDO CATANEO, who, being conducted with great Solemnity by the Maſter of the Ceremonys, took his Seat among thoſe Demi-Gods, who enjoy the ſignal Prerogative of Immortality of Name.

THE next who appear'd in the Royal Audience was a Virtuoſo, who by his Gown, which was after the faſhion of Greece, and by the manifeſt token of his Beard, was known by the greateſt part of the College to be the famous Grecian TIMOTHEUS, who upon a fooliſh Diſpute about a Syllable with FRANCIS FILELFO an illuſtrious Poet of Ancona, wager'd his Beard, and was preſently ſhav'd by the unrelenting Victor. The whole Aſſembly ſmil'd to ſee that a Virtuoſo, who was never of the wiſeſt, ſhou'd appear there, and pretend to ask for a Reſidence at Parnaſſus, which is granted only to ſuch as are in the higheſt Eſteem. However TIMOTHEUS boldly addreſs'd himſelf to APOLLO in theſe words.

SIR, I muſt confeſs, that I have been rather a lover of Learning than a compleat Virtuoſo: and tho I appear before your Majeſty empty-handed, and, without any Compoſition of my own to offer, have the Preſumption to beg a Place in Parnaſſus; I hope nevertheleſs that I ſhall not leave your Royal Preſence, till I have obtain'd that favor with which you ſo generouſly reward even the earneſt deſire that a man has of Knowledg.

TIMOTHEUS, according to the Cuſtom, was upon his Knees while he made this Requeſt; but APOLLO made ſigns to him to riſe, and bid him put on his Hat, a Favor never ſhewn before to any Perſon, tho of the greateſt Eminence: Then his Majeſty commanded the Senate to give their Suffrages. The Virtuoſi, who had no good opinion of him, and had been diſguſted to ſee him appear in Court, believ'd that his Majeſty only intended by this to try their Temper, and whether they wou'd ſuffer themſelves to be ſway'd by his unuſual Demonſtrations of Reſpect to any Man; therefore they unanimouſly voted againſt him, and many of 'em, ſhewing more Zeal than there was need of, freely ſaid, that the Affront FILELFO had put on TIMOTHEUS, not only plainly prov'd him to be ignorant, but a talkative Fellow; an Imperfection abhor'd by his Majeſty and the whole Senate.

APOLLO told 'em they were much miſtaken in their Judgments of this Virtuoſo; and I wou'd have none of you offended, ſays he, if I declare, my Eyes have never beheld a more glorious Perſon, or that has better deſerv'd the Grant of immortal Fame, even with the ampleſt Privileges: For ſo great is the Honor, dear TIMOTHEUS, thou haſt acquir'd by the loſs of thy Wager with FILELFO, that it ought to be rewarded by me, and celebrated by my Virtuoſi, above all that was ever yet perform'd! Since by the moſt ſtrict obſervance of thy Word thou haſt ſet an Example both to Princes and private Men, who are ſway'd ſo intirely by Intereſt, that no form of an Oath can be found ſo obliging, or Promiſe ſo ſacred, which they do not daily evade, and ev'n openly break with moſt deteſtable Impiety. Thine therefore, deareſt TIMOTHEUS, after my ſelf and theſe my ſerene Goddeſſes, be the firſt Place in this honorable Senate: And from the Glory I now judg thee worthy of, let all Men learn, that to keep their words with the ſtricteſt Religion in things prejudicial to their Intereſt, gains 'em a Reputation, which abundantly compenſates the loſs of earthly things.

WITH this happy ſucceſs concluded the Affair of the fortunate TIMOTHEUS, when with wonderful Gravity, attended by a Train of many noble Barons, appear'd in Court the Catholick King FERDINAND of Arragon; he complain'd grievouſly to his Majeſty, that for a hundred years

he had been continually ſoliciting in vain to be admitted into Parnaſſus, and that 'twas the opinion of all who knew him, that he was manifeſtly wrong'd in being deny'd that Abode, which was ſo eaſily granted to others, inferior to him in Merit and extent of Dominions.

APOLLO told him, That 'twas always the Cuſtom of Parnaſſus, that the Princes who deſir'd admittance, ſhou'd have their Cauſe determin'd by the Virtuoſi of their own Nation, who were beſt able to judg of their Merits; and he wou'd not on any account break thoſe Orders which had been approv'd by ſo long Experience. Then his Majeſty commanded the Virtuoſi of Arragon to put it once more to the Vote, and reminded 'em of the ſtrict Obligation they lay under to weigh their King's Deſerts impartially. When the Suffrages were examin'd, they were all found to be Negative, at which repeated Refuſal FERDINAND was prodigiouſly enrag'd; What, ſays he, muſt a King be thus baſely treated by his own ungrateful People, and will not your Majeſty redreſs this vile Injuſtice? What Kingdom was ever under greater Obligations to its Sovereign than Arragon has been to me, who from its former Obſcurity rais'd it to be the firſt Nation in the Univerſe, and render'd it infinitely famous thro its glorious Union with the potent Kingdom of Caſtile, by my Marriage with Queen ISABEL? While his Catholick Majeſty in great fury was thundering out this Exclamation, 'twas obſerv'd, that ſome of the chief Arragonian Senators ſhook their heads; at which, taking it for a token of yet greater Contempt, he flew into ſuch a Rage, that APOLLO, to prevent any ill Conſequences, admoniſh'd him of his Error, telling him, that a Prince makes his Nation great, when he unites it to an inferior one, as the Kings of France have done by the Conqueſt of Brittany, not when he joins it to a more numerous and powerful People: for in the firſt caſe, his own Nation becomes the Miſtreſs; in the ſecond, a Slave.

WHILE King FERDINAND, not in the leaſt appeas'd by this wiſe Anſwer, was departing the Audience, it happen'd that a Sparrowhawk flew into the Court, and, perching on the Roſtrum, occaſion'd a thouſand Fears and fanciful Conjectures in all that were preſent, who look'd on it as ſome very important Omen. The Guard ran immediately to drive her out of the Tent, but his Majeſty commanded 'em not to diſturb her. Upon which the Roman Augurs riſing up, deſir'd APOLLO's leave to interpret this Myſtery. But his Majeſty in contempt of the Coxcombs, told 'em, Heav'n had ſo carefully conceal'd Futuritys from the knowledg of Mankind, that he was a fool who pretended to foretel 'em from the flight of Birds, or any ſuch trivial Accident. And if they thought to practiſe that Art for the uſual purpoſe of carrying on their own Intereſts, and increaſing their Authority over the ignorant Vulgar, they ſhou'd find that they had choſen a wrong place, for Parnaſſus was not the Habitation of Weathercocks and Windmills that cou'd be whirl'd about by deſigning Knaves with the Wind of their Holy pretences.

WHEN APOLLO had thus deliver'd himſelf, a deep ſilence enſu'd, till the Sparrowhawk ſurpriz'd the Company with the following Oration: Tho Knowledg is thought peculiar to Man, yet that it is not only poſſeſs'd, but paſſionately belov'd by other Animals too, we have a plain Evidence in the aptneſs obſerv'd in Birds towards learning the various Notes they hear, in their attaining even human Speech, in the agility and ſurprizing motions of fourfooted Animals, and their eaſy acquiring and ready performing other things that are taught 'em. This, moſt glorious Prince of the Planets, may ſuffice to remove from the Minds of this honorable Audience their Amaze-

ment,

ment, to ſee that I, a ſavage Bird of Prey, born and brought up to live by Rapine, ſhou'd nevertheleſs be endu'd with ſo much Knowledg as to deſire the fortunate Abode of Parnaſſus. To adorn the Mind with Virtue, to thirſt after Knowledg, and to taſt the Pleaſures of an ingenious Converſation, are natural Inſtincts infus'd into other Creatures as well as into Man, whom the Creator has bleſs'd with a moſt comprehenſive Soul. And as I am ſenſible that they only gain Admiſſion here, who by their Words or Actions have been uſefully inſtructive to others; ſo I may without vanity pretend highly to have deſerv'd that Honor.

ALL theſe glorious Literati I know will allow me, that the Welfare of Men, the beginning and progreſs of a virtuous Life depends intirely on the good Education which Parents beſtow on their Children. Now this neceſſary Science, which is but little known and leſs practis'd by Mankind, being implanted by Nature in us brute Animals; I am come, with your Majeſty's permiſſion, to teach it in Parnaſſus. Hear therefore, Gentlemen, and wonder: Among us Birds, there is no Affection ſo tender as that of Parents to their Offspring; but I perceive human Ignorance to be ſo groſs, that among Men, the greateſt Enemys Children have are their Parents: for by their exceſſive Fondneſs, they do 'em more miſchief than the moſt implacable Enemys. Paternal Affection has its due limits, which whoever paſſes ruins his own Blood. We love our Young with ſuch tenderneſs, that in their urgent neceſſity we feed 'em with Fleſh torn from our own Breaſts; yet we do not, like Men, continue this fond Care of 'em always, but only ſo long as they ſtand in need of our ſupport: for when we ſee their Talons grown ſharp, and their Wings ſtrong, thoſe fit to ſeize their Prey, and theſe ſufficient for flight, then we exerciſe towards 'em the laſt and moſt perfect Charity in withdrawing our Love; not that the warmth of that Affection, which in Fathers even ſurvives the Death of their Children, is extinguiſh'd in us, but becauſe a prudent regard to the advantage of our Offspring requires it ſhou'd be ſo. Thus the Love of Parents to their Children is neceſſary ſo long as they are incapable of procuring their own Food; but 'tis pernicious to aſſiſt 'em when they are able to provide for themſelves. Certainly the Offspring of Man wou'd be as induſtrious as ours, if the Parents follow'd my Example, who, when I ſaw my Young able to uſe their Wings, ſhew'd 'em Hedges full of Sparrows, where they might ſubſiſt in Plenty. And Men ſhou'd in like manner ſhew their Children, when they are grown up, the Courts of Princes, great Citys, and Places of buſineſs, that they might not remain bury'd in Sloth and Ignorance, but acquire an honorable Livelihood by their virtuous Induſtry.

APOLLO having heard and highly extoll'd this admirable Leſſon of Inſtruction, was pleas'd to aſſign the Hawk an honorable Place in Parnaſſus; and ſaid, You ſee, my belov'd Virtuoſi, that the Almighty having infus'd ev'n into brute Animals a perfect Wiſdom in things relating to Propagation, and the preſerving of their Species, the true Philoſophy to which Men ought to apply themſelves by conſtant Study and Speculation, is, to obſerve the Dictates of Nature, and diligently to conform their Actions to 'em: for thus, and not by following the capricious whims of ſeveral diſagreeing Sects, they wou'd lead happy Lives. And as 'twou'd be a mighty diſorder, if Birds and other brute Animals ſhou'd feed their Offspring till they grow old in their Neſts and Dens; ſo we muſt likewiſe own, that thoſe Parents are to blame, who taking more care to heap up Wealth for their Children, than to give 'em the permanent Patrimony of a learned Education, which no Fire can conſume, no Inundations deſtroy, nor Tyrants take away, inſtead of

making 'em uſeful to their Country, breed 'em up to be idle Rakes; ſuch Wretches not knowing how to ſpend their time, but affecting to appear what the World calls fine Gentlemen, when they put on a Sword give certain Omens of their approaching Ruin: For 'tis evident, that thoſe great Patrimonys, which are often accumulated by Learning, are ſquander'd away and deſtroy'd by the Profeſſion of Arms.

AFTER this, the next who preſented himſelf to his Majeſty, was the illuſtrious PHILIP COMMINES, Lord of Argenton, who laid before APOLLO and the venerable Senate his famous Memoirs, and beg'd, that together with the Author's Name they might be conſecrated to Immortality. His Majeſty commanded TITUS LIVIUS to give his opinion of 'em, who ſaid, that he cou'd ſee no reaſon why that French Lord ſhou'd pretend to a place among the learned Hiſtorians in the Delphick Library, ſince there was neither Majeſty of Stile, Force of Eloquence, judicious Connexion of Times, fine Sentences, Orations, or indeed any other Ornament belonging to an Hiſtorian in his Writings. But his Memoirs being compos'd after the fantaſtical method of the Spaniſh Romances, and divided into Chapters, in which he handles the great Actions of two mighty Princes, LEWIS the Eleventh of France, and CHARLES Duke of Burgundy, the firſt renown'd for his Prudence, the laſt for Bravery; he ſeem'd in his Judgment to deſerve a Place rather among the Romance-Writers than the Hiſtorians.

APOLLO was ſo little ſatisfy'd with LIVY's Opinion, that not without ſome ſhew of Anger he ſaid, Hiſtory is a Food not dreſs'd only to gratify the Palate of Curioſity, but ſubſtantially to nouriſh the Mind; in this caſe therefore Profit is more to be regarded than Pleaſure. You are much miſtaken if you believe, that Men apply themſelves to this Study to learn well-turn'd Phraſes and round Periods; No—'tis to acquire that Prudence which is imbib'd by the frequent reading of paſt Tranſactions. And tho I muſt highly commend your pompous Phraſe, and the polite Diction of CÆSAR, yet I wou'd have you know, that thoſe which you take to be the firſt, are the laſt Praiſes of a perfect Hiſtorian. The Soul of Hiſtory, which animates it to laſt for Ages, and to make the whole World in love with it, is Truth; The diſcovery of the deepeſt Councils, the moſt hidden Thoughts of Princes, and of all their Artifices of Government both in Peace and War, tho written in the barbarous Latin of BARTOLUS, will make the Author immortal. And in this I think the moſt judicious COMMINES ſo far to have excell'd, that I not only judg him worthy of an Habitation in Parnaſſus, but 'tis my Will that the firſt Place among the French Hiſtorians ſhall be aſſign'd him.

BY this time 'twas grown very late, and APOLLO ſeem'd extremely fatigu'd with hearing ſo many Cauſes; when BERNI and ſeveral other merry Poets, to divert his Majeſty, caus'd a poor Brother of the Quill to be brought into Court in a moſt wretched tatter'd Habit, and ſtinking of Tobacco and Ale worſe than a Chimny-ſweeper. All the Company were ready to burſt with laughing to ſee this Fellow come up to his Majeſty in a very aukward manner, and preſent him a Poem as greaſy as a Cook's Receipt Book. APOLLO ask'd him who he was? Don't you know me? ſays he: I'm the famous Author of the Bull of Antona. I think, reply'd APOLLO, I have heard your Name: You are the ARIOSTO of the Paſtry-Cooks. Then his Majeſty read a whole Canto of his Poem with ſuch Attention, that all were ſurpriz'd to ſee him ſo deeply taken up with ſuch inſipid Stuff. APOLLO perceiv'd their wonder, and told 'em, tho they laugh'd at that Writer, he very much admir'd him, for having the Courage to write ſo much, tho he knew

knew ſo little; a thing at which many of 'em had reaſon to bluſh, who, on the contrary, had written ſo little, and yet knew ſo much. He added, that 'twas a pitiful excuſe for a Virtuoſo to ſay there was no need of writing more Verſe after the immortal Productions of VIRGIL, of handling Phyſick after HIPPOCRATES and GALEN, or Mathematicks after EUCLID. For there was ſcarce any Book but had ſomething good in it; and in many Latin Poets, Writers of Phyſick, and of Mathematicks, ſome Thoughts and Inſtructions were to be found, not only equal to thoſe of VIRGIL, HIPPOCRATES, or EUCLID, but ſometimes ev'n exceeding 'em. In ſhort, he utterly deteſted thoſe Wits, who having had moſt excellent Talents to eternize their Fame in ſeveral Sciences, cover'd their ſlothful averſion to the toil of writing with the ſpecious Cloke of Modeſty.

BUT the moment that APOLLO was giving Orders to PLATINA the Cook, to take this greaſy Poet for his Scullion, every one was frighted to hear all the Bells of Parnaſſus ringing backwards, as if the whole City had been in a flame; and immediately MUTIUS JUSTINOPOLITANUS came running into Court, out of breath, and brought the dreadful News that all the Monarchies and Commonwealths of the Univerſe were juſt falling together by the Ears, and unleſs ſome ſpeedy courſe were taken, this Quarrel wou'd have a moſt bloody Iſſue. Now tho his Majeſty's great Wiſdom was alone ſufficient to have reſolv'd upon the beſt Meaſures, yet in an Affair of ſuch danger he wou'd hear the Advice of his Privy-Council, tho in a great hurry: The Majority was for detaching the two Legions of Satyrick Poets, and the Lyrick Pretorian Bands, to quench the firſt Sparks of this dangerous Fire; and affirm'd that his Majeſty's Royal Perſon ought not to be expos'd till all other hopes fail'd, and things were come to the extremity: Yet APOLLO inclin'd to the ſingle Opinion of TACITUS, who reſolutely adviſ'd, * *Ire ipſum, & opponere Majeſtatem Imperatoriam debuiſſe, ceſſuris ubi Principem longa experientia, eundemque ſeveritatis & munificentiæ ſummum vidiſſent.*

IN great haſt therefore his Majeſty went towards Parnaſſus, whither the Guards of Archers, compos'd of the Poets of Provence, and the Company of Cuiraſiers of Italian Virtuoſi, were with all diligence ſent before; he found not only the principal Streets chain'd up, and the great Forum ſecur'd by a good body of Men, but all the Palaces of the Monarchys and Republicks fortify'd, and guarded by Soldiers: The Monarchys, as well as the Conſuls, Dukes, Burgomaſters, and other Heads of the Republicks, ſtood with their Arms preſented, ready to fall on, and begin the Battel; but upon the firſt notice of his Majeſty's approach, ſo great was their Reverence for his Royal Perſon, that they threw down their Arms, and ran to hide themſelves. An Inſtance which ſhews what mighty efficacy there is in the Preſence of a Prince who is belov'd and fear'd by his Subjects, in the like and other caſes of imminent danger.

THE Tumults being thus appeas'd, and his Majeſty arriv'd at his Palace, he ſent for all the Monarchys and Republicks, and commanded the Conſul MARCUS MARCELLUS to tell him the true reaſon of the Tumult. The Conſul anſwer'd, that ſeveral Monarchs, Roman Conſuls, Dukes of Venice, Standard-Bearers of Florence, and Burgomaſters of Germany, happening into company together, fell upon a Diſpute which was the beſt Government, a Monarchy or a Commonwealth; and that PHILIP

* Tac. lib. 2. Ann.

VISCONTI,

VISCONTI, Duke of Milan, had the boldneſs to ſay, that all Republicks, eſpecially Ariſtocracys, were the inſupportable Government of many Tyrants: upon which the Dukes of Venice, who enjoy the moſt perfect Ariſtocracy that ever was, having given him the Lie, all the Monarchys and Republicks, who made this a common Quarrel, were falling together by the Ears, as his Majeſty had been inform'd.

APOLLO was the more diſpleas'd at this, becauſe by an Edict publiſh'd long before, he had commanded under ſevere Penaltys, that this old Controverſy, which had been ſo often canvaſs'd by his Virtuoſi, ſhou'd never be meddl'd with any more; but that all ſhou'd reſt content with their own Form of Government. Then turning to Duke PHILIP, the ſole occaſion of this Diſturbance, he told him, he had been very raſh in his Cenſure of Ariſtocracys; for he ought to know, that well-govern'd States were diſtinguiſh'd from ſuch as were Tyrannical, by their peaceable and long Duration: That Tyrannys being always full of Conſpiracys of the Nobility, and Rebellions of the common People, never laſted to length of Time; but the long Duration of the flouriſhing Venetian Republick, and the conſtant Peace ſhe's bleſt with at home, are evident Marks of the great Satisfaction of her Subjects. He added, that to illuſtrate this Truth to him and all the other Monarchys preſent, he wou'd put 'em in mind of an Accident which happen'd lately in Venice, by which it plainly appear'd how great the modeſt Liberty is, which all Men enjoy in that well-conſtituted Republick.

VETTORI CALERGI, a Noble Venetian, left behind him at his Death one only Daughter worth half a Million of Crowns: ſeveral of the Nobles ſoon made their Addreſs to this young Lady, but with ſuch Civility and Modeſty, that her Mother was at liberty to diſpoſe of her to whom ſhe thought fit; which ſhe did, and prudently marry'd her to VINCENZO GRIMANI, a Noble Venetian, and Couſin German to her Daughter. Now tell me PHILIP ingenuouſly, ſays APOLLO, what wou'd have become of this young Lady, if ſhe had happen'd to have liv'd in the Dominions of one of you Monarchs?

I SHALL anſwer your Majeſty with that Candor and Freedom of Speech that becomes me, ſaid the Duke; if this had happen'd in the State of any Prince, ſome ſpecious pretence wou'd have been made uſe of to impriſon the Mother, and ſhut the Daughter up in a Monaſtery, or ſome other place; while her vaſt Portion wou'd have been given to enrich ſome beggarly Favorite. Several Examples of this kind have happen'd in my days, and formerly in Italy and elſewhere; and 'tis pity they are not written and added as an Appendix to PHALARIS's Epiſtles.

ADVICE XV.

Force having at a publick meeting offer'd to take place of Reputation, this beautiful Lady by an admirable Reſolution ſecures her endanger'd Honor.

'TIS well known in Parnaſſus, that Reputation has in all Aſſemblys, publick and private, taken place of Force. But it happen'd t'other morning, that while APOLLO was making his publick entrance into the Sign Leo, Force, prompted by that Inſolence which is natural to her, offer'd

to

to take place of Reputation; who, if ſhe had not upon this occaſion ſhew'd her ſelf Miſtreſs of a moſt admirable Conduct, muſt certainly have receiv'd ſome notorious diſgrace.

HOWEVER ſhe was much diſguſted at the rudeneſs of the Affront; and the Virtuoſi, who are intirely devoted to this Illuſtrious Princeſs, adviſ'd her by no means to put it up. They bid her call to mind, that ſhe was the Right-hand of Princes, and the only Inſtrument by which they govern'd the World; therefore ſhe ſhou'd take courage, and reſolve to try her Strength with that arrogant Lady, whom, with the Majeſty of her Perſon only, ſhe wou'd be able at the firſt encounter ſo to confound and beat down, that ſhe might trample her under her feet, as ſhe had done a thouſand times before.

REPUTATION anſwer'd her Friends with great Meekneſs; That ſhe was highly oblig'd to 'em for their good-will, but ſhe cou'd neither commend nor follow their Counſel: She deſir'd 'em to conſider, that the whole Fabrick of her Power, Authority and Greatneſs being founded not on the Strength of arm'd Battalions, or impregnable Fortreſſes, but on the Opinion of Men, which is ſo precarious and changeable, 'twas requiſite in this her Adverſity, that ſhe ſhou'd proceed with the greateſt Circumſpection and Addreſs: That there was a vaſt diſparity between Her and Force, who, if ſhe were defeated, might eaſily rally again, and renew the Combat, and that the Violence of Anger and Shame for her firſt Defeat wou'd give her double Strength; but for her ſelf, if with the Majeſty of her Aſpect, ſhe did not at the firſt encounter ſtrike her Enemy to the ground, then, like Elephants, once fallen ſhe cou'd riſe no more. All which Conſiderations were the more neceſſary, becauſe ſhe had often experienc'd, that nothing was more dangerous for her than to pretend by Violence to maintain that Authority and Honor which ſhe ſaw was grounded only on the Opinions of Men. However, ſhe wou'd provide for her Security by her uſual methods, and by engaging her Enemy with her accuſtom'd Arms, ſhe ſhou'd not fail of the Victory. And indeed, ſaid ſhe, I'm ſenſible my Adverſary is become ſo unreaſonably abuſive, not thro increaſe of her Power, but becauſe ſhe has diſcover'd ſome private Diſorders in me, and ſees me fallen from that antient Grace and Majeſty, to which Men formerly paid ſo great a Veneration.

HAVING ſaid this, ſhe retir'd to her own dwelling, where for ſeveral Months ſhe liv'd like a Recluſe, and was never ſeen to ſtir abroad: but all the while with great diligence ſtudy'd to amend her ſelf, baniſhing from her Breaſt all private Intereſt; for ſhe was convinc'd, that by yielding her ſelf up a Prey to that Diſeaſe, ſhe had loſt much of her Credit. Then with the ſtrict Broom of Reformation ſhe ſwept all ſordid Baſeneſs, Avarice, Ambition, and every other ſcandalous Paſſion out of her Abode.

HAVING thus corrected her Diſorders, one morning when ſhe was to appear in publick, ſhe dreſs'd her ſelf with purity of Soul, ſincerity of Heart, Liberality, and all her other choiceſt Virtues; and throwing over her Shoulders the Robe of generous Affection to Merit, and of publick Charity, ſhe appear'd with ſuch Majeſty at the place where the other illuſtrious Virtues expected her, and awaken'd in all ſo profound a Veneration for her, that Force her ſelf trembl'd at the ſight of this illuſtrious Princeſs, and not only with due Reverence gave her the Precedence, but humbly crav'd as a ſingular favor, the Privilege of holding up her Train in that Solemnity.

ADVICE XVI.

GIOVANNI FRANCISCO PICO, *Count of Mirandola, that he might more quietly attend his Studys, intreats that the Reformers by reaſon of the great noiſe they make, might be remov'd out of his Neighborhood; but his Requeſt is not granted.*

THE Contentions between the two chief Lights of Philoſophy, PLATO and ARISTOTLE, being now hotter than ever, have produc'd in Parnaſſus the mighty Sects of Platonick and Peripatetick Philoſophers, who fill the whole College of the Literati with ſuch vexatious and dangerous Diſputes, that APOLLO, who delights in nothing ſo much as in the Peace and Quiet of his Virtuoſi, appointed many months ago the illuſtrious GIOVANNI FRANCISCO PICO, Count of Mirandola and Lord of Concordia, to reconcile their Differences; 'tis ſaid he has taken ſuch pains in it, that the buſineſs is already in a fair way of Agreement. But this being a work which requires much quiet, the Reformers, whoſe Houſe joins to his, by the perpetual Noiſe they make of pounding Water in Mortars, extremely diſturb the Labors of that noble Virtuoſo: inſomuch that PICO went yeſterday morning to the Reverend DINO of Mugello, Auditor of the Chamber in Parnaſſus, and deſir'd that he might be allow'd the Privilege of Scholars, who drive all noiſy Trades from their Neighborhood.

THE Reformers alledg'd in anſwer to DINO, that there was no compariſon between the Importance of their Buſineſs in reforming the Ignorant who are ſunk in the filth of all Corruptions, and his accommodating the frivolous Controverſys of Philoſophers, and therefore they ought not to be in the leaſt moleſted. Beſides, all Men knew that Princes, by keeping only the Houſe of Reformation open, wrought mighty Effects in their States. To this PICO reply'd; That he wonder'd, and was extremely ſcandaliz'd at the vain Opinion the Reformers had of themſelves; the Impertinence of whoſe Imployment appear'd in this, that their long Labors have produc'd nothing but an eternal Noiſe to no purpoſe.

DINO blam'd PICO for this Reflection, and freely told him, there was nothing more neceſſary, or of greater conſequence in any State, than that the Houſe of Reformation ſhou'd be kept perpetually open, and make a Noiſe; ſince great Advantages ſprung from thence, tho all Men had not the ſenſe to diſcern 'em: For wiſe Princes appointed not Reformers in their States to introduce Goodneſs and Virtue, but for a Rampart againſt all Abuſes, leſt they ſhou'd get ſo great a head, as in a few years to overrun the Univerſe. Beſides, they kept up the Prince's Reputation with his Subjects, by ſhewing 'em his Care and Vigilance for the publick Good; it being uſual for a People to be as well ſatisfy'd with the good Intention they diſcover in their Prince, as with the good Effects of it. And the greateſt Error which Rulers can commit is, by letting looſe the Reins to all Corruptions and Abuſes, to convince the world, that they care not which way it goes.

ADVICE XVII.

The famous Republicks of Europe having forbid TACITUS *their Houſes, he complains of it to* APOLLO, *and is again receiv'd and careſs'd by 'em with the higheſt Honor.*

THO CORNELIUS TACITUS is reputed in this Court the very Oracle of Politicks, and therefore highly eſteem'd by the greateſt Monarchs of Europe, yet Envy being always the mortal Enemy of Virtue, ſome malicious Spirits by their repeated ill Offices have render'd that wonderful Man ſo odious in the Eyes of all the chaſt Republicks who reſide in Parnaſſus, that ſome days ago they unanimouſly forbid him their Houſes. And the moſt ſerene Venetian Liberty her ſelf, who profeſſes a ſtricter Chaſtity than any of 'em, and takes the greateſt care to avoid all ſuſpicion, two mornings ago bolted her doors againſt him: for they thought it cou'd by no means conſiſt with their Honor to converſe with a Man, who in the general opinion is eſteem'd the ſole Teacher and Architect of Tyranny.

TACITUS ſoon expreſs'd his Reſentment of this Affront, both by word of mouth and in writing; and with great Commotion of Soul complain'd grievouſly to APOLLO, that his old Enemys had baſely aſſaſſinated him; and that in truth, neither the antient nor modern Commonwealths were more oblig'd to PLATO, ARISTOTLE, LYCURGUS, or any other Legiſlator or Founder of Free Governments, than to him, as wou'd appear, if his Annals and Hiſtorys were examin'd by learned and impartial Men.

THESE Complaints made a deep impreſſion in the minds of thoſe famous Libertys, who not to diſguſt an Author of ſuch Merit beyond all reaſon, and to be ſure not to prejudice their own Affairs, reſolv'd to aſſemble in the Temple of Concord, to determine, whether they might with ſafety to their Reputations converſe with TACITUS in their own Houſes.

AFTER a long debate, they all agreed, that even an intimate familiarity with ſo politick and wiſe a Writer wou'd be of greater advantage to Commonwealths than to Monarchys: for they plainly ſaw that TACITUS's deſign in writing the Life of TIBERIUS, was not, as many who are ſtrangers to Politicks have affirm'd, to form the Image of a perfect Tyrant, but that by his particular Relation of the enormous Crueltys, which not only TIBERIUS, but CALIGULA, CLAUDIUS, NERO, and the other inhuman BUSIRIS's that reign'd after 'em, practis'd againſt the Roman Nobility, he had no other intention than to teach the Senators of Republicks what deplorable Calamitys they fall into, when preferring their private Paſſions and Intereſt to the publick Good, they fooliſhly ſuffer themſelves to be robb'd of the Jewel of their Country's Liberty, which they ought to preſerve and guard as their Lives. For it being a Maxim among Tyrants, That to reign ſecurely they muſt cut off all the Nobility that were in the Government before 'em; the Barbaritys of TIBERIUS, and the other cruel Executioners that ſucceeded him in the Roman Empire, were not practis'd out of a Thirſt of human Blood, but out of a Political Neceſſity and Tyrannical Prudence.

ADVICE XVIII.

APOLLO *having to the wonder of all the Virtuoſi admitted the blind Mountebank of Forli into Parnaſſus, imploys him in an important Office.*

CHRISTOPHER SORDI, call'd the blind Man of Forli, that famous Italian Mountebank, to whom, as the Story goes, EUTERPE in requital for a Receipt he taught her to beautify her Hair, bequeath'd the fluent Vein of ſinging millions of Verſes extempore, has been theſe many years ſtanding at the Gates of Parnaſſus, and with Prayers, Intreatys and Complaints has made a perpetual noiſe in the Ears of APOLLO: laſt week, to the laughter of all the Literati, he had the impudence to cauſe Papers of Defiance to be poſted up in all the chief places of Parnaſſus, challenging any ſprightly Wit whatſoever, who durſt contend with him in ſinging extempore Verſes to the Harp, to meet him in the open Field of EUTERPE, where he offer'd to prove, that there was not a Poet in Parnaſſus worthy to carry his Harp after him.

APOLLO, who till then had ſlighted the vain Pretences of this worthleſs Wretch, was pleas'd in publick Senate, of his own accord, to decree Immortality to his Name; and commanded, that with the uſual Pomp he ſhou'd be admitted into Parnaſſus, and conducted to his Preſence.

ACCORDINGLY next morning the Triumphal Gate was open'd for his Entrance. But this caus'd ſuch murmuring among the learned Barons, the dignify'd Poets, and all the Potentates of this Court, that the moment he advanc'd to the Gate, a great Monarch was heard to ſay, Parnaſſus was become a Receptacle for inconſiderable Scoundrels, ſince Quacks and Mountebanks were admitted among the Virtuoſi.

THESE words, pronounc'd with a Voice ſomewhat angry, the blind Man heard, and preſently ask'd his Guide, what Fellow 'twas that had ſpoken ſo ill of him? Hold your tongue, anſwer'd the Guide, pull off your Hat, and as it becomes you make a profound Reverence: for 'tis no leſs than the moſt Potent King of England, HENRY the Eighth. The blind Man was not at all daunted at this, but boldly ſaid, Prithee, Friend HARRY, if thou muſt needs be playing ORLANDO, and frighting People with bluſtring words, get thee back into England, for in Parnaſſus we are all equal: and if Mountebanks are unworthy to live here, I cannot tell how you got in; for you know very well what tricks you put upon the Engliſh Nation. At this the King, who is naturally extremely cholerick, fell into a Paſſion, and was juſt going to take the blind Harper by the Beard, which hung down to his Waſte, and to tug off a good handful of it: but upon ſecond thoughts he bridl'd his Anger, conſidering that 'tis the higheſt Imprudence in men of Honor to contend with thoſe who have no Honor to loſe.

NOW as ſoon as the blind Man came before APOLLO, he made his Guide give him his Harp, and deſir'd his Majeſty to name him a Subject, upon which, to the teeth of thoſe coſtive Poets who are a whole year in ſqueezing out a wretched Sonnet, he offer'd to ſing a hundred Octaves extempore. APOLLO laugh'd to think that with his inſipid extempore Verſes he pretended to give any ſatisfaction in that place, which the beſt

Poets

Poets cou'd ſcarce do with their elaborate and poliſh'd Compoſitions. You're miſtaken, Friend, ſays he, I have not admitted you into Parnaſſus on account of any Pleaſure I propos'd in hearing you ſing, but only that in a publick School, which ſhall be aſſign'd you, you might teach my Virtuoſi to walk ſafely.

AT this GIROLAMO MORONE, Secretary to Duke SFORZA of Milan, hearing that a blind Man was to teach People who had Eyes how to walk, burſt out into laughter; but APOLLO, not in the leaſt angry, ſaid, I pity thee MORONE, and the reſt of my belov'd Virtuoſi, in whoſe Faces I read Aſtoniſhment at this: But know that the ways of this preſent Age being ſtony, and full of holes, as every one finds by ſad Experience; the blind who walk leiſurely, ſupported by a Guide and a Staff, who lift their Feet high and feel out their way, are excellent Maſters to teach thoſe inconſiderate and violent Spirits, who abhor nothing ſo much as Circumſpection and judicious Slowneſs, to take ſure ſteps: and of this truth you ſhall be a convincing Evidence both to your ſelf and others.

THEN turning to the blind Man, he commanded him to take MORONE by the hand, and walk two hundred paces with him. Now it happen'd that as they were marching along very gravely together, the blind Fellow who felt out his way before him with his Staff, perceiv'd they were come to a dangerous Paſſage, and holding back MORONE, who was heedleſly going over it, Stay, Friend, ſays he, lift up your Feet and take care not to ſtumble; feel with your Staff to find firm ground; meaſure the length, breadth and depth of this dangerous Hole, unleſs you have a mind to be bury'd in't; and open the Eyes of your Judgment, which is a wiſe Man's Direction in the darkeſt Times, and in the moſt dangerous Roads. MORONE exactly follow'd this Advice, and at laſt, tho with much trouble and length of time, got ſafe over.

AFTER this, APOLLO bid MORONE look behind him, and conſider well the Gulf which he had eſcap'd; which when he had done, full of Confuſion and Shame, he ran and threw himſelf on his Knees at his Majeſty's Feet, humbly beg'd pardon for having laugh'd, and confeſs'd that the blind Man's Conduct had ſerv'd to convey him ſafely over that dangerous place, where the deceitful Marquiſs of Peſcara, who was himſelf thought to be the beſt Guide of the greateſt Princes of Italy, ſtumbl'd, and miſerably broke his Neck.

ADVICE XIX.

LEWIS ALEMANNI *having prais'd the French in an eloquent Oration, and repenting afterwards of it, deſires leave of* APOLLO *to make his Recantation, but his Majeſty will not permit him.*

LEWIS ALEMANNI, that great Poet of Florence, having ſeen his Country ſubdu'd by the victorious Arms of the Emperor CHARLES the Fifth, conceiv'd an implacable Averſion to the Spaniards. Now this had been ſufficient to have gain'd him the univerſal Love of his own Nation, if he had not fallen into a fault ſo common to the modern Italians, who know not how to hate the Spaniards, without being partial to the French, of whom ALEMANNI grew ſo fond, that, to his Majeſty's great ſurpriſe, he deſir'd

leave to recite a publick Oration in their Praiſe: A Reſolution which reflected infinite Diſhonor not only on himſelf in particular, but on all his Countrymen, every one being ſcandaliz'd, that ſo renown'd an Italian Poet ſhou'd celebrate the Praiſes of that People, to whoſe Ambition Italy aſcrib'd her preſent Slavery.

ALEMANNI however pronounc'd his Oration, and with extravagant Encomiums celebrated the French, whom he ſtil'd the Overthrow of the famous Commonwealth of Rome, only becauſe they furniſh'd to CÆSAR thoſe Arms of Tyranny, with which that ambitious Man afterwards ſlew the Liberty of his Country. He ſaid, they had wag'd War in Aſia, Africa and Europe with perpetual Victory, and reign'd with infinite Glory: He call'd the French Monarchy the Triumphant Queen of the Univerſe, the Scourge of her Enemys, and the ſole Inſtrument of thoſe Remains of Liberty that are yet alive in Italy: He aſſerted for a truth, that the French Nation was the moſt numerous that the Sun beheld, that it was rich, fruitful, well-arm'd, united in it ſelf, valiant, populous, and devoted to its Prince; all which Qualitys, ſaid he, are needful to a Kingdom that wou'd become formidable and eternal.

THIS Oration gain'd him the Hearts and Souls of the French, inſomuch that ſeeing himſelf wonderfully careſs'd by the Nobility of that Kingdom, he was eaſily prevail'd on to go into France, where was verify'd what his beſt Friends had foretold him; that if he deſign'd to continue long in the Affections of the French Nation, he ſhou'd by all means avoid going thither: and indeed he had ſcarce been twenty days at Court, when the ill uſage he receiv'd from that People, and the Affronts they put on him, oblig'd him to fly away as full of Hatred againſt 'em as he came with extravagant Affection to 'em. Inſomuch that fir'd with Rage at the Injurys they had done him, he went two days ago to APOLLO, and ſaid, that ſince in his unhappy Oration he had falſly magnify'd the French, he deſir'd Truth might take place, and leave be granted him to make a publick Recantation: for by woful experience he had found they were indiſcreet, paſſionate, fickle, capricious, impertinent and ungrateful above all human Creatures; and no leſs mortal Enemys to the Italians, tho they knew 'em to be their Friends, than to the Engliſh, Spaniards, the Germans, Flemings, and all other Foreign Nations.

APOLLO ſmil'd, and not only refus'd him the liberty he deſir'd, but ſtrictly commanded him to pronounce the ſame Oration once more, and among the other ſingular Virtues of that Warlike Nation, to mention the Glory it was to the French, to ſhew themſelves deadly Foes to all Foreign People whatſoever: of which great Virtue, he ſaid, the Italians were ſo deſtitute, that in ſpeaking, dreſſing, eating, and every thing elſe, they bluſh'd not to appear ridiculous Apes of all the moſt barbarous People of the Univerſe. So that if the Jews ſhou'd rule in any part of the World, there was reaſon to believe, that to curry favor with that raſcally ſcum of Mankind, many Italians wou'd think it no diſhonor to wear yellow Hats, and ſeek by that ſcandalous Adulation the mouldy bread and ſtinking ſcraps of a beggerly Maintenance.

ADVICE XX.

Corbulo having govern'd Pindus in great Reputation, and the Time of his Government being expir'd, Apollo *sends him a new Commission for a year longer, which he refuses.*

Domitius Corbulo having happily fulfill'd the first year of his Government of Pindus, Apollo, much satisfy'd with his Administration, sent him a Patent to continue there a year longer. But Corbulo, tho he knew that all his People were extremely desirous to have him remain among 'em, earnestly press'd Apollo to discharge him by sending him a Successor: and tho he was likewise convinc'd that his Majesty wou'd put an ill Construction upon this refusal to serve him any longer in that Imployment, yet he repeated his Importunity till his Request was granted.

When he return'd to Parnassus, some Virtuosi, his Friends, ask'd him, Why he had refus'd to continue in that Office, which many other great Men were so ambitious of? Corbulo answer'd 'em, That as he who wou'd keep his Health, must rise from Table with an Appetite; so he who wou'd preserve his Reputation, must leave his Government when the People are best satisfy'd with him: For the most unqualify'd Governors are ador'd by the People for the first half year, and lov'd the second; but after that the good began to be hated, and at two years end even the best were dislik'd, thro the inconstancy of the People, who have the same Propensity to nauseate the good as the bad: that Minister therefore was to be commended for his Prudence, who, having done his Master some eminent Service, cou'd resolve to leave the Court, and part from his Prince even in the height of his Favors, without waiting for that unhappy day, which in all Courts never fails to arrive one time or other, when he shall be ignominiously turn'd out of doors, if not for some trifling fault, which is enough to cancel all his past Services, yet ev'n out of that satiety, which is so natural to Princes as well as the common People, who are fond of new things, tho they are worse than the old.

ADVICE XXI.

Sebastian Venieri, Doge of Venice, having made his Entrance into Parnassus, desires Apollo *to grant him the Precedence of all hereditary Monarchs, and obtains from his Majesty a favorable Decree.*

Tho Apollo, as a mark of peculiar Favor, allotted to the most serene Prince Sebastian Venieri, Doge of Venice, a Station in Parnassus, worthy his Virtue and Magnanimity; yet he wou'd never appear in publick till after the decision of the Controversy, lately depending before his Majesty, to which of the three Collegues was due the Honor of the Naval Victory he had obtain'd off the Island Curzolari. Now this having

having been lately determin'd, as ſhall be related in due time, laſt Wedneſday between the hours of eleven and twelve VENIERI made his ſolemn Entry on Horſeback. The Show was very magnificent, and remarkable for this, that none were permitted the honor of ſerving in his Train except Freemen, who are mightily reſpected in Parnaſſus, and honor'd with the moſt illuſtrious Titles. The whole College of Virtuoſi took vaſt delight to conſider, in the Perſon of VENIERI, to what a ſublime Degree Virtue had rais'd a private Man; and it brought an infinite Reputation to the Republick of Venice, that by having ſo largely rewarded one of her deſerving Senators, ſhe had open'd to her Nobility that Gate which many Monarchs either keep cloſe ſhut, or capriciouſly ſet open rather to Baſeneſs than to true Deſert. 'Twas obſerv'd, that the Greeks, who ſince the fall of their Empire have liv'd in perpetual Melancholy, upon this occaſion expreſs'd the moſt extravagant Joy, and were ſeen to triumph, as if VENIERI had been one of their own Nation, and they the ſole Perſons concern'd in the Solemnity. Some ſaid the reaſon was, becauſe the Greeks, who are now reduc'd to a wretched ſlaviſh condition, place their only hopes of Deliverance in the moſt potent Republick of Venice, and therefore rejoic'd for the Victory obtain'd by this Prince againſt the Tyrannical Ottoman Empire, no leſs than if it had been their own: Beſides, they took great delight to ſee the Duke of Venice wear the antient ſtately Greek Habit, as a happy Preſage, that the Glory of the old Grecian Empire wou'd be renew'd in the immortal Republick of Venice.

SOME days after this, it happen'd that all the Princes, together with the whole College of Poets, went in Proceſſion to the chief Temple, to beſeech the Divine Majeſty to excite, in the Hearts of all Sovereigns, Liberality towards the Virtuoſi. Now VENIERI, who, according to the antient cuſtom, was plac'd by the Maſter of the Ceremonys among the other Dukes of Venice, was not ſatisfy'd with his Rank, but boldly ſaid, that he ought to precede all the Hereditary Monarchs of the Univerſe. And tho he was earneſtly intreated to reſt ſatisfy'd, and not by this hateful Novelty incur the danger of breeding ill Blood in Parnaſſus, he appear'd ſtill more reſolute: The Vulgar, he ſaid, were govern'd by Cuſtom, but Men like him, by Juſtice only; who knowing very well what was their due, inſtead of tamely ſubmitting to antient Errors, corrected 'em. Some great Princes openly laugh'd at this Innovation; but thoſe of the deepeſt Judgment turn'd pale, and were heard freely to ſay, that 'twas the part of Fools to laugh at the Pretenſions of great Men, who knew what they had in purſuit; and ſuch as VENIERI eſpecially, being able to accompliſh whatever they took in hand, never venture all their Reputation on a Game where they are not pretty ſure to win.

WHEN the Maſters of the Ceremonys ſaw VENIERI wou'd not recede from his Demand, to prevent any ſcandal, they ran in all haſt to APOLLO, and told him what had happen'd. His Majeſty was ſo far from ſhewing Diſſatisfaction at VENIERI's Pretenſion, that contrary to the general expectation he much admir'd it, wondring that this great Man ſhou'd firſt diſcover an Abuſe, which all the elective Princes, who are numberleſs in Parnaſſus, had never thought on. And becauſe there wou'd have been manifeſt danger in delaying his Reſolution, he thought fit to uſe his abſolute Authority, and without citing the Partys to appear, decreed, that to VENIERI ſhou'd be allow'd the Precedence of all Hereditary Monarchs, for * *generari & naſci a Principibus fortuitum, nec ultra æſtimatur*: To deſcend

* Tacit. lib. 1. Hiſt.

from

from the Loins of Princes is a matter of mere chance, and to be eſteem'd no other. Therefore, he ſaid, 'twas not only the higheſt Injuſtice, but moſt barbarous Ignorance, that Hereditary Monarchys how great ſoever, which are given to Princes by blind Fortune only, and Succeſſion of Blood, ſhou'd in his State, where Virtue alone is reſpected, take place of thoſe who by their ſignal Merits had been able to acquire a Principality in a free and honorable Election.

ADVICE XXII.

APOLLO *mov'd with Compaſſion to ſee a miſerable Soldier, who had loſt both his Hands in a Battel, go a begging, ſeverely reprehends Princes for their Ingratitude to Military Men.*

THIS morning as APOLLO was going out of his Palace, a Soldier, who had loſt both his Hands, came to him and beg'd an Alms: His Majeſty ask'd him, how he came by that Misfortune? The poor fellow anſwer'd, that he had carry'd a Pike in the Service of a great Prince, and being in an Engagement, a Cannon Ball had taken away both his Hands. APOLLO immediately order'd him a liberal Alms, and told ſome Princes about him, that they ought in prudence to conceal from the Eyes of the World that mournful Example of their Ingratitude, and of the wretched Condition of Soldiers; for it was a moſt afflicting Spectacle to ſee a Soldier miſerably begging his Bread, who deſerv'd from his Prince a rich Patrimony, that he might give thoſe Alms to others, which he was forc'd to ask for himſelf.

ADVICE XXIII.

APOLLO, *compaſſionating the mournful Shipwrecks which his Virtuoſi ſuffer in the Courts of great Princes, for their ſecurity commands ſome of the moſt eminent Literati to make a Chart, by which men might ſafely ſail by Land.*

THE lamentable and frequent Shipwrecks of the Literati in the Courts of great Princes have affected APOLLO with a deep Concern; and every day has increas'd his Affliction, to ſee that after having fraught their Minds with the moſt valuable Sciences, to merit Favour and Preferment, they ſhou'd prove ſo unfortunate as to ſtrike on the Sands of Diſappointment, and often to bulge on the hard Rock of Beggary and Deſpair, from whence all their Merits and Virtues are not able to deliver 'em. Wherefore his Majeſty was extremely deſirous to apply a Remedy to theſe great Miſchiefs, and provide all poſſible Security for the Navigation of his belov'd Virtuoſi in Princes Courts, eſpecially in that of Rome, which lies in ſo tempeſtuous a Climate: and all for the benefit of the Sciences, which loſe much of their Reputation, when Men ſee what poor Return they bring to thoſe who ſpend their whole days in learning 'em.

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HE conſider'd that the Pilots of Portugal, Spain, England and Holland, had been able, only by a little obſervation of the Stars, with a ſmall Compaſs in their hands, to govern the dreadful Ocean; which they boldly plough'd in all ſeaſons with ſo much eaſe, that they had in effect made Highways over it to lead 'em whitherſoever they pleas'd: Why then, thought he, ſhou'd not my Virtuoſi, by the powerful aſſiſtance of Aſtronomy, Coſmography, the Mathematicks, Meteorology, and above all by their penetrating Wit, improv'd by perpetual reading, be able to invent as ſafe a Navigation by Land, as others have found out by Sea?

TO this end a few months ago his Majeſty was pleas'd to inſtitute a Committee of Virtuoſi, choſen from all the Sciences neceſſary to promote an Affair of this nature: he made PTOLOMY, the Prince of Coſmographers, their Preſident; joining in Commiſſion with him the great ARISTOTLE for the Meteors, EUCLID for the Mathematicks, GUIDO BONATTI for Aſtronomy, to whom he added Count BALTHAZAR of Caſtiglione, a Man of wonderful Experience in the profound Oceans of Courts: and that nothing might be wanting, he gave orders that HANNO the Carthaginian, PALINURUS, COLUMBUS, CORTEZ, MAGAGLIANES, AMERICO VESPUCI, and VASCO DI GAMA, the chief Pilots that ever ſail'd on the Sea, ſhou'd aſſiſt at their Conſultations.

IN the firſt place, PTOLOMY made an excellent Chart for Land-Navigation, drawn all over with Lines, expreſſing the greateſt Maſtery of Art: and to come to a full knowledg of the true Elevation of Courtiers Merits, and of the Latitude and Longitude of Rewards with which their Services ought to be requited, beſides ſeveral curious Aſtrolabes, they invented a new and artificial Quadrant. GUIDO BONATTI indeed with all his profound Skill in Aſtronomy, took much pains to find out the true Altitude of the Pole of the Court of Rome: but neither he, nor any other of the Committee cou'd adjuſt the Courſe of a Prince's capricious Humor. Now the Genius of the Prince being the North-Star, which Court-Mariners ought to obſerve, the able Sailors were all amaz'd, that a Star ſo certain in the Navigation of the Sea, ſhou'd not only be unfixt and wandring in that of the Land, but continually whirl'd about by the two contrary Motions of Intereſt and Paſſion, from whence there aroſe in Courts ſuch Tempeſts, as often occaſion'd the moſt dreadful Shipwrecks imaginable.

BUT greater Difficultys ſtill occur'd in the uncertain Motions of thoſe wandring Stars, the Princes Miniſters: For theſe were ſo far from being govern'd in their Courſe as they ought, by the Primum Mobile of their Princes Service, that they very often mov'd directly againſt it. But the Committee was moſt aſtoniſh'd, when by their Obſervations they found, that the inferior Heavens the Miniſters, often whirl'd about the Primum Mobile it ſelf by the Courſe of their private Paſſions and Intereſts. So that in ſhort the Affair prov'd ſo confus'd, that 'twas not poſſible for our Virtuoſi to diſcover the true Motion of ſo many Spheres, much leſs to publiſh any exact Calculation of 'em.

THE Obſtacles yet further increas'd when they came to mark the Winds in the Compaſs; they found the number of 'em was not certain and limited, as in the Navigation of the Sea, but that they were almoſt Infinite: for beſides the four Cardinal Winds, the Will of the Prince, the Deſires of his Children, the Authority of his Brothers and other Princes of the Blood, and the Opinions of his Privy-Council, they diſcover'd a vaſt number of quarter and ſide Winds, the Miniſters of State, the Princes Favorites, Buffoons, Flatterers, and even Panders, all of 'em ſo incon-

inconſtant, and ſometimes ſo boiſterous, that they created inextricable Difficultys in forming the Compaſs. So that theſe Pilots very heartily pity'd the Condition of Court-Mariners, who were forc'd to adapt the Sails of their Wit to ſuch a multitude of Winds: yet they reſolv'd not to be diſcourag'd, but the more Quick-ſands, Shelves, Rocks, and Whirlpools of envious Rivals, Malecontents, Perſecutors, and perverſe Spirits they diſcover'd in the mighty Ocean of the Court, the more Courage they took to proceed in this difficult Affair.

WHEN the Aſtrolabes and Quadrants were made, and the Compaſs brought to the greateſt Perfection poſſible, the Committee determin'd to make trial of 'em. To this end, they rigg'd out eight ſpruce Courtiers, all well ſtor'd with Patience, a moſt neceſſary Proviſion in ſuch Voyages; and a favorable North-wind ariſing, they all immediately hoiſted Sail, at what time there happen'd a thing wholly incredible, for only one mov'd and made a happy Voyage, while the reſt ſtir'd not out of the place.

THE Gentlemen of the Committee were extremely ſurpriz'd, when they ſaw that the proſperous Wind of the Prince's Favor ſuffic'd not alike all the Sails of Courtiers equal in Merit. But their wonder was much greater, when the ſame favorable Wind returning, and ſome Courtiers, who were ready to ſet ſails diſplaying their Canvas before it, one of 'em, tho deſtitute of the Maſt and Sails of any Deſert, and tho he ſtood idle in the Haven to learn the Practice of the Court before he expos'd himſelf in ſo hazardous a Voyage, was carry'd out on a ſudden into the main Ocean of Buſineſs much above his Capacity, and yet made a happy Voyage, acquiring great Riches and Honors: this ſeem'd ſo unaccountable, that MAGAGLIANES ſaid, I cou'd never have believ'd, Gentlemen, there was ſo vaſt a difference between the Sea and Land-Navigation; and in truth theſe extravagant Novelty's make me much doubt of the Succeſs of our Undertaking. But ſince Patience overcomes the greateſt Difficultys, let us not loſe Courage, but proceed.

THEN a Courtier, who was a great Virtuoſo, ſpread the Sails of his faithful Service to the propitious Wind of his Prince's Favor; and his Canvas bellying out with the grateful Demonſtrations of fair words from his Maſter, he thought he was juſt at the end of his Voyage, but upon computation found himſelf in the ſame place where he was at firſt: the Wretch having been all the while deluded with vain hopes and ſhadows, without any ſubſtantial Good.

BUT there appear'd a greater Miracle than all this; for a violent North and tempeſtuous South Wind were ſeen to blow from the capricious Brain of a whimſical Prince at the ſame time: ſo that many unfortunate Courtiers, expos'd at once to the Mercy of two ſuch contrary Winds, and not knowing by which to ſail, were miſerably ſwallow'd up in the Waves. At which COLUMBUS cry'd out: Now, Gentlemen, I'm convinc'd that the Navigation of the Sea, where theſe unaccountable Accidents never happen, in compariſon of this, is as ſafe as travelling by Land in a Horſe-litter.

NO ſooner had COLUMBUS ſaid this, but the Committee perceiv'd that ſome Courtiers who were in Port ran great danger of being loſt: the Sea ſwelling higher than uſual, rais'd ſo great a Tempeſt, that the biggeſt Cables of the moſt exquiſite Court-Patience, tho prodigiouſly ſtrong, broke ſhort, and all things threaten'd inſtant Ruin: and yet the Air of the Prince's Countenance was calm, and breath'd only the gentle Weſt-wind of Content: but the danger was viſible, tho the Prince's Anger was not ſeen, and the miſerable Court-Mariners were ſhipwreck'd in the very Haven.

Yet there was one daring Courtier that ventur'd out to Sea, and not only eſcap'd drowning, contrary to every one's expectation, but in ſpite of the Storm, which would have overſet any other Veſſel, in a little time got ſafe into the Harbour of great Dignitys. The Gentlemen of the Committee were aſtoniſh'd, that in Land-Navigations, thoſe Tempeſts which ſhipwreck'd many in the ſafeſt Harbours, ſhou'd ſerve ſome few for favorable Gales.

BUT they were more aſtoniſh'd, when in an unclouded Sky ſome Bolts were ſeen to fall which burnt two unfortunate Courtiers: they thought it very ſtrange, that the Bolts which are thrown by an angry Prince, were not attended with that Thunder and Lightning which might admoniſh Courtiers to avoid 'em; as thoſe are which are darted from the Arm of the Almighty, when he is incens'd againſt Mankind.

SOON after this a Courtier was obſerv'd to be ſurpriz'd by a terrible Tempeſt of Perſecutions; and after he had long reſiſted the mountainous Waves of his Prince's Anger, and the roaring Wind of cruel Calumnys, that he might not be ſwallow'd up, he was forc'd to throw overboard all his Merchandize: already had the Wretch loſt the Main-Maſt of his Hopes, his Merits had ſprung a Leak that let in floods of Deſpair, and he bulg'd againſt the Rock of his Maſter's Ingratitude, when a miraculous thing happen'd: For his Veſſel being ſplit and ſunk to the bottom, the Storm ceas'd, the Sea of the Prince's Anger grew calm, the Rock which had ſplit him chang'd into a ſafe Haven, the Courtiers ſunk Veſſel roſe up from the Waves more trim and gay, ſtronger and better fitted out than before; and the Merchandize of his Merits, by a ſort of Magick, return'd on board, and coming afterwards to a good Market, purchas'd him great Honors and large Revenues. The Pilots and all the Aſſembly thought this Accident very remarkable, and cou'd not comprehend how 'twas poſſible, that in Navigations at Land, Wrecks ſhou'd prove the chief Happineſs of Sailors.

BUT the Committee continuing to make new Experiments, commanded a very wary Courtier to ſpread the Sails of his Talent to a Wind that blew from the South: And after many days, the Court-Pilot, to ſee in what Latitude he was, took with his Aſtrolabe the Altitude of the Pole of his Merit, and to his great aſtoniſhment perceiv'd that he had ſail'd Southward. At firſt he accus'd himſelf of this Diſorder, in not having kept the Rudder of his Mind faithful and ſteddy towards the North of his Maſter's Service; but being certain by the Chart and Compaſs which he held in his hand, that he had always ſteer'd according to Art, he was convinc'd that the occaſion of his Error was this, That the North-Star of his Prince's mind had chang'd its place, and was turn'd towards the South by malignant Men who were always about him.

IMMEDIATELY upon this VESPUCCI, GAMA and the other Pilots intreated the Committee to give over the Buſineſs as wholly deſperate, for nothing they ſaid render'd the Navigation of the Ocean more ſecure than the Immutability of the North-Star; and ſince the laſt unfortunate Experiment was a convincing Proof, that the Minds of Princes, the North-Star of Land-Navigation, were liable to be whirl'd about by malicious Courtiers, whoever ventur'd to ſail the tempeſtuous Ocean of Courts, muſt be either a Fool or a Madman.

AT the ſame inſtant the Committee ſaw a compleat Courtier, who for more than ſixty years had ſail'd in ſeveral Courts ſo proſperouſly, that he had not only weather'd out the raging Storms of Perſecution, but had even daſh'd to pieces the Rocks on which he had ſtruck. But afterwards, as in the height of all his Happineſs he was purſuing his Voyage with a gentle and favorable Gale,

Gale, he ſunk to the bottom of the Deep, only by having unluckily fall'n among the Sedges of a raſcally Catchpole. An Accident at which the Committee was ſo aſtoniſh'd, that they reſolv'd to make only one Courtier more, who was ready to ſail, try his Fortune, and then give over. They commanded him therefore to put to Sea: and it happen'd that as his Veſſel was ſailing in a place where none of the Crew thought there was any danger, ſhe bulg'd againſt a Rock, and was daſh'd to pieces. The Committee much blam'd the Courtier's Ignorance, in not having been able to avoid it; but he plainly ſhew'd 'em, that the Rock was not mark'd in the Chart. Upon which all the Pilots turn'd their Eyes towards the great PTOLOMY, as tacitly accuſing him of an Omiſſion which had caus'd ſo great a Diſaſter: but PTOLOMY, having firſt conſiderately view'd the Place and the Coaſt about it, clearly prov'd to the Committee, that no Man living had ever ſeen any Rock there before, and therefore 'twas impoſſible for him to have mark'd it in the Chart, for it ſprung up the very moment the unfortunate Courtier ſtruck againſt it.

THE Committee perceiving, that Rocks grew up each moment in places where 'twas believ'd Men might ſail with the greateſt ſafety even in the darkeſt Night, broke up, believing that they had undertaken an impoſſible Cure; and commanded, that in this dangerous Land-Navigation none ſhou'd dare to ſail but in broad day-light, or carrying the Lanthorn of his Prudence lighted; and morning and evening on his Knees, beſeeching Heaven to ſend him a good Voyage: For in a Court, to bring the Ship of ones hopes into a ſafe Harbor, is a Happineſs which depends more on Divine Aſſiſtance, than on any human Prudence.

ADVICE XXIV.

ARIADENO BARBAROSSA, *being driven by a ſudden Storm on the Rocks of Curzolari, ſuffers Shipwreck:* and MATURINO RAMAGASSO, *Captain of the Guard of the Gulph of Lepanto, when he might have taken him Priſoner, furthers his Eſcape.*

ARIADENO BARBAROSSA, that notorious Pirate, being ſurpriz'd in a great Tempeſt, ſome days ago was driven on the Rocks of Curzolari, where he loſt ſeveral Ships, and a great number of Men: however, with thoſe who eſcap'd this mighty Ruin, he ſet to work to refit with all expedition. When this News was brought to APOLLO, he ſent immediate Orders to MATURINO RAMAGASSO, who commanded the Guard of the Gulf of Lepanto, to go and ſeize that publick Robber. But the prudent RAMAGASSO inſtantly diſpatch'd one of his Crew, in whom he cou'd confide, with Directions to go to that Iſland with all poſſible diligence and ſecrecy, and give notice to ARIADENO to be gone, and make the beſt of his way.

THE Fellow was much ſurpriz'd at RAMAGASSO's Reſolution, and ask'd him before he went, why he wou'd ſave the Life of his mortal Enemy, whom he might ſo eaſily deſtroy? If you, ſays he, only for keeping the Gulf of Lepanto from being infeſted by that pernicious Pirate, are eſteem'd APOLLO's right Eye, what other Perſon, how great or belov'd

ſoever, will be comparable to you in Parnaſſus, when you have once totally defeated him?

'TIS ſaid, that RAMAGASSO return'd this Anſwer: Friend, the Greatneſs in which thou now ſeeſt me, is ſo annex'd to the Power of BARBAROSSA, that I cannot deſtroy him without ruining my ſelf. And know, that the firſt day I ſhou'd commit that groſs Error, thou wou'dſt ſee me the moſt abject and deſpis'd Perſon in this Court. For the Fidelity of Miniſters is now as it were baniſh'd from the world, rather thro the Ingratitude of thoſe that govern, than Perfidiouſneſs in thoſe that obey: and that Officer, who makes it not his chief Study to keep his Maſter in need of him, is more honeſt than wiſe. Hence we Captains have chang'd the Art of War into a mere Traffick; and the Blame is not ſo much to be laid upon us, as upon the inveterate Humor of ſome Princes, who deſpiſe Clokes except when it rains.

ADVICE XXV.

EPICTETUS *obſerving the many Corruptions of his Sect, deſires leave of* APOLLO *to found a new Sect of Reform'd Stoicks, for which he is rather blam'd than commended by his Majeſty.*

EPICTETUS, the famous Stoick, had this morning a long Audience of APOLLO, to whom with great ſubmiſſion he was heard to ſay, that the exemplary Life, the Certainty of Doctrine, the holy Cuſtoms, the virtuous Quiet, and fruitful Leiſure which he formerly obſerv'd in the famous Sect of the Stoicks, had prevail'd with him to imbrace it; and he had liv'd in it for the ſpace of five and twenty years to his great ſatisfaction: But it was now ſo much degenerated, that it retain'd nothing good beſides the glorious Name. Now being extremely afflicted and ſcandaliz'd at this, to preſerve his antient Purity of Manners, Poverty of Life, Humility and quiet of Mind, he was forc'd to abandon it: and with his Majeſty's leave 'twas his deſign, he ſaid, to retire with ſome other Philoſophers of his Opinion, and found a new Sect of Reform'd Stoicks.

APOLLO, not without ſome evident tokens of Diſpleaſure, anſwer'd him; that he was ſo averſe to increaſe the Sects of Philoſophers, that for the benefit of Learning, for the unity of Opinions, and other weighty Conſiderations, he was reſolv'd to reduce their Number: That if the Stoicks were fall'n from their good Diſcipline, EPICTETUS ought rather to conceal their Defects, than expoſe 'em to the world; it being impoſſible to reform a Sect, without laying open the Abuſes in it: and a Philoſopher ſo renown'd for Prudence and Goodneſs as he, ought not to ſeek Reputation by the Diſhonor of others. But when he ſaw 'em neglect the Rules of their Order, he ſhou'd endeavour to reclaim 'em by the good Example of his own Life; it being both ungrateful and impious, to abandon his Sect in its moſt urgent Occaſions, and when it ſtood in greateſt need of him: for what cou'd equal the baſeneſs of that Pilot, who in a dreadful Storm ſeeing his Ship about to periſh, ſhou'd leave his Companions, and ſhifting for himſelf in the Boat, laugh at their Diſtreſs?

APOLLO told him further, that if he ſhou'd once open a Door in Parnaſſus to the Reforming of Sects, there wou'd be no end of Addreſſes on that account;

account; and instead of Reformation, he shou'd bring that Confusion into his State, which all good Princes ought to abhor. For since all things must of necessity corrupt as they increase in Age, the reform'd Stoicks themselves deviating from their own Rules, wou'd in time be divided into other Sects reform'd from them: That there was a great Affinity between planting of Vineyards, and instituting Sects of Philosophers; and he ought to consider, that a wise Husbandman, when he sees his Vineyard gone to decay thro his neglect in dressing it, first imploys all his diligence to recover it, and never resolves on planting a new one, till he's convinc'd that all his care and pains are in vain to restore the old to its former fertility. Now in this case, at the same time that he plants a new one, he grubs up the Roots of the old, and turns the Soil into arable Land, otherwise he'd foolishly incumber all his Ground with wild Grapes. His Majesty added, that he ought seriously to reflect on the unhappy Condition of modern Times; when all the World seeing it self infected with the pernicious Disease of Politicians, whose Profession is, to give no faith to Actions that have an affected shew of extraordinary Goodness, 'twas much to be fear'd they wou'd interpret his good Intention to be downright Hypocrisy: blazing it abroad, according to their Custom, that EPICTETUS, that Philosopher of so compos'd a Soul, wou'd abandon the old Stoick Sect, of which he was but the Tail, out of Ambition to make himself the Head of a new one.

ADVICE XXVI.

The Nobility of the Commonwealth of the Achaians, not being able to suffer the Insolence of the Commonalty, send Ambassadors to obtain from APOLLO *a Prince to reign over 'em, and their Request is granted.*

THE modern Commonwealth of the Achaians (which, as every one knows, is a pure Democracy) thro the Sedition of the People, is so full of Tumults, Murders, Rapes, and all manner of the most impious Confusion, that the oppress'd Nobility long'd to free their Country from so barbarous a Tyranny, and thought it more tolerable to be subject to the most avaritious and cruel Monarch, than to indure the Insolence of a domineering Populace; so that for the publick Good, 'twas necessary to call in a Foreign Prince, to check the vile Rabble, and rule the afflicted State.

TO this purpose having summon'd the People to treat with 'em, they first deplor'd the publick Miserys, and said that the only Remedy was to submit their Country, which was unhappy in its Freedom, to the sole Command of a Prince. The ignorant Multitude, who in weighty Resolves know not what they grant or deny, readily gave consent that a Prince shou'd be sent for to settle the State, and govern their Country which was incapable of living free. Accordingly two Ambassadors were deputed, to obtain from APOLLO such a Sovereign as their distracted Condition requir'd. They arriv'd at this Court three days ago, and having in a publick Audience made their Request, answer was return'd 'em in his Majesty's Name, that they shou'd soon be dispatch'd with satisfaction.

AMONG many eminent Persons of this State who made great Interest for the Government of so noble a Principality, there were two principal Candi-

Candidates: one was ANNAS of Momoranci, an illuſtrious French Baron, much recommended by FRANCIS the Firſt, King of France; and the other, DON ERNANDO of Toledo Duke of Alva, whoſe Intereſt was extremely ſollicited by PHILIP the ſecond of Spain, not ſo much out of Affection to him, as to rid himſelf of a Man who being impatient of any Equal, much leſs of a Superior, was troubleſom to him and his whole Court.

OF theſe two great Competitors APOLLO prefer'd the Duke of Alva: King FRANCIS was much diſpleas'd, and complain'd that a Perſon ſo ſevere and inexorable as the Duke of Alva had ſhewn himſelf in the Government of Flanders, ſhou'd be prefer'd before a Man of the moſt exquiſite Goodneſs and Skill in Government, for ſuch was MOMORANCI known to be. APOLLO anſwer'd the King, that the Duke's Severity was the very reaſon why he had prefer'd him before MOMORANCI, for, in the preſent Circumſtances of the Achaians, Severity was a moſt neceſſary Virtue in a Governor: whereas the mild Temper of the other render'd him unfit for the difficult Task of teaching an unbroken Colt, that was born free, to ſubmit to the heavy Packſaddle of Slavery. This wou'd not ſatisfy King FRANCIS, who, not without Paſſion, ſaid, that the French too, when occaſion requir'd, knew not only how to be ſevere, but cruel. Upon which APOLLO, with great Indignation and Contempt, bid him hold his Peace ——and told him, he much wonder'd, that Sheep and Lambs ſhou'd pretend to know the buſineſs of Wolves: as if the World had ne'er ſeen any of the COLIGNI's, the NOUE's, and other importunate Flies both great and ſmall, which his Generation for forty years together cou'd never keep from their Noſes.

ADVICE XXVII.

APOLLO *having turn'd out* BUDÆUS *from the Office of Lord-Treaſurer, beſtows it upon* DIEGO COVARRUVIAS, *a noble Spaniſh Virtuoſo, and Dean of the College of Grand Sages of this Court: which the French Monarchy in vain oppoſes.*

GULIELMUS BUDÆUS of Paris, for his great Skill in the knowledg of Coins, has for many years paſt, with infinite Reputation, exercis'd the noble Office of Lord High-Treaſurer to his Majeſty; but laſt Monday on a ſudden he was ſhamefully turn'd out of his Imployment, and by APOLLO's expreſs Command baniſh'd for ever from Parnaſſus: 'tis ſaid the reaſon of this Diſgrace was, becauſe he is infected with thoſe modern Hereſys, which ambitious Men have invented only to make Subjects rebel againſt their Sovereigns, and which are therefore unworthy to be embrac'd by the Profeſſors of Learning, who ought to let the world ſee that they deteſt the Errors of the ignorant Populace, who are apt to be whirl'd about at any rate by the moſt vile Impoſtures.

AS ſoon as BUDÆUS was expell'd, 'twas rumor'd that his Majeſty deſign'd his Place for DIEGO COVARRUVIAS, a great Spaniſh Lawyer, no leſs admir'd for his Learning than for his Honeſty and irreprehenſible Life. As ſoon as this Reſolution was ſpread abroad in Parnaſſus, it created a mighty Jealouſy in the French Monarchy, who thought it by no means conſiſtent with

with her Intereſt, that a Spaniard ſhou'd be prefer'd to ſo great an Office, and in which ſhe was ſo much concern'd: Her Jealouſy was increas'd when ſhe conſider'd the ſevere Temper of COVARRUVIAS, a Man of the moſt ſteddy Juſtice, inflexible, and who conſtantly preferring his own Reputation, and the good Service of his Prince before all other Conſiderations, had, in the Office of Dean of the College of grand Sages, ſhewn himſelf to have no regard either to the Favor or Hatred of any the moſt potent Prince of this Court.

THIS powerful Monarchy therefore, to hinder COVARRUVIAS from this Dignity, according to the Cuſtom of great Courts, ſent ſeveral of her Friends to APOLLO under colour of other buſineſs, who pretending to wiſh well to COVARRUVIAS, and to be zealous for the publick Good, cunningly blam'd him even in their Encomiums, and perſecuted him under the diſguiſe of feign'd Affection. But his Majeſty being too well acquainted with this fallacious Method, eaſily rejected thoſe Hypocrites. Inſomuch that the French Monarchy, throwing off her Mask, in an extraordinary Audience ſhe had of APOLLO, ſhew'd her ſelf ſo implacable an Enemy to COVARRUVIAS, that ſhe not only ripp'd up all the great Faults he had committed from his Birth to his old Age, but related even his moſt trifling Imperfections; ſo diligent are Princes in obſerving the Lives and Manners of thoſe, who in great Courts are likely to be advanc'd to the ſupreme Dignitys.

APOLLO, who was aſtoniſh'd to hear the French Monarchy make ſo narrow a ſcrutiny, and ſo ſtrictly implead the Life and Converſation of COVARRUVIAS, reply'd: That he was ſo far from utterly deteſting all human Imperfections in his Virtuoſi, that if one of 'em with a hundred Defects was found to have but two Perfections, or one rare Virtue, he thought he had got an excellent Miniſter; it being his Cuſtom to weigh the Virtues of Men againſt their Vices: and COVARRUVIAS, whatever otherwiſe he might have been, had diſcharg'd the Office of Dean of the grand Sages for many years with great Prudence, Honor and Sincerity, and not only ſhewn himſelf worthy of the Dignity he intended him, but of any other more noble Imployment in Parnaſſus: For which reaſon his Majeſty was reſolv'd to honor the Place of Treaſurer, by ſupplying the preſent Vacancy, with a Perſon taken from the ſublime Senate of Sages.

TO this the French Monarchy anſwer'd, That the Senate of Grand Sages was compos'd of twelve Perſons; ſo that his Majeſty might eaſily give her the Satisfaction ſhe deſir'd, by chuſing another of 'em inſtead of COVARRUVIAS, eſpecially ſince they were all Perſons of great Learning and Merit. All the Standers-by perceiv'd, that APOLLO was much diſpleas'd at this Importunity, inſomuch that in a Paſſion he told the French Monarchy, 'twou'd be the baſeſt Injuſtice to diſguſt thoſe Miniſters, and leſſen their Reputation, who by their faithful Service had deſerv'd the higheſt Imployments; that when any Prince choſe a Subject out of a Senate or College to advance him to a higher Poſt, 'twas dangerous to pretend to ſingle out the moſt deſerving: for that wou'd be interpreted Partiality, and COVARRUVIAS being Dean of the College, one of his Inferiors cou'd not without manifeſt injury be advanc'd before him. That upon ſuch occaſions Seniority was the true Teſt of Merit, and that Senator deſerv'd to be firſt prefer'd, who had labor'd longeſt in the Dutys of his Place. A moſt excellent Maxim, which inviolably obſerv'd, makes every Senator indefatigably zealous in the good Service of his Prince; but if neglected, even his grand Sages, who are

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the main Support of his Government, and all the inferior Magiſtrates wou'd, to the ruin of Juſtice and utter confuſion of all buſineſs, leave the honorable Path of Merit and virtuous Diligence for the impious adoring of ſome Favorite, by whoſe Intereſt they might hope for Preferment.

NOW for all theſe weighty reaſons, and not out of partiality to the Perſon of COVARRUVIAS, APOLLO declar'd he wou'd reward the Labors of that Virtuoſo with the Dignity of High Treaſurer; by which he ſhou'd likewiſe incourage the other Grand Sages chearfully to undergo the Fatigue of their ſeveral Imployments, ſince they ſaw their Recompence not only certain, but, which was of greater importance, that it lay only in their Maſter's Breaſt.

THE French Monarchy reply'd: That his Majeſty being ſole Maſter and Diſpoſer of all Rewards and Puniſhments in Parnaſſus, might without any prejudice to his Honor grant her Requeſt. But APOLLO, in a greater Paſſion than before, return'd her this Anſwer: Neither I, nor any one is Maſter of that Reward, which good Princes propoſe to their faithful Miniſters; for the higheſt Honors are confer'd by juſt Princes out of Duty and Obligation, tho modeſt Servants acknowledg 'em as Favors. And let me tell you, the Prince who rewards not a meritorious Servant, is guilty of greater Tyranny than he who ſheds the innocent Blood of his Subjects, or plunders 'em of their Eſtates.

TO this reſolute Anſwer, the Monarchy of France freely return'd; That COVARRUVIAS being born a Spaniard, his Fidelity was not to be depended on. At theſe words APOLLO was ſo extremely incens'd, that in the greateſt Fury imaginable he ſaid; Away!— you who wou'd be playing the Sovereign in the States of others, be gone, I ſay, and ſeek Fidelity at home: For my part, I glory in being a Slave to Merit; and know, that when a Prince ſeeks That only in his Miniſter, who perhaps may be naturally ungrateful, yet the great God, who always deſires that he who do's well ſhou'd have the Recompence of his good Actions, never fails to infuſe Gratitude into ſuch an Officer: whereas on the contrary, when Princes, in promoting a Subject to any of the ſupreme Dignitys, have regard only to the Affection which the Perſons they advance bear to 'em, and to the Confidence they can repoſe in 'em, the Divine Majeſty, who is the Author of the moſt wonderful Metamorphoſes, to confound the deprav'd Judgments of Men, makes ſuch Miniſters prove perfidious, and ſo barbarouſly ungrateful, as to revenge Favors receiv'd as if they were Injurys. A Truth of which all Men may be fully convinc'd, by the many unfortunate Examples which have happen'd in Courts; and from whence all you Princes ought to learn, that in advancing Miniſters you ought to have more regard to Virtue and Merit, than any human Intereſt. For when a Prince promotes a Perſon who proves ungrateful, tho otherwiſe of known Deſert, all the Ignominy lies at his door who receiv'd the Benefit: whereas if he advances a Perſon of no Merit, only becauſe he can confide in him, all the ſhame and loſs redounds to the Prince, who fooliſhly believ'd that by offending God he cou'd receive advantage from Men.

ADVICE XXVIII.

Monſignor GIOVANNI DELLA CASA *preſents* APOLLO *with his uſeful Treatiſe call'd,* GALATEO of Manners, *but meets with great Difficultys in engaging many Nations to the obſervance of it.*

THE Reverend GIOVANNI DELLA CASA, who, as we certify'd before, was admitted into Parnaſſus with extraordinary Splendor, having viſited the moſt illuſtrious Poets, and paid his Compliment to all the Learned Princes of this Court, preſented APOLLO with his ingenious and uſeful *Galateo.* His Majeſty was ſo well pleas'd with it, that he ſtrictly commanded it ſhou'd be inviolably obſerv'd by all Nations: and at the ſame time gave orders to CASA, to compoſe without delay a *Galatea* likewiſe; ſince the Manners of the Ladys of this Age need Correction as well as thoſe of the Men.

THIS Edict gave much diſturbance among ſome of his Majeſty's Subjects; for neither Threats nor Intreatys cou'd prevail with the Inhabitants of the Marches of Ancona to receive it: they ſwore they wou'd abandon their Country and their Children, before they'd leave their old honeſt Cuſtom of honoring their Superiors with ſincerity of Heart, and loving their Friends with candor of Soul, and rather than flatter both with exterior Ceremonys, and Court-Compliments got without book, like the Speeches of a Player.

BUT it met with greater Difficultys among the Princes: for the French Monarchy wou'd not ſubmit to the obſervance of GALATEO's Rules, any further than they are conſiſtent with her own Pleaſures; which, ſhe freely ſaid, ſhe wou'd always regard more than Civility or good Manners, of which ſhe thought it ſufficient to make an outward ſhew.

THE Monarchy of Spain ſolemnly promis'd to ſubmit to GALATEO's Rules, provided CASA wou'd only ſtrike out one Chapter: For ſhe wou'd not have it thought a piece of ill breeding, if being at Table with other Princes, ſhe ſnatch'd now and then a good Bit from another body's Plate; nor wou'd ſhe be reputed a Glutton, if ſhe chanc'd to eat up all her Neighbour's Meſs.

THE Venetians ſaid, they wou'd readily have receiv'd GALATEO, provided CASA had declar'd, that to pry very curiouſly into the Affairs of others, was not ill breeding, but a neceſſary piece of Policy.

ALL the Princes of Italy imbrac'd GALATEO with great readineſs; only they ſaid, they wou'd not be reputed Clowns, if they eat on both ſides of their Mouths.

BUT the Germans ſtorm'd like mad men, and not only refus'd to be ſtinted in their Cups, according to the Rules of Italian Sobriety, but obſtinately inſiſted to have it declar'd in GALATEO, that their everlaſting Drunkenneſs was a principal Virtue, and one of the moſt requiſite Qualifications that the German Princes and Republicks cou'd deſire in their People, for the ſecurity of the Government. But this Requeſt was rejected by all the Literati as impertinent, and directly tending to incourage Debauchery: and as to the particular of Sobriety and Moderation in drinking, the Germans were earneſtly exhorted to ſubmit to GALATEO's Precepts, ſince they were pointed at for Sots by all the Nations of Europe.

THE Germans reſolutely reply'd, that thoſe ſober Nations ought to be call'd Sots, who living under Arbitrary Powers ſuffer'd themſelves to be oppreſs'd by the extravagant Humors and brutal Cruelty of one Man; but the drunken Germans ought to be eſteem'd very ſober, who having had Wit enough to procure their Liberty, wanted not their Senſes to preſerve it. That every Man who is not a Blockhead muſt believe, that the Drunkenneſs of the Germans had been the Foundation of the many famous Republicks among 'em. For the ſafety of a State, and the univerſal Peace depending only on the fidelity of the Miniſters of Princes and Republicks, and on the Candor and Sincerity of every Man's Soul, what more deſirable, than to ſee the Germans by their exceſſive drinking continually vomit up their cloſeſt Secrets, and moſt hidden Thoughts? They added, that by long Experience they had found, thoſe were the beſt Counſellors of their Country, who having drown'd all their private Intereſts in the Juice of the Grape, and waſh'd off that baſe Varniſh of Diſſimulation, which is the Offspring of Sobriety, ſpoke from their Hearts like Germans; not from the Mouth only, like the Italians and other ſober Nations. And further; the Germans are known to value themſelves upon the glorious Name of a Martial People, therefore they cou'd not with patience hearken to the dull phlegmatick Debates of ſober Men, which for the moſt part are full of Cowardice and Circumſpection even to a fault, tho they cover it with the Cloke of Prudence. But becauſe they delight in bold and generous Reſolutions, they never allow any Man to give State-Advice faſting; but let him firſt take a hearty Doſe of Wine to fire him with Generoſity, and then he may be heard: it being the peculiar Virtue of that wondrous Liquor rather to drive away Fear from the Heart, than Judgment from the Head. The Germans therefore with great reaſon, as * TACITUS ſays, *De reconciliandis invicem inimicis, & jungendis Affinitatibus, & adſciſcendis Principibus, de pace denique ac bello, plerumque in conviviis conſultant; tanquam nullo magis tempore ad ſimplices cogitationes pateat animus, aut ad magnas incaleſcat:* They debate of the reconciling Enemys, the making Alliances and Leagues, and in ſhort all the buſineſs of Peace and War, generally over their Cups; the Mind being at no other time more diſpos'd to free and diſintereſted Thoughts, nor more inflam'd to great Reſolutions. Laſtly, they ſaid, if the fooliſh Italian Sobriety ſhou'd ever come into faſhion among the Germans, 'twou'd introduce among that faithful and ſincere People, thoſe falſe Hearts and double Minds, thoſe deep Thoughts and baſe Turn-coats, full of Treachery and Conſpiracys, ſecret Hatred and diſſembl'd Love, with which the Nations that glory in Sobriety are ſo plentifully ſtor'd. This is ſo great a Truth, that tho the French were once glorious for their antient Sincerity and ſteddy Loyalty to their Kings, yet ſince many of 'em have departed from the good old Cuſtom of merrily taking their Glaſs after the German faſhion, they have ſuffer'd themſelves to be drawn into thoſe treacherous Practices, which are notorious to all the World. And if for the general Advantage it had ſometimes been thought a neceſſary Expedient to have a little Window made in the Breaſts of Men in order to diſcover the Hearts of ſome villanous Wretches, who being all Devil within, make it their ſtudy to appear all Saint without; then what reaſonable ground can there be to blame Drunkenneſs, ſince plenty of Wine do's the buſineſs at once, and has the virtue of making Mens Bodies tranſparent?

FOR all theſe reaſons, which were highly approv'd and prais'd by APOLLO, 'twas reſolv'd, that as to the particular of Sobriety in drinking,

* Tacit. de Mor. Germ.

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the brave German Nation ſhou'd not be ſubject to the Precepts of GALATEO, the practice of Drunkenneſs being rather with them a publick Artifice than a private Vice: for 'tis evident that in times of Peace and War thoſe People are well advis'd, who, like the Germans, * *deliberant, dum fingere neſciunt; conſtituunt, dum errare non poſſunt:* Deliberate whilſt they know not how to counterfeit; and ordain, when they cannot err.

ADVICE XXIX.

APOLLO having diſcover'd that ill Men had brought a Scandal on his Courts of Juſtice, and render'd 'em odious to the People by making uſe of 'em to oppreſs the Good, appoints a Committee to redreſs the Grievance, but with very indifferent ſucceſs.

TO that monſtrous pitch of Wickedneſs is the Treachery of ill Men arriv'd, that the ſacred Tribunals, erected for the Safety of the virtuous and the Terror of the bad, are now made uſe of as a means to perſecute and oppreſs honeſt Men. An Abuſe which ſenſibly afflicted his Majeſty, who cou'd not endure, that thro the Malice of the wicked his Courts of Juſtice ſhou'd become odious to the good: therefore, to try whether the Wit of Man cou'd diſcover the true Antidote to this Poiſon, he appointed ſome months ago a ſelect number of the deepeſt Politicians, and wiſeſt Philoſophers in Parnaſſus, whom he caus'd to be ſhut up in an Apartment adjoining to the Delphick Library, with a ſtrict charge not to ſtir from thence, till they had heal'd this rankl'd Wound.

THE Virtuoſi of Parnaſſus were of opinion, that the buſineſs wou'd have been over in a few hours; but eight Months were expir'd before thoſe Gentlemen open'd their Doors; and then deſiring Audience of APOLLO, they told him, that after their long Confinement in that place, where they had diligently examin'd a thouſand Opinions, and debated concerning a thouſand Remedys, they had not been able to diſcover any effectual Expedient to puniſh falſe Accuſations with Severity, without diſcouraging ſuch as are true.

ADVICE XXX.

MARCUS BRUTUS intreats LUCIUS BRUTUS to ſhew him in what conſiſted the Perfection of the Conſpiracy which he happily executed on the TARQUINS, *and the Imperfection of his own which he attempted on* CÆSAR *with ſuch ill ſucceſs, and receives a ſatisfactory Anſwer.*

MARCUS BRUTUS, who leads a very melancholy Life in Parnaſſus, ſince he fail'd in redeeming the Roman Liberty by CÆSAR's Death, made it his buſineſs t'other day to find out LUCIUS BRUTUS, and in-

* Tac. de Mor. Germ.

treated him with great Importunity to let him into the Reaſon why, ſince they were both prompted by the ſame generous Deſire of reſtoring their Country's Freedom, they had met with ſuch different Succeſs; adding withal, that it wou'd be a mighty ſatisfaction to him, if he'd pleaſe to inform him wherein lay the excellent Management of his Conſpiracy, and in what he was overſeen in his own againſt CÆSAR. 'Twas my good fortune to be by when the Queſtion was put, and I can aſſure the Reader, that the old Roman anſwer'd his Couſin in this manner.

TO purchaſe Renown by great Actions, 'tis not ſufficient, MARCUS, to have a good Intention, but it muſt be join'd with Judgment and Diſcretion. Accordingly I obſerv'd the ſame method in purging the Empire of the ill Humors of Tyranny with which I ſaw it ſo unhappily overrun, that skilful Phyſicians practiſe in expelling a malignant Fever. Which if you had in the leaſt regarded, you'd not only have avoided that fatal Error that involv'd you and your whole Country in ſuch a train of mighty Evils, but wou'd eaſily have obtain'd that Glory which render'd my Name immortal.

YOU muſt know then that when I reſolv'd to re-eſtabliſh my Country's Liberty, I firſt ſet my ſelf to conſider the infirm Conſtitution of the Roman State, the Quantity and Quality of the crude and peccant Humors that oppreſs'd the Patient in her Diſeaſe of Slavery; then like a wiſe Phyſician I prepar'd and digeſted 'em with the Syrups of Diſſatisfaction and Diſcontent, which I daily ſow'd up and down in the People againſt the TARQUINS. The inſolent Rape committed on the Perſon of LUCRETIA falling out at that time, did me a wonderful piece of Service: for the Tyrant's unbridl'd Luſt brought the Romans to that degree of Hatred and Deſpair, which I had been all along endeavoring to effect. And now I perceiv'd by the Peoples continual Complaint, there was nothing wanting to prepare perfectly the Materials of Diſcontent, but my Reſolution of ſhewing my ſelf (with permiſſion of the ſick Republick's Forces) Head of the incens'd Commons; and this laxative Syrup work'd ſo happily, that the ill Humors of Tyranny evacuated of themſelves without any Bloodſhed or Tumult, and our Country obtain'd the peaceful Health of Freedom.

BUT here, MARCUS, it was that you fail'd, in not duly reflecting on thoſe important Points: You were wholly devour'd with an inconſiderate Zeal to Liberty, which quite blinded your Underſtanding, and in the end increas'd your Slavery. This happen'd when you put your raſh Conſpiracy in Action againſt CÆSAR in the Capitol: That gave the diſeas'd Liberty of Rome ſuch a ſtrong Purge of Colloquintida, Antimony, and other violent Ingredients, that inſtead of throwing off the crude Humors, it made the Malady ten thouſand times fiercer than before; and was your own and your Accomplices Ruin in the firſt place, and at laſt occaſion'd the famous Infirmity of the mournful Proſcription, which ſlew the excellent Roman Liberty outright.

'TIS a Proverb no leſs true than common; That Conſpiracys are not fram'd out of Curioſity to change the Prince's Face, but for the important Intereſt of changing Tyranny into Freedom. For this reaſon, 'tis abſolutely neceſſary that a Man ſhou'd reſtrain private Paſſions, and let the Love of Liberty, and not Hatred to the Tyrant's Perſon, be the Rule by which he acts. And in a matter of ſuch vaſt concern, the principal Conſideration among many others, is diligently to examine into the means by which the Tyrant has made himſelf Maſter of the Liberty of the State: for if they are ſtill in force, that Citizen do's his Country the greateſt Diſſervice that can be, who goes to conſpire againſt the Uſurper's Life; for he do's

do's but increaſe the Slavery, and give occaſion for heavier Oppreſſion.

THE TARQUINS, I obſerv'd, maintain'd themſelves in their unjuſt Sway by the Love of the Roman People, which they had gain'd by many Artifices: But when by their Cruelty, Luſt and Avarice they had loſt it, the Foundation of their Grandure was totally remov'd, and 'twas no longer difficult for me to reſtore the antient Liberty of my Country. Yet I did not expel 'em by my Conſpiracy, but when the publick Hate had driven 'em to the brink of the Precipice, I gave 'em the laſt puſh, which turn'd 'em off. But you purſu'd a quite different method: CÆSAR, as 'twas evident, had made himſelf Maſter of the publick Liberty by the good opinion his Army had of him, which he fortunately headed for ſo many years, and by the extreme Love of the Roman People, which he acquir'd by his vaſt Liberality. Now your killing him while theſe Means were in full power, did but change CÆSAR, who by his Clemency and univerſal Obligements ſtudy'd to ſecure himſelf in the Empire, into AUGUSTUS, who obſerving how fatal Indulgence and Pardon are to Tyrants, thought it a ſafer way of eſtabliſhing himſelf in the Sovereignty by that bloody Proſcription, by which alone he was able, after a long and proſperous Reign, to tranſmit the Roman Empire to TIBERIUS, as if it had been hereditary.

ADVICE XXXI.

MARCUS CATO *having infinitely diſguſted the Princes, by adding the word* Liberâ *to the Motto* Pugna pro Patriâ *over his Houſe,* APOLLO *orders him to remove it.*

THE firſt day that MARCUS CATO, one of the Grand Sages of this Court, finiſh'd his Houſe in Parnaſſus, he caus'd to be written in Letters of Gold over the Door that fam'd Motto, *Pugna pro Patriâ*; to which ſome days ſince he added *Liberâ.*

AT this the Princes complain'd furiouſly to APOLLO, proteſting, that if that ſeditious Word, enough to ſet the World in a flame, were not raz'd out, it wou'd certainly be the original of very great Miſchiefs in Parnaſſus. And they preſs'd very hard alſo, that CATO, the Founder of that impious Race of Men, who impoſe themſelves upon the thoughtleſs Multitude for Lovers of Truth, under an impertinent pretence of Liberty and Zeal for Religion, might be puniſh'd, and made a publick Example.

APOLLO to ſatisfy 'em immediately ſummon'd CATO to appear, and ſeverely reprimanded him, for having given juſt occaſion of Complaint to Princes by the addition of that Word. CATO intrepidly anſwer'd: That Men of Honor ought not to be deter'd by Princes Threats, from ſaying and doing any thing that became 'em, and which their Conſciences told 'em was their Duty. That 'twas baſe and barbarous, and what none but the ignorant and malicious wou'd be guilty of, to deceive with Sentences ſpecious only in words. And that truly he thought it the greateſt Impiety to make the common People believe by theſe words *Pugna pro Patriâ*, they were oblig'd with Life and Fortune to fight out a Quarrel as their own, in which they had not the leaſt Intereſt; the word *Liberâ* was therefore abſolutely neceſſary to explain the full meaning of the Sentence. For as 'twou'd be very ridiculous

to

to ſtand ſuit only for a hir'd Houſe, ſo no Man was bound to defend a Country to the laſt drop of his Blood, but where he commanded as Maſter, and not obey'd like a Slave.

HIS Majeſty told CATO by way of Reply, That he was under a very great miſtake; for 'twas groſs Ignorance, and highly incentive to Sedition, to aſſert, that Princes had not Power to oblige their Subjects to take up Arms in defence of their common Country againſt a foreign Invaſion. CATO anſwer'd; That he did not deny Princes had ſuch a Power, but 'twas impoſſible by all their Authority to make a Man, they had forc'd to Arms againſt his will, ſhoot right forward, or prevent his taking his firſt aim rather at his Friends than his Foes. To this APOLLO rejoin'd: That Princes had the Authority ev'n to force Men to ſhoot right forward, and behave themſelves with Reſolution and Courage; but then it muſt be underſtood only of good Princes, who by their Bounty and Love to their People, expreſs'd in their mild and virtuous Government, have compel'd their Subjects to defend their State with the ſame ardor and bravery of Mind, as they wou'd their private Patrimony: But that avaricious and blood-thirſty Princes are ſo far indeed from reaping any advantage from the Troops they have forcibly rais'd, that they always find 'em their worſt Enemys. And therefore he'd have him immediately remove that additional word from the Sentence, not only becauſe 'twas ſuperfluous for the Reaſons alledg'd, but becauſe Men of Honor wou'd underſtand it, tho it were not written: Nor was it at all convenient that the Populace ſhou'd be let into that important Secret, That the Freeman's Country is only where he is born, but the Slave's where he can enjoy the greateſt Liberty.

ADVICE XXXII.

SOCRATES *being found dead in his Bed,* APOLLO *diligently inquires into the true Cauſe of it.*

THE great SOCRATES, who went well to bed laſt night, was found dead in the morning, with his Body extremely ſwell'd, which made moſt people believe he was poiſon'd. Every one violently ſuſpected the Peripateticks, who are implacable Enemys to the Socratick Sect; and the rather becauſe ARISTOTLE their Prince is known to have a very nice hand that way.

SOCRATES's Family was immediately impriſon'd, but all that cou'd be got out of 'em was, that ſome days before, the Philoſopher was obſerv'd to be mightily troubl'd, and in the anguiſh of his Grief often heard to cry out, O corrupt World! O deprav'd Age! O moſt unfortunate Mankind!

APOLLO was extremely concern'd for the loſs of ſo famous a Man, and commanded that his Body ſhou'd be carefully open'd, to ſee if his Bowels afforded any ſymptoms of Poiſon. This was inſtantly perform'd, but they found his Entrails were all burſt: Which plainly ſhew'd, that SOCRATES had taken in ſo much Wind of Scandal at the many irregular and vicious Actions he was forc'd to ſee in this degenerate Age, as quite broke his noble Heart.

HIS Obſequys were celebrated with wonderful Solemnity, and MARCUS TULLIUS CICERO, a great Favorer of the Socratick Sect, in a moſt

moſt elaborate Oration infinitely extol'd the Truth of this great Philoſopher's Doctrine, and his exemplary Life; and then with floods of Tears bewail'd the heavy Calamity of the preſent Times, when Satyr being forbidden under ſevere penaltys, brave Men, who hourly ſee things that deſerve the ſharpeſt laſhing, are yet forc'd to be ſilent, and burſt for Rage.

ADVICE XXXIII.

The Hereditary Princes in Parnaſſus are extreme urgent with APOLLO, *to have the Emperor* TIBERIUS *remov'd from their Claſs into that of Tyrants: but he defends himſelf before his Majeſty, and gets the better of his Adverſarys.*

'TIS above fifteen hundred years ſince the Emperor TIBERIUS, AUGUSTUS's Succeſſor, was firſt admitted into Parnaſſus, where he has held a very honorable Place amongſt the lawful and hereditary Princes. He has always liv'd in ſuch Magnificence and Splendor, that the greateſt Potentates have eſteem'd him a Miracle of Prudence and Vigilance, and not the Counſellor, but the very Oracle of all ſuch Princes, who deſign to eſtabliſh by violent means an abſolute Sovereignty over a new conquer'd State.

FOR tho it muſt be allow'd, that CÆSAR the Dictator was the Man who laid the firſt Foundation of the vaſt Edifice of the Roman Empire, and that AUGUSTUS after him rais'd the Walls to the higheſt Cornice, yet it can't be deny'd but that TIBERIUS by happily tranſmitting it down to his Nephew's Son CALIGULA, made it hereditary in the Line of the JULII and CLAUDII, and brought it to a full Settlement and Perfection. A prodigious Action! and worthy only of that Prince, who by an abſolute Maſtery over his private Paſſions, has been fam'd for the deepeſt Cunning in diſcovering the moſt ſecret Thoughts of others; by which Artifices he may be ſaid to have cover'd the Roof of that noble Structure.

SOME days ago a Conſpiracy happen'd to break out, which the chief Princes of this Court for a long time had been hatching againſt him. They accus'd him to his Majeſty for a Tyrant, in poſſeſſing himſelf of the Empire by indirect means, to the prejudice of AUGUSTUS's Heirs: That his Government for two and twenty years was extravagantly barbarous, and full of unexampl'd Cruelty; that he had always ſhewn himſelf an implacable Enemy to the Nobility, inſatiate of Riches, bloody to Men of Merit, and ungrateful to his moſt faithful Servants. This terrible Accuſation was aggravated by the important Teſtimony of CORNELIUS TACITUS, who, tho he has acted all along with the greateſt Prudence and Caution, yet ſuffer'd himſelf to be ſo overborn with violent Hatred to TIBERIUS, that he affirm'd to APOLLO for a poſitive Truth, that under the horrid Reign of that Monſter, * *Nobilitas, Opes, omiſſi geſtique honores pro Crimine, & ob virtutes certiſſimum exitium:* Nobility, Riches and Honors, either declin'd or accepted, were criminal, and Virtue was certainly fatal.

THIS influenc'd his Majeſty ſo far, that he freely acknowledg'd it was a very great Error to place ſuch a cruel Tyrant in the honorable Claſs of lawful Princes; and to rectify it, he gave immediate Orders to ſummon him

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* Tacit. lib. 1. Hiſt.

next

next morning into Court, to give in his Anſwer to the Charge. When he was ſeen coming out of his Palace all alone, like a miſerable Creature abandon'd of his Friends, and going to ſurrender himſelf to his Judges, every ones Mind was fill'd with Reflections upon the unhappy Condition of Princes. But tho he took this Deſertion as an Omen of his Condemnation, he enter'd the Court with an undaunted Soul; and tho APOLLO and the whole Senate of Virtuoſi receiv'd him with angry Looks, and menacing Geſtures, he appear'd intrepid, and his Courage ſeem'd to riſe as his Dangers increas'd.

SILENCE being commanded, the Attorny General EGIDIUS BOSSIUS read the Indictment to TIBERIUS, who was requir'd to tell the Court what he had to alledg in his Defence. Upon which he thus began.

THE Crimes, great Monarch of the Literati, which my Enemys accuſe me of are two: Firſt, That I obtain'd the Roman Empire by wicked Arts: And ſecondly, That I govern'd it with extreme Cruelty to the Nobility, and other Perſons of extraordinary Worth. The firſt of theſe Articles is notoriouſly falſe: For how can they charge me with fraudulently getting the Empire, when I was left Heir by AUGUSTUS's Will? AGRIPPA POSTHUMUS, 'tis true, was AUGUSTUS's Nephew, and GERMANICUS his near Relation; but they ſhou'd conſider that AUGUSTUS was not ſo weak as to be trick'd by the craftieſt Wit in an Affair of ſuch Importance, as the Succeſſion to that vaſt Empire. It muſt certainly then be ſome weighty Reaſon that induc'd him to ſet aſide his own Nephew, and adopt me, a perfect Stranger to his Blood. And here I might, to my Praiſe, relate the honorable Methods I purſu'd in gaining the Heart of that Monarch, but I ſhall content my ſelf with only putting you in mind, that if AUGUSTUS had found thoſe Qualitys in his own Relations which he knew were abſolutely neceſſary in a Succeſſor, and of which I us'd all the diligence I cou'd to let him ſee I was poſſeſs'd, neither the Love TACITUS ſays he bore to my Mother, nor all her Charms, nor my Cunning cou'd ever have tempted that wiſe Prince to ſuch an inhuman Act as the diſinheriting his Nephews, and making a Stranger his Heir. But here I ſhall take this occaſion to lay open that Action of mine, to which I have always acknowledg'd I ow'd the Empire; an Action which ev'n raviſh'd from AUGUSTUS that vaſt Affection he bore me.

YOU know, that after MARCUS AGRIPPA's Death, the Emperor marry'd me to his Daughter JULIA; and 'tis notorious what a looſe Lady ſhe prov'd. So that being deſpis'd by her unbounded Pride and Laſciviouſneſs, I found my Honor wounded in the tender'ſt part; yet I improv'd this as the means of my farther Advancement, which every one thought wou'd utterly ruin the hopes of my good Fortune, in which I had already made ſo happy a Progreſs. For I conſider'd, that if, to vindicate my Honor, I reveng'd the Injury my Wife had done me by her Death, the little Reſpect it wou'd have ſhown to AUGUSTUS's Blood, muſt certainly have alienated his Affection, and put an end to his Thoughts of advancing me. I reflected likewiſe on the difference betwixt the Injury a Husband receives from a Wife much his Superior, and that which he ſuſtains from one who is his Equal; which made me at laſt reſolve to prefer the Glory of winning the Roman Empire, to the Scandal of JULIA's publick Violation of my Bed.

TIBERIUS was got thus far in his Defence, when he was interrupted by a loud Voice, which cry'd out three times, Ah Traitor! and taking the Reflection to be meant upon him, he told his Majeſty, that the Affront was more

more to the Court, than himſelf. APOLLO, inrag'd at the Contempt put upon him, commanded that the Perſon ſhou'd be ſearch'd for, and taken into Cuſtody, which was immediately done. And who ſhou'd it happen to be but JAMES Count of Marcia, an illuſtrious Prince, and of the Blood Royal of France. But his Majeſty regarding the Affront more than his Deſcent, commanded him away to Priſon. At this the Court publickly proteſted, that he did not ſpeak thoſe words with deſign to affront either his Majeſty, or TIBERIUS; but that to diſcharge ſomething that lay heavy upon his Mind, he call'd himſelf Traitor, and not the Emperor, or any body elſe. For having marry'd the unchaſte JOAN Queen of Naples, and, like a Fool as he was, going to proceed againſt her, who brought him a Kingdom in Dowry, as if ſhe had been a private Gentlewoman, his Severity loſt him, to his eternal Diſhonor, both Wife and Kingdom, and conſequently his Reputation at a blow. This forc'd him, full of Confuſion, to fly from Naples, and hide himſelf in a Monaſtery in France, where he dy'd ſoon after for mere Spite and Rage. Now the great Prudence which TIBERIUS, he ſaid, had obſerv'd in the like caſe, convinc'd him, that it wou'd have been more to his Honor to have liv'd in Naples with the Character of a Cuckold King, than with that of a private Perſon of Honor in France. Upon this APOLLO pardon'd the noble Frenchman the Diſturbance he occaſion'd, and order'd TIBERIUS to proceed, who thus continu'd.

AND becauſe my too great Connivance at my Wife's infamous courſe of Life wou'd infallibly have render'd me the publick Ridicule of the Senate and People of Rome, which to a Perſon in my Circumſtances, who liv'd in hope of the Grandure I afterwards acquir'd, wou'd have prov'd as prejudicial as the other Extreme of revenging the Diſgrace, I pitch'd on the Medium betwixt both, which in dubious Reſolutions is always the ſafeſt. That I might no longer be an Eye-witneſs of that Diſhonor I cou'd neither ſuffer nor revenge, I retir'd from Rome under color of leading a private Life, and hid my ſelf in Rhodes. This Modeſty, and vaſt Reſpect which I expreſs'd to AUGUSTUS's Blood, was not only the real and chief cauſe of his Love to me, but even forc'd him to give thoſe immortal Proofs of extraordinary Affection that appear'd after his Death.

FOR that Monarch, no leſs wiſe than glorious, compaſſionating my wretched and mean Condition, and infinitely loathing his Daughter's ſcandalous Life, treated her with ſuch Severity as may ſerve for a Precedent to all prudent Princes in the like caſe. In a word, whether ſuch Patience, ſuch Reſpect, Veneration, inviolate Obedience, and the other virtuous Artifices which I practis'd to win the intire Affection of AUGUSTUS, be criminal Methods of proceeding, and villanous Tricks, as my Enemys have repreſented, I leave to the Judges of my Reputation to determine.

I PASS now to the ſecond Article of my Charge: And here I acknowledg the Cruelty I'm accus'd of towards the Roman Nobility, and all that TACITUS has urg'd againſt me, to be true. I ſhall only deſire a juſt Diſtinction may be made betwixt the Barbaritys of a new Prince, and of an antient and hereditary Monarch. For if I have put any Man to death thro innate Cruelty, or to ſatisfy an eager Thirſt of Blood, I ſubmit my ſelf this moment to the Rigor of the Cornelian Law, equally with the meaneſt Plebeian. But if thro mere neceſſity of State I was compel'd to put on Cruelty towards AUGUSTUS's Family, the chief Senators, my nobleſt Generals, and even Virtue it ſelf; I beſeech every one to conſider the unhappy Neceſſity new Princes lie under to inhuman Actions, tho ever ſo contrary to their Inclination.

AND here I will juſtify my ſelf ev'n by the Authority of my implacable Accuſer TACITUS: He poſitively ſays, that the horrid Proſcription of AUGUSTUS, which I muſt confeſs can't be parallel'd, was not made out of a cruel Diſpoſition, but purely out of Reaſon of State, for the Proſcribers themſelves condemn'd it. * *Sane Proſcriptionem Civium*, theſe are his own words, *Diviſiones Agrorum, neq; ipſis quidem qui fecêre laudatas.* Certainly the proſcribing the Citizens, and dividing their Lands, were Actions never applauded even by the Authors of 'em.

IF this be true, can it be juſt that I ſhou'd ſuffer for having the Prudence to know how to eſtabliſh my ſelf in a new Principality? or for being ſo wiſe as to put in practice thoſe Precepts, which not only every other Politick Writer, but ev'n TACITUS himſelf has publiſh'd to all the World? If Mildneſs and Clemency are Faults when miſapply'd in behalf of a Man, who after his Pardon is maliciouſly ſtudious of Revenge, can any of you believe, that in caſe I had ſpar'd AGRIPPA POSTHUMUS, GERMANICUS, and the reſt of AUGUSTUS's Blood, they wou'd have been Friends to my Greatneſs? Further, if it be an eſtabliſh'd Maxim in Politicks, that a Prince ſhou'd above all things endeavour to reign without Jealouſy; and if he can never be ſecure in his Throne, while thoſe whom he has driv'n from it, or who pretend a better Claim, are living; will not every one, tho e'er ſo little skill'd in the Affairs of the World, confeſs with me, that my Cruelty was not from a Savageneſs of Temper, but merely Reaſon of State? For a Prince is oblig'd in Prudence to be cruel, when he's indanger'd by his Mercy; as † TACITUS himſelf has ſaid.

MOREOVER, the frequent Murders that I and my Succeſſors committed on the Roman Senators, ſhou'd not be imputed, as my Perſecutors falſly pretend, to our Barbarity, but to the imprudent Pride of thoſe Senators themſelves. For tho they ſaw their Country's Liberty loſt without Reſſource, yet they haughtily refus'd to clothe themſelves in the Robes of Humility, but obſtinately perſiſting in freedom of Speech and exerciſe of Power even in their Slavery, incens'd their Prince to uſe all ſorts of Inhumanity againſt 'em. And for this reaſon, neither TACITUS, DIONYSIUS, SUETONIUS, nor any other of my Hiſtorians, cou'd ever charge me with Cruelty to a Citizen, or Plebeian either of the City or Provinces, becauſe they never gave me a juſt occaſion of Jealouſy. 'Tis true, they have ſaid, and I readily grant it, that I was a mortal Enemy to the chief of the Senate; but 'twas only to bring 'em down, to terrify 'em, to make 'em diſtruſtful of one another, to diſunite 'em, and ſo the better diſpoſe 'em to receive that Bondage which I found they utterly abhor'd. And I defy any Politician now to preſcribe more prudent Methods of treating the Nobility of a State, who have newly loſt their Liberty, who not only ſtubbornly reſiſt the Yoke, but have the folly to pretend to fix the Limits of their Prince's Command, who retain their former Pride, and with an exaſperated Mind are greedy of any occaſion to be reveng'd. In ſuch a State therefore Informers and Executioners are the beſt Inſtruments to eſtabliſh Sovereignty, ſince every Action of Cruelty is applauded as a prudent Reſolution, when it ſecures the Prince's Reputation and Power, who has the ſenſe to put it in practice.

FARTHER, I deſire you wou'd all pleaſe to conſider, that they who made the moſt oſtentatious Appearance in the Senate for Merit and extraordinary Virtue, and upon that account affected to be thought better than the reſt, were not acted out of real Love to Virtue, or that Nobleneſs of Mind

* Tacit. lib. 1. Ann. † Lib. 3. Hiſt.

which

which ought to be in every Man who can be content to die a private Person; but only to gain a Faction among the Nobility, to catch the Breath of Popular Applause, and steal the Love of the Army.

THIS is a great Truth, TACITUS, and my Fellow Princes may learn it from no Writer so well as from your self: You frankly tell us, that new Princes can't meet with a worse Subject than a shining Senator, who makes his Virtue an Instrument to his Ambition of Rule. For after you have describ'd in your Annals the Manners of the Traitor SEJANUS, you add the following words, which are a plain Proof of my Assertion: * *Palàm compositus Pudor, intus summa adipiscendi libido, ejusq; causa modo Largitio & Luxus, sæpius Industria ac Vigilantia, haud minus noxiæ, quoties parando Regno finguntur:* Outwardly he wore a Mask of Modesty, but within was all on fire with a furious Ambition to reign, and to that end he abounded sometimes in Largesses and luxurious Treats, but oftner in Vigilance and Industry, which are no less noxious when assum'd for the obtaining of Dominion. And 'tis certainly so; for in a new State, where Succession of Blood is not settl'd, and the tumultuous Election of a Prince is of such extent as to leave room to the Murderer of the former Liberty to aspire to the Empire, those great Subjects, and virtuous and deserving Ministers whom private Men so much admire, and think worthy of the Prince's intire Affection, of the highest Honors, and of the most profitable Places, are discover'd by the wise Discernment of the Sovereign to be very pernicious Persons, and the most proper to be destroy'd. So that upon the whole, the Condition of the Roman Empire, which was no less confus'd in its Succession than tumultuous in its Election, absolutely requir'd that harsh method of Government, which I practis'd, as the only means to secure my Crown and Life. Nor can I see how that can be judg'd a criminal Severity which I exercis'd towards the Nobility, and the most eminent of the Romans, if it wou'd have been thought a notorious defect, and unworthy a Prince of my cunning, to have treated 'em with the same Clemency, Mildness and Affability, which CÆSAR practis'd to his ruin; whose unfortunate End is a plain Lesson to all Princes, that Crowns obtain'd by Fraud are establish'd by Blood: For the Nobility of an enslav'd Republick improve the Clemency of a new Prince as a happy occasion to turn him out of the Throne. Nor will it in the least avail him, as one wou'd be apt to think it shou'd, towards stifling their boiling Hatred, and incessant desire to revenge their lost Liberty, tho it cost 'em ever so dear.

THE Judges were mightily pleas'd with this Defence, and not only believ'd the Testament of AUGUSTUS authentick, but consider'd also, that since TIBERIUS was a new Prince, and no ways ally'd to AUGUSTUS by Blood, when many Senators at the same time were of far nobler Descent, he was oblig'd, according to the true Maxims of Politick Tyranny, to supply the want of that Veneration and Majesty which follows Blood Royal, with Cruelty, to maintain his Empire by Daggers and Poison, and to strike Terror into those who presum'd to put their private Nobility in Balance with the immense Fortune of the Sovereign; and lastly, that where Clemency was dangerous to a new Prince, the Practice even of extraordinary Severity must be allow'd.

* Lib. 4. Ann.

ADVICE XXXIV.

HIPPOCRATES *not ſucceeding in a certain Project, is in danger of being ſeverely puniſh'd by his Majeſty.*

SOME time ſince the fam'd HIPPOCRATES remonſtrated to APOLLO, that the World was ſo plagu'd with Quacks, that if ſome ſpeedy courſe were not taken, Mankind was in manifeſt danger of being utterly deſtroy'd: For thoſe ignorant Raſcals were always trying new Experiments, giving improper Potions, and tranſgreſſing all the Rules of Art; by which means abundance of ſick were diſpatch'd into their Graves, who might eaſily have recover'd if they had met with able Advice.

THIS Information coming from ſuch an eminent Man, made his Majeſty firmly reſolve to put a ſtop to ſo notorious an Abuſe. Accordingly he inſtituted ſix months ago a College of the moſt famous Phyſicians that the Faculty ever produc'd: The chief of 'em were CORNELIUS CELSUS, GALEN, AVICENNA, FRACASTORIUS, FALLOPIUS, ALTOMARE, and GIROLAMO MERCURIALI a Modern. The great HIPPCRATES, the Prince of Phyſick, was appointed their Head, with full and ample Power to ſupply Mankind with Phyſicians of known Experience and Worth. The Members of the College firſt furniſh'd the Perſons they deſign'd to imploy with Mony to defray their Charges on the Road, and then diſpatch'd 'em to all parts of the World, ſtrictly enjoining 'em, for the greater ſecurity of Mankind, to preſcribe nothing in leſs dangerous Diſtempers but common Clyſters, Unguents, ordinary Purges, Crabs Eyes, and Pearl Cordials. But when in malignant Fevers, double Tertians, and other violent Diſtempers they ſaw Bleeding neceſſary, they ſhou'd immediately give the College an exact account of the Patient's Symptoms, and of the Acceſſes and Qualitys of the Diſeaſe, and carefully ſend Morning and Evening the Urine of the Sick, that the Society might be able to preſcribe Medicines neceſſary in ſuch a caſe.

THE Phyſicians were very punctual to their Orders; but in a ſhort time the World was convinc'd, that this Method, which was reſolv'd on with ſuch Zeal for the publick Good, miſs'd of the happy effect his Majeſty expected: For the Phyſicians who waited on the Sick were ſo ty'd up in giving an account of all the Changes and Accidents of the Diſtemper, in which too they were very often doubtful, that even in the greateſt Extremitys they durſt not adminiſter ſpeedy and neceſſary Remedys; but ſhewing more Obedience to the College than Charity to their Patients, they refus'd to meddle without expreſs orders from their Superiors, when the Caſe wou'd admit of no delay. 'Twas indeed a miſerable thing to ſee the Time which ſhou'd have been imploy'd in the cure of the Sick, thrown away to no purpoſe in writing elegant and learned Relations to the honorable Members of the College, to whom they diligently ſent the Urine, and ſo forth; which corrupting by the way, no true Judgment cou'd be form'd of the Diſtemper, whence Preſcriptions were often unhappily ſent quite contrary to the Diſeaſe, which alſo frequently chang'd its Nature before any Anſwer cou'd be return'd. This occaſion'd a new delay in ſending freſh

Advices,

Advices, to the loſs of the Patient's Life; for while they were expecting the Medicines from far, the ſick Man dy'd.

THESE Inconveniences were the cauſe of a great many more Deaths than before; and the Complaints ſoon reaching APOLLO's Ears, he ſtood amaz'd, that ſo charitable a Project ſhou'd meet with ſuch mournful Succeſs: but ſifting narrowly into the matter, he began to ſuſpect he had been impos'd on by HIPPOCRATES, who under a pretence of publick Good had indulg'd his own Ambition by that pernicious method of Practice. His Majeſty therefore publickly declar'd, he perceiv'd ignorant Phyſicians at hand were better than the moſt learned a great way off; and then in a great fury diſſolv'd the College, with full Reſolution that HIPPOCRATES ſhou'd feel the ſevere effects of his Revenge: But he was appeas'd with much Intreaty by ESCULAPIUS, who confeſs'd HIPPOCRATES's Ambition, but alledg'd in his excuſe, that the deſire of Superiority was natural to Men of Honor, who are aſham'd to appear in any mean Office, but are ever covetous of holding the foremoſt Rank in the World.

ADVICE XXXV.

FRANCISCO MAURO, *a noble Italian Poet, marrys the virtuous* LAURA TERRACINA, *but ſoon grows jealous and kills her.*

THE firſt moment that the beautiful LAURA TERRACINA was admitted into Parnaſſus in quality of waiting Woman to the moſt ſerene EUTERPE, abundance of amorous Poets began to make their Court to her: But the moſt aſſiduous in their Addreſſes, and perhaps the beſt in favor were, FRANCISCO MARIA MOLZA, and FRANCISCO MAURO, both of 'em Men of extraordinary Fame.

THE illuſtrious Muſe conſidering LAURA's Youth, and exquiſite Beauty, and how many Virtuoſi were her Lovers, reſolv'd to marry her out of hand, and acquainting her with this Reſolution found her very ready to comply: She had the liberty to chuſe which of the two ſhe pleas'd, MAURO or MOLZA. Yet reſolving not to be guided by her Eyes, as ſilly Women generally are, but prudently to conſult her Judgment, ſhe deſir'd from both of 'em a Specimen of their Poetry: She careſully compar'd 'em ſeveral times, and at laſt prefer'd MAURO's Piece, as more ſtrong and manly, to MOLZA's, which ſhe thought flat and inſipid. The Match in ſhort was agreed on, and the Wedding ſoon after celebrated. Poor MAURO, who had nothing to depend on but his Poem, receiv'd for his Miſtreſs's Portion fifteen hundred Octaves, beſides the Reverſion of an infinite number of Songs, Madrigals, and Sonnets of his Lady's own writing.

SOMEWHAT above a year after they were marry'd, MAURO ſpy'd a rich Garter on his Wife's right Leg all wrought with Gold, and pouder'd o'er with Jewels: He was not only ſtartl'd at it, but mightily ſcandaliz'd, becauſe on her other Leg ſhe had got nothing but an ordinary piece of Liſt. He frequently obſerv'd too, that whenever ſhe met any eminent Virtuoſi, ſhe always held her Coats up higher than ſtrict Modeſty wou'd allow. At laſt he ask'd her what was the meaning of the Garter, and whether there was any Myſtery in it? She anſwer'd, That EDWARD the Third

of

of England, in return of her Affection to him, had preſented her with it, and ſhe wore it as a Badg of Honor on Holidays and other Solemnitys; and that to ſhew her grateful Senſe of his Majeſty's Favor, ſhe had ſworn to be his humble Servant for ever.

THIS threw her Husband into a prodigious Fury; he ſeiz'd her, and in a violent Paſſion, —Why, you infamous Quean, ſaid he, have you dar'd, being the Wife of a Poet of my Reputation, under pretence of Honor to caſt this Scandal on me, by intriguing with other Men, and receiving Preſents from any but your Husband? And ſhall not I who am thus wounded in my Reputation reſent the Affront? The poor Lady in great conſternation beg'd his pardon, renounc'd what ſhe had ſaid, and told him 'twas all a Fiction, and that ſhe had religiouſly maintain'd the Chaſtity of his Bed; but this wou'd not ſave her, for the Husband horn-mad, ſnatching out a prohibited Verſe of ſix Syllables, which he wore by his ſide, ſtab'd her with it ſeveral times thro the Throat, and kill'd her.

THIS was univerſally cenſur'd as a brutal Act of Revenge, and not only the Poeteſſes, but all the learned Princes were extremely concern'd at it: inſomuch that a Body of 'em went to APOLLO and accus'd MAURO, who was then preſent, of having without juſt occaſion trampl'd on the honorable Order of Knighthood of one of the greateſt Kings in Europe, in villanouſly murdering the moſt virtuous Lady of Parnaſſus. MAURO boldly anſwer'd 'em, That he deſerv'd indeed to be ſeverely puniſh'd by his Majeſty, not for his Revenge on his diſloyal Wife, but for deferring it ſo long, and not taking it the firſt moment that he diſcover'd the ſcandalous Myſtery of the Garter.

THESE words ſo inflam'd the Princes, who cou'd not bear that the Marks of Honor which they confer'd on noble Foreigners for their good Services ſhou'd be counted ignominious, that they grew very loud upon't, and made a great Diſturbance in the Preſence, when APOLLO, to ſtifle the Flame that was kindling, beſpoke 'em in this manner. Let TERRACINA's unfortunate End, Princes, be eternally remember'd by you, and written with indelible Characters in your Hearts. I muſt tell you, MAURO deſerves to be prais'd and rewarded for it, rather than blam'd or puniſh'd. And take this for an eſtabliſh'd Truth, that thoſe Honors and Favors which Princes beſtow on Foreigners, are but open Preludes to their committing a Rape on the States of others, which they are continually meditating. The Minds of Subjects are contracted to their Sovereigns in ſtrict Bands of chaſt and holy Wedlock; and therefore, like loyal Wives, they ſhou'd not ſo much as caſt deſiring Eyes upon any Prince, but him whom the Laws of God and Man have giv'n 'em; much leſs ſhou'd they place their intire Affection on any other, or ſwear Allegiance to him. But 'twou'd be very imprudent to forbear your Revenge till you caught 'em in the very Act. Wiſe Fencers by parrying prevent diſhonorable Wounds, but Fools go to cure 'em after they are receiv'd. The very moment then that you catch 'em looking on a Foreign Prince, imploy Halters and Gibbets; and upon any great occaſion, eſpecially when you wou'd appear before Princes your Enemys, like Men of Honor with your Subjects Arms in Hand, be not ſeen to wear an odious pair of Horns on your Head.

ADVICE XXXVI.

THAIS, *that famous Courtezan of the Comick Poets, after a long Debate, is admitted into Parnaſſus, and ſhews his Majeſty to his great ſatisfaction, of what advantage ſhe hopes to be to his Court.*

YESTERDAY a great Council was held of all the Virtuoſi of Parnaſſus, in which ſeveral Perſons well read in the liberal Arts, and newly arriv'd, were propos'd as deſerving honorable Stations in this Court. Among the reſt of the Candidats appear'd THAIS the common Courtezan of the Comick Poets, and was admitted *Nemine contradicente*; for TERENCE her particular Friend ſtickl'd for her might and main, and practis'd ſecretly with all the Poets in her behalf.

NOW it happen'd that when the Triumphal Gate of Parnaſſus was open'd for her to paſs and give her humble Thanks to APOLLO, and to the honorable Senate, the illuſtrious Cardinal ALEXANDER FARNESE, with a large Retinue of Prelates his Friends, oppos'd her Entrance, proteſting aloud, That if ſuch an infamous Perſon were admitted, he wou'd immediately quit the place: For he was reſolv'd not to ſtay and be Spectator of ſuch vile Pollution of the virtuous Seats of Parnaſſus, which were Abodes only for thoſe Literati, who by their Words, and Writings, and the pious Conduct of their Lives, had given inſtructive Leſſons to others; and he was ſure that a great many Virtuoſi wou'd follow his Example. While the Cardinal was running on thus, and endeavoring by main force to keep THAIS out of the Gate, a Squadron of Poets, with TERENCE at their Head, came briskly up to her aſſiſtance. A ſharp Encounter was like to have enſu'd, but the ſly Gipſy, who knew that in any Quarrels on her account ſhe ſtill came by the worſt, told 'em, with a wonderful Grace, that ſhe wou'd by no means enter Parnaſſus by force, but by the conſent of all, and particularly of thoſe illuſtrious Prelates: That if they admitted thoſe who improv'd others by their excellent Precepts, they had no reaſon to refuſe her an Abode in that honorable Place, which ſhe knew ſhe deſerv'd; however ſhe wou'd not demand it, as ſhe might in ſtrict Juſtice, but ſhe'd take her Admiſſion as a particular Act of Grace, and eſpecially from her hotteſt Oppoſers: That their ill Opinion of her was falſly grounded, for there was not one in all Parnaſſus, to whom ſhe cou'd not give as neceſſary and prudent Monitions, as the wiſeſt moral Philoſopher: That ſhe deſir'd a Habitation among the Virtuoſi, not ſo much to eternize her Fame, as to be ſerviceable by continually traverſing the Streets, and warning every one ſhe met to live modeſtly, and above all things avoid crying Whore at their Companion, if they knew themſelves dipt. For thro the neglect of this Advice railing Courtiers have often ſtarted thoſe Quarrels with their jealous Rivals, which have ruin'd their own Reputation for ever.

MOREOVER, ſhe was the beſt qualify'd, ſhe ſaid, to inſtruct Governors of Provinces in that important and difficult Philoſophy of getting Mony and Credit at once; for 'twas her peculiar Art to plume the Swan ſo nicely as rather to make her ſing, than cry out: Of which ſhe wou'd affirm her ſelf ſo perfect a Miſtreſs, that ſhe had a thouſand times ſeen her Lovers moſt paſſionately fond of her, when ſhe flea'd 'em to the Bone, and ſent 'em bare

bare and beggarly to the Hoſpital; from whence they'd ſtill be plying her with their Billets-doux. Inſatiate Miſers too, who ſpend their Lives in heaping up Gold, might learn from her unfortunate Example alone, That ill-gotten Treaſures, by the juſt Indignation of Heaven, vaniſh into Smoke: For of all the Mony ſhe had ſqueez'd out of her Cullys, and drain'd from numerous Familys, ſhe had nothing left but thoſe Rags they ſaw on her Back; whereas if ſhe had been under the Bleſſing of the Almighty, ſhe might have vy'd for Riches with the wealthieſt Princeſs in Parnaſſus. That from her Looks, ſo inchanting to her Lovers; from her diſſembl'd Fondneſs and deceitful Flatterys, which drew in the unwary Youths to their ruin; from the Smiles that perpetually hung on her Face, covering her inſatiate Avarice, and concealing that deadly Razor, with which ſhe ſhav'd or rather flea'd 'em without mercy, every one might learn never to truſt fair Appearances, kind Receptions, promiſing Words, and courteous Offers; nor ever to give up themſelves to any whom they had not firſt anatomiz'd, and examin'd to the very Soul: for many of her Profeſſion have beautiful Faces, charming Looks, and a ſweet Breath, who when their Diſguiſes are thrown off, and their Inſide expos'd to view, prove to be mere Carrion, ulcerated, and full of rankl'd Sores; falſe at Heart, and of mercenary Souls.

THEN turning to FARNESE; And when I ſhall have open'd Houſe in Parnaſſus, ſaid ſhe, your Excellence will have particular occaſion to frequent my School: There you will learn the important Virtue of Neutrality, of which you Nephews of Popes ſtand ſo much in need. This Science I am ſo perfectly skill'd in, that I am capable to read publick Lectures of it. For having during my Life-time a world of Admirers, who all hated one another mortally, as young Rivals generally do, in my Behaviour to 'em I diſplay'd ſuch Cunning, that I rather diſarm'd 'em than furniſh'd 'em with Weapons: by which Artifice I made my Advantage of all, without ever loſing one of 'em. And this I will be bold to ſay is a piece of Craft no leſs rare than difficult; and ſo much the more neceſſary for ſuch Perſons as your Excellence; becauſe, whereas I hold my Lovers in the ſtrong Chains of Luſt, you only bind thoſe you oblige with the weak Thread of Gratitude, which the ſlighteſt Diſtaſt can ſnap aſunder.

I HAVE known many ſuch as your Excellence, who by imprudently doating on a particular Perſon, have not only ruin'd their own Intereſt, but the Fortune of that very Friend they were ſtudying to advance; and creating Jealouſys by theſe means in the reſt of their Followers, have arm'd 'em againſt themſelves, and forc'd 'em, who otherwiſe wou'd have been grateful, to puniſh their Benefactor's Partiality with their own Ingratitude. All theſe Admonitions are ſo very true and neceſſary, that if they were obſerv'd as they ought by Perſons of your Excellence's Condition, you wou'd not upon any Diſguſt have more reaſon to complain of your Friends Infidelity, than of the Hatred of thoſe you have neglected to oblige: For 'tis an old Rule with us poor Strolers, That ſhe who wou'd have a Train of Admirers, muſt never be beſotted to one Favorite.

ADVICE

ADVICE XXXVII.

The Embaſſador from the Marches of Ancona, in a publick Audience, complains to APOLLO *of an unfortunate Accident that befel his Countrymen; and his Majeſty, with ſingular Demonſtration of Affection, provides a ſufficient Remedy.*

THE Embaſſador from Ancona, who arriv'd laſt week at this Court, made his publick Entry yeſterday, with a great Train of noble Virtuoſi to attend him: He had a mourning Cloke on, and was introduc'd into the venerable College of the Literati, where, after a profound Reverence made to APOLLO, he ſpoke as follows.

SUPREME Monarch and Father of Science, and you the other Princes of Learning! vouchſafe me the favor of a free Audience. While Learning flouriſh'd in the World, Ancona was fam'd for it, and had the Honor to produce Poets, Philoſophers, Orators, and other great Men, nothing inferior to thoſe of Mantua, Athens, or Rome: inſomuch that ſome Wits have juſtly parallel'd her to Greece it ſelf, that fruitful Mother of Letters. But after the Barbarians had cut the Literati in pieces, or ſtarv'd 'em to death, they trampl'd upon Learning, and burnt the nobleſt Librarys, in whoſe Flames the Labors of the moſt illuſtrious Writers periſh'd; by which means the Latin Tongue became ſo corrupted, that the Race of Dipthongs was utterly loſt. This occaſion'd the mournful Misfortune of the noble Province of Ancona; for whereas the Inhabitants were before call'd *Piceni Æſini*, from the famous River *Æſis*, they have ever ſince been ſtil'd *Piceni Aſini*. And ſeriouſly I don't know any Calamity of another Nation that can be compar'd to our Country's, which by the loſs of but one Dipthong is ſo ſtrip'd of her antient Reputation, that the wretched Anconians can never appear in company of Learned Men, but they have the Name *Aſini* preſently thrown in their Faces.

HERE with abundance of Tears the Embaſſador ended his Harangue. The Virtuoſi, as many as were preſent, were ſenſibly afflicted at this Misfortune of the Anconians; and APOLLO himſelf heartily pitying the Diſgrace of ſo noble a Province, call'd for a Pen and Ink, and with his own hand ſtruck out the *A*, and put an *Æ* in its ſtead, making it *Æſini*, as it was before. Then he order'd VIRGIL, Regent of Proſodia, to ſee that the firſt Syllable of *Æſini* be always us'd long, and that no Man for the future, under very ſevere Penaltys, ſhou'd dare to call the Anconians Aſſes, ſince Nature had ſow'd the ridiculous Qualitys which that Word denotes with ſo equal a Hand thro all Nations of the Univerſe, that none cou'd boaſt of having a leſs ſhare of it than their Neighbours.

ADVICE XXXVIII.

GONSALVO FERRANTE *of Cordova deſires* APOLLO *that the Title of Great may be confirm'd to him, but receives a very diſſatisfactory Anſwer.*

SOME days ago GONSALVO FERRANTE of Cordova, by the Spaniards call'd the Great, appear'd in Parnaſſus with a large Retinue of Caſtilian Nobles; and in a lofty Oration recounting to his Majeſty his ſignal Actions in War, deſir'd a Confirmation of the Title of Great, which all Martial Men and the Hiſtorians of Europe had unanimouſly giv'n him.

APOLLO receiv'd him very handſomly, and order'd him to deliver in an Account of all his Military Atchievements in writing; and then appointed JOANNES PONTANUS, FRANCIS GUICCIARDIN, and the reverend PAULUS JOVIUS to take 'em into ſtrict examination, and make Report thereof to the honorable Senate of Hiſtorians, to the end that if they were found juſtly deſerving of that magnificent Title, it might be authentically confirm'd to him by his Majeſty's Letters Patent. GONSALVO accordingly gave in a compleat Commentary of all his Expeditions, which were diligently examin'd and weigh'd by the learned Committee, who ſoon made Report thereof in a full Houſe, where they reſolv'd on the Anſwer to be given to GONSALVO, and then ſummon'd him into Court; when TITUS LIVY, Prince of the Senate, in the Name of the whole College, told him, that upon due examination of all his Exploits, thoſe Gentlemen were come to this final Reſolution, That after the Cuſtom of the Court of Parnaſſus, they cou'd have no regard to his Atchievements in Granada, becauſe he acted there under the Authority of another General, and the Honor ſtill belongs to him who commands in Chief. Nay ſuppoſing he had headed that Expedition, they cou'd not have allow'd it ſufficient to juſtify his Claim to the noble Title of Great, ſince 'twas an Action of no extraordinary Fame, nor a difficult matter for all Spain combin'd together to expel a few Moors from Granada, when they were divided among themſelves. LIVY added likewiſe, That his taking ſome ſmall Places in Africk did not deſerve to come into conſideration; for a Perſon who pretends to that Honor, muſt make it appear to the World, that he has accompliſh'd Actions that are truly great. Now 'twas evident from his own Writings, that all his Reputation in Military Affairs was got in the Neapolitan War; in which he perform'd nothing conſiderable, beſides the two Field Battels he fought, one at Seminara, the other at Garigliano: But if they cou'd merit that glorious Name, there were ſo many BELISARIUS's, NARSES's, CAROLI MARTELLI, SCANDERBEG's, and other famous Captains in Parnaſſus, who had perform'd much more memorable Actions, that the Family of the Great wou'd ſoon become more numerous than that of the Little.

GONSALVO anſwer'd: That in his Opinion they ſhou'd have conſider'd that noble Enterprize in the Groſs, and not go to examine it by Particulars: That he had finiſh'd it with wonderful Renown, and won his Sovereign by it a flouriſhing and potent Kingdom. To this LIVY reply'd: That they had taken into conſideration his making a compleat Conqueſt of Naples; but they thought he had much leſſen'd his Reputation, by uſing Fraud

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in it rather than true Military Virtue: For which reaſon the Reſolution of the Senate was, That the Epithet of Honorable very ill agreed with that Expedition. And they deſir'd he wou'd obſerve, That the glorious Title of Great by a particular Prerogative was only granted to thoſe who accompliſh'd an honorable Action merely by Military Conduct and Valor. But the College cou'd not perceive that GONSALVO had the leaſt ground to pretend he had ſubdu'd that Kingdom by the Valor of his Arms. For the Neapolitan Kings had but juſt before imprudently call'd him in to their Protection, and in their greateſt Neceſſitys; and when the whole Kingdom was put into his hands, he ungenerouſly turn'd againſt 'em, and declar'd himſelf their Enemy. Now whether this Action cou'd merit for its Author the glorious Stile of Great, they left GONSALVO himſelf to judg.

LIVY told him further: That to all this he might add his obſcure Death, altogether unworthy a Man, who by aſpiring to that noble Title deſir'd to be fam'd for one of the chief Commanders of the World. For after his Conqueſt he did not know how to ſecure his Reputation, but weakly ſuffer'd himſelf to be diſarm'd, and tamely driven from the Government of Naples into Baniſhment in Spain, there to end his days out of mere Rage and Grief. At this GONSALVO exclaim'd aloud, That POMPEY had made a much more unfortunate End, yet he obtain'd the Sirname of Great. LIVY anſwer'd him; That according to the Conſtitution of Parnaſſus, all who loſt their Lives in purſuit of an Empire, or came to any diſaſtrous End, loſt not their Reputation by it, as POMPEY, for inſtance, ſuffer'd no loſs of his: for he had always the ſame generous Deſign (tho he kept it more conceal'd) that CÆSAR had the happineſs to accompliſh. Laſtly, the main Obſtacles to his Requeſt were the two Overſights he committed in the Enterprize of Naples, for he ſurpaſs'd the Bounds of the Liberality and Authority of a General, in having, by his exceſſive Rewards to ſuch a multitude of Noblemen, Captains, and other illuſtrious Perſons, gain'd a powerful Faction among 'em, without leaving his Sovereign an opportunity of expreſſing his Gratitude to thoſe who had ſerv'd him. This Affability of his, ſo different from the auſtere Severity of a Spaniard, ſhow'd that he affected that factious Love of the Nobles, which he ſhou'd have ſtudiouſly avoided, ſince he was Miniſter to a Monarch naturally inclin'd to Jealouſy: which being once awaken'd in him by his fooliſh Conduct, found no means to appeaſe it ſelf, but at the expence of GONSALVO's Reputation. Whereas wiſe Men never give ground to ſuſpect their Ambition of another's Sovereignty, till at leaſt they find themſelves able to accompliſh it; for to be lukewarm in ſuch caſes is always fatal.

THESE words of LIVY put GONSALVO into a Flame, and he cou'd not forbear ſaying, That he had ſerv'd his King with all the Fidelity that became a Baron of Caſtile: and that to betray their Prince was a Baſeneſs unknown in Spain; for they eſteem'd it more honorable to receive Injurys from their Sovereigns, than to prove treacherous to 'em. LIVY reply'd: That if he were indeed of ſuch a Temper he'd do well to ask the Title of Honeſt, which wou'd be readily granted him, and not of Great, which he wou'd have deſerv'd, if he had thought it more glorious to die King of Naples, than Priſoner in a Caſtle of Spain, only for meriting ſuch a Reward as cou'd not be paid him but by the Ingratitude which was us'd towards him.

AT this GONSALVO, forgetting all manner of Reſpect to that Auguſt Aſſembly, which was compos'd of ſuch eminent Perſons, cry'd out, That they did him a manifeſt Injuſtice; for by condemning his virtuous

Loyalty, they plainly gave him to ſee, that he ſhou'd have found more Favor in Parnaſſus, if he had come thither guilty of the blackeſt Treaſons: That King FERDINAND's Ingratitude was ſo far from having obſcur'd his Reputation, that it infinitely increas'd his Glory. And that the State Maxim which teaches Men to meaſure their Actions by the Rule of Intereſt, and not of Reputation, was a Doctrine fitter for Kings and great Princes than Generals like himſelf, in whom Perjurys, Treaſons and Treacherys were Infamys; whereas tho ſupreme Potentates poſſeſs'd themſelves of Kingdoms by baſe Methods, they are call'd glorious Acquiſitions. To this LIVY ſharply reply'd; That the Italians were not ſo ignorant, as not to know that the Title he bore in the Enterprize of Naples was *Capitan Major*, which ſignifys General, and not Great; and that he had too good an Opinion of himſelf, and valu'd his Services too high: beſides, the venerable College of Hiſtorians had rather take from Fools the Title of Lordſhip, than fling away after it the ineſtimable Stile of Great.

ADVICE XXXIX.

Many French Noblemen petition their Monarchy for Licence to merchandize like the Nobility of Republicks; but ſhe drives 'em from her Preſence with great Indignation.

SOME days ago a Body of French Noblemen made a Viſit to the moſt ſerene Liberty of Venice; and tho they extremely admir'd her excellent Laws and Conſtitutions, by which ſhe maintain'd her ſelf in that uncorrupted Freedom, ſo rarely ſeen in the World, yet they particularly prais'd and envy'd the Greatneſs of her Nobility, and above all ſtood amaz'd to ſee, that her chief Senators freely follow'd Merchandize, which the Kings of France had declar'd to be mechanick and baſe: they wonder'd alſo that the French Nobility were made to believe, that the Trade of Arms, which generally ruins their Eſtates, is more reputable than Merchandizing, which fills their Coffers with Gold.

THIS mov'd a Party of the chief of 'em ſome days ago to wait on their Monarchy, and humbly requeſt, that ſhe wou'd be pleas'd to declare by a publick Edict, that 'twas as honorable for the French Nobility to follow Merchandize and Traffick, as for thoſe of the famous Commonwealths of Venice, Genoua, Raguſa and Lucca, where 'twas in great eſteem. The French Lady was mightily incens'd at this unexpected Petition, and, as if ſome unworthy thing had been ask'd, drove 'em out of her Preſence with a great many Reproaches, and menacing Looks. They took this rough denial of ſo reaſonable a Requeſt as a manifeſt Injury, and immediately apply'd themſelves to APOLLO, giving him a particular account of the matter, and urging the ſame Petition to him. His Majeſty, who thought they had deſir'd nothing but what was very juſt, ſent to acquaint the French Monarchy, that if ſhe wou'd not ſatisfy her Nobility in permitting 'em to follow Merchandize without prejudice to their Honor, he muſt be oblig'd to give 'em a Licence himſelf. The French Monarchy hearing this, to prevent the mighty Ruin that threaten'd her, went inſtantly to APOLLO, and told him, That his Majeſty well knew that the Foundation of her Greatneſs, and chief Support of her Power was the invincible Sword of her Nobles, who imbib'd

imbib'd from their Infancy this Opinion, That Merchandizing was only fit for Mechanicks, but altogether unbecoming Perſons of their Figure; that the Myſtery of War was the true and proper Traffick of Quality; and that to ruin this ſolid Baſis, wou'd be in effect to deſtroy not only the vaſt Machine of the Gallick Kingdom, but alſo the potent Monarchys of Spain, England, Poland and others, who are ſenſible how neceſſary 'tis for great Princes to keep their Nobility perpetually in Arms, and for that reaſon always amuſe 'em with ſome Artifice or other to prevent their falling into the Thoughts of Merchandize. 'Tis certain, ſays ſhe, that as ſoon as my Nobles ſhou'd begin to taſte the Sweets of Gain, they'd preſently quit their Arms, which now they make their Glory, and idly ruſt at home, preferring the conſtant Profits of Trade to the perpetual Expences of War. And what Effect Merchandizing produces in Senators, is plainly to be ſeen in all Republicks, where out of greedineſs to preſerve their Commerce, they are too much inclin'd to Peace. She farther repreſented to his Majeſty the neceſſity ſhe was under of keeping her Nobility in Arms, having found by Experience, that in all the chief Actions in her Wars, a few handfuls of 'em had defeated whole Armys of Plebeians; for there was no compariſon between their Valor, who fought for their Prince's Favor and in chaſe of Honor, and thoſe Wretches that are pick'd up in Streets, and bear Arms only for the miſerable Hire of Sixpence a day.

THESE Reaſons which the French Monarchy alledg'd, ſeem'd ſo ſubſtantial to his Majeſty, that when the Noblemen came for their Anſwer, he told 'em, That upon mature conſideration he did not think it convenient that the French Nobles, who are fam'd all over the Univerſe for their Valor, and making the Exerciſe of Arms their very Element, ſhou'd be ſuffer'd to obſcure their Glory by the ſordid Gains of Merchandize. That the Ends of Republicks were quite different from thoſe of Monarchys: For Trade and Commerce debaſing Mens Minds by the daily Profit they bring, and rendring 'em mortally averſe to the Charges of War, and Fatigue of Arms, were of infinite advantage in Commonwealths; where People living in perpetual Jealouſy of their Liberty, ſtrongly ſuſpect thoſe Senators who appear of a Martial Diſpoſition; for free Countrys had rather have their Senators wiſe and prudent, and of a peaceful Temper, than too much addicted to the Field.

WITH this Anſwer were the French Nobles diſmiſs'd, and 'tis publickly reported they were ſo inrag'd at the Repulſe, that one of 'em was heard to cry out in open Court, Good Heavens! What Tricks and Frauds are theſe with which the Nobility of Monarchys are bubbl'd? For who can imagine, that any Law of Man, or natural Juſtice ordains, that to gain for a Man's ſelf by Merchandize ſhou'd be reputed ſcandalous and baſe, but to rob by force of Arms for others an honorable Employ?

ADVICE

ADVICE XL.

The honorable Title of * MESSERE, *being reduc'd to a wretched Condition, is expel'd the Kingdom of Naples; and not being receiv'd at Rome according to his hopes, for his laſt Refuge has recourſe to* APOLLO, *who aſſigns him an Abode to his heart's content.*

IN the Aſſembly of the States of Naples held two months ago, 'twas reſolv'd, that the Title of MESSERE ſhou'd be expel'd that Kingdom on pain of ſevere Penaltys, if his Worſhip were found after three days.

THIS famous Title, preſuming upon his antient Honor, thought he had not deſerv'd ſuch a publick Affront; and therefore to appeaſe the Princes and Gentlemen who were incens'd againſt him, he produc'd the authentick Teſtimonys of SCOPA, MANCINELLI, and other excellent Grammarians, to prove, that the Barbarians, when from the North they overran Italy like a Deluge, by their Ignorance in the Latin had firſt corrupted the ſupreme Title of *Here* into *Sir*; and the Nations that came after 'em chang'd that into *Meſſere*, which is as much as to ſay *mi Here*, or my Maſter: From which he argu'd, that a Title with which the glorious Kings of France had honor'd their ſacred Perſons, deſerv'd not to be thus vilify'd and ill-treated by the Italians. But it being reply'd to this, That in the buſineſs of Titles, no regard was had to their intrinſick Value, but to the Market-price, poor MESSERE was forc'd to ſneak away and hide himſelf in the Houſes of ſome worſhipful old Men, who thought it very hard, that every pitiful Mechanick ſhou'd be permitted to uſe ſo ſcurvily that very MESSERE, with which they remember'd the former Kings of Naples made their own Stile more venerable and glorious.

BUT finding at laſt there was no help for his deſperate Condition, unfortunate MESSERE pack'd away for Rome by the Carrier; and at the ſame time the honorable Titles Magnificent, Worthy, Valiant and Generous, fearing the like Affront, fled out of the Kingdom. At Rome he found but a cold Reception from thoſe proud Courtiers, who thought any Title under moſt Illuſtrious a degrading of their Quality. Upon which MESSERE being again put to his ſhifts, ſet out for Parnaſſus, where he arriv'd a few days ago; and preſenting himſelf to APOLLO, firſt related to him all his Wrongs, how he had been driven from Poſt to Pillar, and then humbly petition'd to be allow'd ſome place of Abode, till the curſt Diſeaſe of Ambition, which had infected even the Good, had withdrawn its malignant Influence from the World.

APOLLO extremely compaſſionated the Perſecutions of this Honorable Title; and having firſt communicated the matter to the Cenſors, reſolv'd to recommend him to the care of the Ambaſſador of Ancona, who was upon his return to the Marches, and by whom he was receiv'd with great Love and Kindneſs, and carry'd to his Country: and by the laſt Poſt we had Letters from Macerata of the twelfth inſtant, which adviſe, that the loving and kind Inhabitants of the Marches, not only joyfully receiv'd MESSERE, but admitted him into their Country in great Pomp and Ceremony, carrying

* A Title like our Worſhip.

a Velvet imbroider'd Canopy over his Head; and that in return of their Kindneſs, he had taught 'em the firſt day after his arrival, the beſt way to roaſt a Sirloin of Beef, and to make Sops in the Dripping-pan, letting that Steam go up the Chimney, which is the chief Food of the Neapolitans, and other Nations, who are more fond of vain Appearance than of ſubſtantial Reality.

ADVICE XLI.

The Cenſors of Parnaſſus having by APOLLO's *order publiſh'd a ſevere Edict againſt Hypocrites,* PLATO *ſhews 'em one particular that was very hard, upon which they moderate it.*

THE publick Cenſors of this State having found that a certain Goodneſs, which has of late appear'd in ſome of the Literati, is indeed no more than an artificial Appearance, and that the Devil of Hypocriſy enlarges his Dominion in human Minds every day; to ſtop the Infection in Parnaſſus, by his Majeſty's expreſs order, publiſh'd ſix days ago a ſevere Edict againſt Hypocrites.

NOW 'twas a matter worthy of infinite Aſtoniſhment, to ſee that the great PLATO, whom all the Virtuoſi reverence as the very Idea of Sincerity, and the perfect Pattern of an honeſt Man, ſhou'd preſent himſelf immediately before the Tribunal of the Cenſors, and openly oppoſe ſo good an Edict: He ſaid, with his accuſtom'd freedom, that conſidering the extreme difficulty now adays in forming a true Judgment on the manners of others, 'twou'd be of pernicious conſequence to root out from Parnaſſus all that Hypocriſy, wherewith in theſe unhappy times even the good are forc'd to ſupport their Reputation; for the open-hearted and honeſt, who hate all double-dealing and falſhood, and who in times paſt were univerſally admir'd, and worſhip'd as Demi-Gods, are ſo far from being eſteem'd in this Age, that the rare Endowments of ſpeaking Truth and acting ſincerely, are not look'd upon as holy things, or deſirable Virtues, but rather paſs for Scurrility, a looſe Life, and deprav'd Manners. And thus it comes to paſs that the moſt perfect Men, and ſuch as formerly follow'd that approv'd Rule of *bene vivere & lætari*, and ſhew'd themſelves mortal Enemys to Hypocriſy, having loſt their Reputation by living virtuouſly, are forc'd to recover and maintain it by Diſſimulation.

THE Cenſors thought PLATO's Remonſtrance ſo reaſonable, that they preſently took his Advice, and publiſh'd a new Edict; wherein complaining very much that in this deprav'd Age, to the great calamity of the Good, and advantage of the Wicked, Words freely ſpoken in mirth, being more cenſur'd than the worſt Villany which the modern Hypocrites act in private, APOLLO, tho with much regret, granted Liberty to all honeſt Perſons of either Sex, to uſe without incurring any Puniſhment the eightieth part of one Grain of fine Hypocriſy.

ADVICE XLII.

The immense Bulk of the Ottoman Empire, which the wisest Politicians thought eternal, threatens immediate Ruin.

THE mighty Fabrick of the Ottoman Empire (as all who frequent Parnassus know) is of so large a Circuit, that it seems a vast City; the Walls, tho rais'd by Princes barbarous and illiterate, display the utmost Perfection of Politick Architecture, and are so strongly defended by Royal Bulwarks, Platforms, Ditches, Ravelins and Counterscarps, that every one who consider'd it a little while ago, not only thought it wou'd last to the end of the World, but said besides, that the Additions which its Emperors were continually making to it thro their Ambition of new Conquests, wou'd swell it at length to such an extravagant Degree, that like NERO's Golden House, 'twou'd take up all Parnassus.

NOTWITHSTANDING these prophetick Conjectures, within these few years, not only the strong Ramparts of Tartary, Persia, Georgia, and almost all Armenia are quite fallen to the ground, but those of the Lesser Asia too have disclos'd so wide a Gap, that it has all the marks of speedy Ruin; and those Walls which were formerly thought eternal, now moulder away of themselves like dust. All the Beholders stand amaz'd and confounded at this rare Example of the Instability of human Greatness: for to mortal Eyes nothing appears more durable than great Empires, and yet in a little time we see 'em easily overthrown. He who wou'd demolish a strong Tower, must batter it with Cannon, and undermine its Foundation, a work of many days: Nor can an aged Oak be fell'd without long laboring about its Roots with Axes. But to destroy the most potent Empire in the World, there needs no more than the weak Blast of a Prince's Folly, or the Ambition of some private Subject, who has Interest, Mony and Wit; and either of these can bring it to the ground, even before it threatens a Fall.

ADVICE XLIII.

The Prince of Helicon by an Embassador desires APOLLO *to grant him the Privilege of instituting the Custom of Birthright among the Nobility of his State; which his Majesty refuses.*

THE Embassador from the Prince of Helicon, who arriv'd here three days ago, was introduc'd yesterday to his Audience, and told APOLLO, that the Prince his Master had taken much pains to imbellish his flourishing State with all those glorious Ornaments which render great Kingdoms respected; and nothing was wanting to the perfecting his good Design, but some Expedient, by which the numerous Nobility he had created might for ever keep up their Grandure. Now because Riches alone preserve Illustrious Familys in continual Splendor, he foresaw that his Nobles thro the usual fruitfulness of the People, must of necessity in a little time return

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to their firſt meanneſs, when the Father's Inheritance ſhou'd be divided among many Brothers; whereas the Nobility of France, Spain, Germany, Poland, and other Kingdoms, had for many hundred years maintain'd their Greatneſs by the ſole advantage of Birthright: for which reaſons his Prince humbly beſought his Majeſty to grant him full Power to inſtitute this Privilege among the Nobility of his State.

APOLLO anſwer'd the Embaſſador: That he found his Maſter did not conſider what he ask'd, nor foreſee the Conſequence of giving Bulls Horns and Wolves Teeth to Sheep, who while unarm'd ſubmit to be ſhorn to the very Skin; and ſo do Subjects as long as they are without Pretenſions to that Nobility, which teaches Men the Lord-like Art of commanding, and makes 'em ſenſible of the ſervile baſeneſs of Obedience. That thoſe Potentates, who by the Inſtitution of Birthright had endeavour'd to found and ſupport the greatneſs of an illuſtrious Nobility, were at laſt aware that they had fooliſhly given Heads to Partys, who when they had Men of Eſtates and Birth to countenance and lead 'em on, were dreadful to all Princes: and that great Familys ſerve only for Lanthorns and Light-houſes to the Commonalty, who walk in the dark, to make 'em ſee clear in the obſcureſt times of Revolutions: whence it happens, that where the Nobility is numerous, Princes are forc'd to obſerve all the Punctilio's of Reſpect; an inſupportable Torment! But Kingdoms that are free from ſuch Impediments, may with reaſon call thoſe who are in poſſeſſion of the Sovereignty, Maſters of the State: That not only in France and Flanders, but in other Kingdoms too, there were frequent Examples of Noblemen, who in Inſurrections of their own raiſing, had the Preſumption to ſtile themſelves Fathers of their Country, and Protectors of the People; and, that they might not only tyrannize over the People, but even give Laws to their natural Prince, gilded over their ſeditious Arms with the ſpecious pretence of publick Good.

TO this the Embaſſador anſwer'd: That the ſole Example of the Nobility of France induc'd his Prince ſo earneſtly to make this requeſt; for he had obſerv'd that they alone had quell'd the Rebellion of thoſe who had impiouſly revolted from their Sovereign; and that noble Kingdom, protected by a numerous as well as warlike Nobility, had let the World know of how great advantage 'tis to create many Noblemen.

APOLLO reply'd: That all he had ſaid wou'd be true, if the Rebellions in France, from which he argu'd, had been ſtir'd up only by the Commons, and not manifeſtly fomented by a great number of the Nobles. But that Phyſician wou'd appear very ridiculous, who ſhou'd boaſt of having cur'd a Diſeaſe which his own Ignorance had caus'd. Every wiſe Prince ought carefully to avoid exalting any of his Subjects to a degree that makes 'em as it were his Equals and Brothers; for thoſe Monarchs reign moſt ſecurely who make the greateſt Diſproportion between their Subjects and themſelves. His Majeſty continu'd, that Ignorance it ſelf was not more nauſeous to him, than it was to have diſcover'd that in one of the chief Kingdoms of Europe there were Subjects ſo vain-glorious and arrogant, as to ſay, they were deſcended of as noble Blood as their King himſelf: as if there cou'd be any compariſon between commanding and obeying. He added too, that by reaſon of this monſtrous Inſolence, the Ottoman Emperors thought it the chief Inſtrument of their Security and Greatneſs, not to allow in their States the leaſt pretence to Nobility: and that they who thorowly penetrate the Events occaſion'd in a Kingdom by the Nobility, blame not the Reſolution of thoſe Emperors, as ſome little Pretenders to Politicks do. Great Princes hate the Oſtentation of Appearance where there's no Reality, and cannot endure that a

Nobleman, tho without any Experience in War, without any Courage or Prudence, ſhou'd on the ſole pretence of his Honor claim thoſe Imployments in the Army, which ought to be beſtow'd only on Captains, whoſe Hairs are grown hoary under the Helmet: and what moſt of all renders ſuch Perſons odious is, to ſee 'em in their Youth obſtinately refuſe to obey antient Generals, only becauſe of meaner Extraction than themſelves. Laſtly, APOLLO ſaid, he thought it the higheſt Injuſtice and Cruelty, that Eſtates ſhou'd not be equally divided among thoſe who had the ſame Parents: he allow'd indeed that ſome Prerogative was due to the eldeſt, but it ought to be ſuch as ſhou'd diſtinguiſh him for the Head of his Family, not the Maſter of his Brothers: And that inſtead of an unjuſt Birthright, Fathers ought to leave in their Familys Charity, Love and Concord between all their Children. But 'twas barbarous to introduce among private Perſons that Right of Elderſhip, which, as Hiſtory abundantly teſtifys, has occaſion'd great Miſchiefs among Blood Royal, and which is tolerated only for the ſake of publick Peace, and to prevent the Confuſion that wou'd follow if Kingdoms were divided. Beſides, Princes alone reap advantage from their Subjects Birthright; for younger Brothers are forc'd to ſupport themſelves by entring into the publick Service, and following the Trade of War: But how ſhou'd Sovereigns be furniſh'd with thoſe numerous Forces, which to the great prejudice and diſſatisfaction of the People make up their Standing Armys, if all the Brothers were admitted to a ſhare in the Paternal Inheritance? The only laudable Birthright then is that, which neither Princes nor Fathers, but Brothers unanimouſly eſtabliſh among themſelves, when one of 'em undertakes the Propagation of their Family, and the reſt labor to increaſe the common Patrimony.

HIS Majeſty concluded his Anſwer, with telling the Embaſſador, that he poſitively refus'd to grant the Prince of Helicon's Requeſt; for he cou'd no longer behold the tragical Machinations which Brothers contrive againſt each other in thoſe States, where the Cuſtom of Birthright is obſerv'd: for they who are excluded from the Paternal Inheritance, leave no ſort of Perfidiouſneſs or Cruelty untry'd, to redreſs the Injuſtice done 'em. And he doubted that he ſhou'd never be able to invent any form of Privilege, with Clauſes and Conditions ſo ſtrong and valid, as to hinder ſuch as were excluded the Inheritance, from aſſerting their Right with a Dagger in their hand.

ADVICE XLIV.

The Duke D'Alva is accus'd to APOLLO *for murdering two principal Subjects in his new State of the Achaians, and privately burying 'em in Priſon; but he makes a vigorous Defence.*

SOON after the Duke D'Alva had taken poſſeſſion of his Principality of Achaia, as we inform'd you at large in one of our former, that ſevere Spirit, who is all Vigilance and Caution, behav'd himſelf in ſuch a manner, that he ſeem'd form'd by Nature with all requiſite Qualifications to govern a new State in ſafety. He made an exact Obſervation of the Humors and ſecret Practices of ſome of his principal Subjects, and then let himſelf to diſcover the Incendiarys of thoſe popular Inſurrections which had ruin'd the Achaians Liberty. He found at laſt, that all the paſt Miſchiefs took riſe

from the Ambition of two Men very eminent for their Riches, Liberality and affable Behavior, but extravagantly greedy of Rule; which Qualitys in a corrupt Republick, or new founded Principality, render their Owner infinitely belov'd by the People, and therefore formidable. Now D'Alva thought it abſolutely neceſſary, for the ſecurity of his State, to remove thoſe dangerous Perſons out of the World. Accordingly with wonderful cunning and ſecrecy he got 'em both into his Power, and had 'em privately murder'd and bury'd that moment they were put in Priſon.

THIS bloody Action, ſo reſolutely perform'd, and almoſt unexampl'd in a State which was a perfect ſtranger to Slavery, and had never been us'd to the ſevere Reſentments of a jealous Prince, pleas'd the Nobility; for they uſually take a Satisfaction in the Cruelty of a new Lord, when exercis'd on thoſe popular Chiefs, who abuſing their Liberty by Seditions have precipitated it into Tyranny: On the contrary it ſtruck a mighty Terror into the Commons, who, tho they were terribly inrag'd againſt the Duke, had no heart to move when they ſaw their Leaders loſt, but chang'd their Inſolence into Aſtoniſhment, their Daring into Dread, and their Revenge into empty Menaces and Complaints. Their Fury went no farther therefore than making grievous Remonſtrances to Apollo, who commanded their Prince to appear forthwith in Parnaſſus, and clear himſelf, if he cou'd, from that Imputation. He preſently obey'd, and having repreſented to his Majeſty the turbulent and ſeditious Tempers of thoſe Men, he plainly ſhew'd him, that to ſecure himſelf in his new Sovereignty, he was forc'd to make uſe of the common Remedy, and cut off the Ringleaders of Rebellion.

Apollo ſeem'd but little ſatisfy'd with this Excuſe, and told him, That tho the taking off thoſe two ſeditious Perſons was neceſſary, yet he cou'd not approve of his Method in doing it. For Princes greatly injure their Reputation and Intereſt, who obſerve not regular Juſtice in putting any of their Subjects to death, ſince they are ſtrictly oblig'd to make known to every one the true Cauſe of their Severity to their Vaſſals: Beſides, not only for their own Juſtification, but for a Terror to others, the Puniſhment of the Delinquent ought to be publick.

THESE reſolute words of Apollo ſtruck D'Alva to the heart, who reply'd, That thoſe Perſons were ſo intirely the People's Minions, that if they had been proceeded againſt in the ordinary courſe of Juſtice, and puniſh'd in publick, there wou'd have been evident danger of a Reſcue. And tho he might have prevented it by his Guards, yet 'twas certain that the open Execution of Subjects of their Quality, ſo belov'd by the People, wou'd have kindl'd Pity and Rage at once in their Minds, and made 'em eager for Revenge. All which reſpects oblig'd him to avoid the uſual Remedy of purging the malignant Humors of his State by regular Medicines, which wou'd have awaken'd a multitude of peccant Qualitys, and conſiderably inflam'd the Diſeaſe. That 'twas a trivial Precept in Politicks, to deter the Populace from Villanys, by expoſing the Execution of mean Offenders publickly to their view. But that Perſons of great Quality, and the People's Darlings, whoſe Lives Princes ſacrifice merely for the ſafety of their State, ſhou'd be diſpatch'd and bury'd in the moſt private places, immediately after their Impriſonment: for to erect Scaffolds, and make a publick Spectacle of 'em, fills the Beholders not with Terror, but with Fury and a Paſſion for Revenge.

Apollo ask'd him then, how long he had been acquainted with the Precept he mention'd. He anſwer'd, that he had learn'd it in his Youth from a Florentine, his Maſter in Politicks. His Majeſty ask'd him farther, Why

he practis'd the contrary in that memorable and fatal Reſolution he took in the Caſe of Prince EGMONT and Count HORN. To which the Duke boldly return'd, That a Man who governs a Province as another's Miniſter has different Intereſts from him who is abſolute Lord of it: that Nature has giv'n Men more Prudence to manage their own Affairs than thoſe of a Maſter; and that many who ſeem blind in ruling the States of others, have more Eyes than ARGUS in the Conduct of their own.

ADVICE XLV.

The Prince of Epirus ingages in his Service, by the Promiſe of a large Salary, one of the chief Subjects of Macedonia; who coming to know why the Penſion was giv'n him, generouſly refuſes it.

THE Prince of Epirus, who gives large Salarys to ſome of the principal Subjects of his neighboring Potentates whom he diſtruſts, has for a long time paid a vaſt Sum yearly to one of the chief Barons of Macedonia, a Man mightily belov'd and of very great Intereſt in his Country. This Nobleman believing the Prince's Liberality proceeded from the ſincere Affection he bore him, that he might be intirely at his Service, ſold his Barony in Macedonia, and with the Mony purchas'd a fine Lordſhip in Epirus, and there fix'd his Abode, intending for the future to make that his Country.

HE cloſely apply'd himſelf to promote his new Maſter's Intereſt, and expreſs'd ſuch care and diligence in the moſt important Affairs committed to his Truſt, that he ſurpaſs'd all the other Servants of the Court. But going to receive his half year's Salary, as he us'd to do, he was amaz'd to find it ſtop'd by the Treaſurer's order. He ſoon acquainted the Prince with it, complaining mightily, that while the Merit of his Service increas'd, the Reward was leſſen'd. The Prince anſwer'd him; That having chang'd his Country, and of a Friend become a Subject, the caſe was quite alter'd; that without being told he might eaſily gueſs what 'twas he purchas'd of ſuch as himſelf, and that he cou'd have Fidelity and Diligence enough for all occaſions of his own Subjects at a much cheaper rate. The Baron now underſtood the Prince's deſign in allowing him that Penſion; he bluſh'd for Diſdain, and generouſly reply'd: The Reputation I bear, Great Sir, in my own Country has been dearly purchas'd with my Blood, and I wou'd not have your Highneſs imagine that I'll proſtitute it to you for a pitiful Allowance. After this he ſold off his new Lordſhip to the beſt advantage, and taking leave of the Prince return'd home, admir'd and prais'd by all for his noble Reſolution, tho imitated by very few.

ADVICE XLVI.

The Tenth of July is obſerv'd with univerſal Mourning in Parnaſſus, in memory of the unfortunate loſs of the Decads of LIVY.

YESTERDAY being the Tenth of July, was after the antient Cuſtom of Parnaſſus kept with a general Mourning: for on that day of unfortunate Memory was the moſt part of the invaluable Decads of LIVY loſt by the burning of the Library in the Capitol, which the Literati do and ever will lament with the utmoſt Sorrow. In token of extraordinary Grief, the Court-yard, the Royal Palace, Temples, Publick Schools, and other chief Places were hung with black; and the Delphick Library, a thing not practis'd before on any ſuch occaſion, was kept ſhut all day. The Exequys of thoſe famous Writings were honorably perform'd; and when the Ceremony was over, RAPHAEL VOLETERANO deplor'd their Loſs in a mournful Oration. Juſt as he was in the heat of declaiming againſt the Ignorance of thoſe ſacrilegious Perſons who caus'd that fatal Fire, a certain Poet, whether out of real Tenderneſs, or Ambition to diſtinguiſh himſelf to the whole College of the Virtuoſi, broke out into ſuch terrible Lamentations, that the Orator cou'd not be heard; and tho the Cenſors ſent to him to be ſilent, it ſignify'd nothing. APOLLO, who was preſent, and had muffl'd his Glory in a gloomy Cloud, impatient at the Noiſe, ſhot his Beams thro the Veil to diſcover who it was, and found him to be CÆSAR CAPORALI, who, tho he had never read the remaining Decads, yet made ſuch a bitter howling for thoſe that are loſt. This ridiculous Humor ſet the whole Aſſembly a laughing ſo loud, that VOLETERANO, who was interrupted before by their Lamentations, was now forc'd to give over for their Mirth.

ADVICE XLVII.

APOLLO *having founded for each Nation an Hoſpital for their Fools, puts down that of Florence, becauſe they had but few among 'em, and applys the Revenue to that of the Lombards, which being over ſtock'd with thoſe Animals, was run much in Debt.*

ALL Nations being found by long Experience to be very fruitful in Fools, APOLLO, as his Cuſtom is, to give timely Succor to human Miſerys, many Centurys ago founded for each Nation a particular Hoſpital to diſpoſe 'em in, and endow'd 'em with large Revenues, to the end that all whom the Divine Juſtice had puniſh'd for their Sins with the Imperfection of their Senſes, might be ſupply'd there with the Neceſſarys of Life. The Florentine Hoſpital was at little or no charge, becauſe their Country had very few Inſipids; but the Lombard's on the contrary was prodigiouſly throng'd, and not room enough for 'em neither; the allowance too fell ſhort of their Expence. His Majeſty therefore ſome days ago of his own accord ſuppreſs'd the Hoſpital of Florence, and appropriated the Revenue to that

of

of the Lombards, who were moſt of 'em run mad with the Folly of playing the Bully, for they think it no Scandal, but a great Honor to have a Train of infamous Cutthroats always at their heels.

ADVICE XLVIII.

His Majeſty's Sea-Captains paſs ſuch uſeful Decrees for Marine Affairs in one of their Aſſemblys, that APOLLO *commands 'em to be made known to Courtiers, and enjoins them punctually to obſerve 'em.*

HIS Majeſty's Sea-Captains have held very cloſe Conſults for ſeveral days; yeſterday they broke up, and this morning General DORIA waited on APOLLO to have their Conſtitutions confirm'd by the Royal Aſſent. His Majeſty was particularly pleas'd with their Decree about the Gally-Slaves, which was, That when they are beaten by their Officers they ſhall not turn about to ſee who 'tis, nor ward off the Blow, nor complain, and much leſs abuſe the Officer, under pain of receiving thrice as much; that by their patient Submiſſion they may move their Maſter's Pity, and not his Diſpleaſure. APOLLO extremely commended this Reſolve, and order'd it to be ſignify'd to thoſe Wretches, who for their ſecret Crimes are by the juſt Judgment of Heaven chain'd to the hard Oar of the Court, that they may learn patiently to bear all ill-uſage and diſtaſtes without repining, and to endeavour by continuing their good Services to oblige their Prince to Liberality, Gratitude and Clemency, and not by murmuring provoke him to repeat his Severitys. For complaining at every Diſguſt makes him obſtinately reſolve never to ſhew 'em any Favor, let their Merit be what it will: Juſt as the Curſes of Gally-Slaves againſt their Officers, certainly make their Correction the more ſevere. And 'tis an infallible Maxim with Princes, That an open Enemy and a diſguſted Courtier differ only in Name.

ADVICE XLIX.

APOLLO *ſeverely puniſhes* NATALIS COMES *the Hiſtorian for letting fall in an Aſſembly of the Literati, an Expreſſion highly offenſive to his Majeſty.*

NATALIS COMES, the Latin Hiſtorian, was diſcourſing ſome days ago in MELPOMENE's Portico with ſeveral of the Literati, concerning the Glory of thoſe Princes who have left an immortal Fame of their honorable Exploits. While he was talking thus, he term'd the ſeizing a Kingdom by Force, without any Right or Title to it, a glorious Atchievement. This Expreſſion was ſoon carry'd to APOLLO by one of thoſe malicious Spirits which are ſo numerous all over the World. His Majeſty was vaſtly inrag'd at NATALIS, and inſtantly committed him to Priſon, forbidding him to ſet foot within any Library theſe three years. The chief Hiſtorians made great Interceſſion with APOLLO to mitigate the

the Rigor of his Puniſhment; but he poſitively refus'd it, and frankly told 'em, That there cou'd not be a more enormous Wickedneſs, than for Princes to aſſume the liberty of robbing one another of their States: That this is the cauſe of thoſe mournful Diſorders which ſo afflict the World. And he thought it an unpardonable Crime in any of his Virtuoſi to dare give the Name of Glorious to ſuch villanous Depredations as are accompany'd with a thouſand aggravating Circumſtances.

ADVICE L.

The chief Monarchys of Europe and Aſia, that reſide in Parnaſſus, fall ſick at the ſame time; and ESCULAPIUS, HIPPOCRATES, *and other learned Phyſicians, in vain attempting a Cure, a skilful Farrier reſtores 'em.*

THE chief Monarchys of Europe and Aſia happen'd to fall ſick on the ſame day, to the great Aſtoniſhment of our whole Court. Many were of opinion that it proceeded from the Corruption of the Air, or the inauſpicious Aſpect of the Heavens. APOLLO ſent 'em excellent Remedys, and commanded ESCULAPIUS and the principal Phyſicians of Parnaſſus to attend 'em with Care. They try'd the utmoſt of their Art, but without ſucceſs; for they were ſurpriz'd to find that the moſt proper Medicines they preſcrib'd ſtill fail'd of their uſual Effect. They gave 'em large quantitys of Manna, Syrup of Roſes, and Senna; but they prov'd reſtringent rather than laxative. This made 'em conclude, that Nature was too weak to combat the Diſeaſe, or to give the Phyſick its due Operation; upon which they gave 'em over as deſperate.

A POLITICK Virtuoſo in the mean time went merely out of Compliment to viſit one of the ſick Princes, who was formerly his Sovereign: The Prince acquainted him with the nature of his Diſtemper, and the method obſerv'd in order to his Cure. The Virtuoſo blam'd the Medicines which had been us'd, as improper, and exclaim'd terribly at the Phyſicians for a company of ignorant Quacks; and then ſent in all haſt for the skilful Farrier who looks after PEGASUS. He preſently came, and never ſtood to hear the Patients give an account of their Malady, or to examine their Pulſe, and the like; but making a Compoſition of Dragon's Blood, Bole Armoniack, and Whites of Eggs, he anointed the ſick with it all over their Bodys, ſwath'd their Arms and Legs with ſtrong Bandages; and laſtly, inſtead of Syrup, gave 'em to drink a ſolutive Draught, which GALEN had order'd not long before. The whole Faculty laugh'd heartily at the Farrier's coarſe Preſcription; but however the Virtue of it reſtor'd the Princes in a few hours to ſuch a degree of Health, that they were able to riſe and walk about more actively than ever. All the Virtuoſi were Witneſſes of this miraculous Cure, and ſtood amaz'd to ſee, That Empires and Kingdoms ſhou'd be recover'd of their Diſtempers by ignorant Farriers with Drenches proper for Horſes, when experienc'd Phyſicians had try'd the moſt approv'd Medicines in vain.

ADVICE LI.

The People of Achaia, prodigiouſly exaſperated againſt the Duke D'Alva their Prince for murdering two of their chief Men, drive him by force of Arms out of their Country.

WHILE the Duke D'Alva, after having put to death the two principal Subjects of Achaia, as we have related at large in one of our former, was going on to ſecure himſelf in his Principality by great Severity and frequent Executions, the publick Diſturbances increas'd daily: So far it is from being a conſtant Truth, that the way for a new Governor to be freed from all his Fears and Jealouſys, is to remove at firſt thoſe Subjects who are moſt conſiderable for their Nobility, Intereſt, Valor and Riches. Some of the chief Achaians, when they ſaw thoſe two Perſons taken off only becauſe of their Popularity, by a very natural Inference began to be apprehenſive of the ſame Fate. And as brave Men cannot endure to live long in Dread, but in ſuch caſes rather precipitate themſelves boldly into the raſheſt Councils: ſo many of the principal Achaians put themſelves at the Head of the People, who rag'd with Grief and Madneſs to ſee that their Affection to thoſe two great Men, ſhou'd render 'em ſo criminal as to be judg'd worthy of Death.

THUS the Duke D'Alva's Cruelty wrought the Effect, which is uſual in thoſe new Tyrannys that have been ſet up in free Countrys, thro the Diſcords between the Nobility and Commonalty; that is, it united 'em in perfect Affection, and in a Reſolution of recovering their Liberty, which by their fooliſh Diſſenſions they had loſt. To this end the People of Achaia on an appointed day unanimouſly took Arms, and being led on by the Nobility, eaſily drove their Prince out of the Country; and two days ago the fugitive Duke took Refuge in Parnaſſus: He went immediately to wait on his Majeſty, who not only gave him a cold reception, but told him he was ſorry he had been ſo much deceiv'd in his good opinion of him. The Duke wou'd have excus'd himſelf, and was going to offer many Reaſons in his Juſtification; but APOLLO commanded him ſilence, and told him, a Man of his Rank ought to have known that in order to induce a freeborn Nation quietly to ſubmit to intire Slavery, 'twas the abſurdeſt thing in the world, immediately to treat the chief Men of the State with ſuch barefac'd Inhumanity as he had done, and drive the People to open Deſpair; who thus provok'd, try all ways to ſhake off that heavy Yoke which they had never been us'd to: and that a buſineſs of ſuch moment cou'd not be accompliſh'd but by length of time, by introducing Slavery inſenſibly, and ſtealing away the Peoples Liberty in ſuch a dexterous manner, that they might not be aware of the Loſs.

THE Duke ſaid, he had learn'd his method from the Proſcription of AUGUSTUS, by which that Prince, having ſhed in one day the Blood of all the braveſt Nobility of Rome, had totally depriv'd the People of their Chiefs: Beſides, TACITUS had taught him, * *nihil auſuram Plebem, Principibus amotis*; that the common Herd dare attempt nothing when their Heads are remov'd.

* Lib. 1. Ann.

APOLLO

Apollo reply'd: That none but a madman wou'd guide his preſent Actions by paſt Examples, without any regard to the difference of Circumſtances; and he ought to have conſider'd, that Tarquin's Precept, of ſtriking off the Heads of the higheſt Poppys, which the great Augustus ſo admirably well executed, can never be ſecurely practis'd in a new State, but by a Prince in the ſame Condition with that mighty Emperor, who being arm'd and fluſh'd with Victorys, might ſafely venture on the famous Proſcription, and at the ſame time that he deſtroy'd the Roman Nobility, might as eaſily have quell'd any popular Inſurrections. The Duke therefore wanting theſe advantages, found himſelf miſtaken in making Augustus his Precedent; and the Example of the unfortunate Duke of Athens, who was call'd by the Florentines to the Sovereignty of their Country, bearing much proportion with his, was a plain Inſtruction to Mankind, that Principalitys, to which Men are invited by the Diſcords of the People, are not to be ſecur'd by ſudden and ſevere Crueltys againſt the chief Subjects, but by the Artifice of fomenting thoſe Diviſions, which have expell'd their antient Freedom: and that ſuch Princes ought above all things to avoid Actions of ſuch publick diſguſt, as might force the deſpairing People into Reunion with the Nobility. In ſhort, his Majeſty ſaid, he was daily more convinc'd that the Genius of a Spaniard was wonderfully adapted to the governing of People, who were born, and had always liv'd Slaves; but to rule a People who being born with large Privileges, or but newly paſs'd out of Liberty into Slavery, * *nec totam libertatem nec totam ſervitutem pati poſſunt*, can neither endure abſolute Freedom nor intire Servitude, was a Task by no means ſutable to the Temper of a Nation, whoſe Character 'tis † to be naturally ſavage and ingenious in Cruelty.

ADVICE LII.

An Italian having loſt much Blood in the Service of a Great Prince, is rewarded by him with a Knighthood; which being little valu'd in his Country, he asks Apollo *how he may convince his Deriders, that his Reward was the richer for having been paid him in Honor, and not in Silver and Gold.*

The Italian Knight, who arriv'd at this Court laſt week, came not hither, as ſeveral believ'd, to negotiate the publick Affairs of ſome Monarch, but to treat about ſomething relating to himſelf in particular: For being introduc'd to Audience, he gave his Majeſty to underſtand, that for many years he had ſerv'd a great Prince in the Wars, who, in conſideration of the Blood he had loſt, and the Mony he had expended upon his account, had liberally rewarded him with the Dignity of Knighthood: but when he arriv'd in his own Country, his Countrymen, who ador'd nothing ſo much as Mony, undervalu'd that noble Compenſation; therefore he moſt humbly beſought his Majeſty that he wou'd pleaſe to aſſiſt him with Reaſons to convince his Deriders that they were in the wrong.

Apollo told him, he might eaſily convince 'em himſelf, by giving 'em an account of the yearly Revenue of the Commandry he had got by his

* Tacit. lib. 1. Hiſt. † Annal. lib. 1, 2.

Knighthood. He reply'd, that the Knights of his Order had no Commandrys: then, ſays APOLLO, indeed your Caſe is hard; for it can't be poſitively prov'd, that Knighthood adds the leaſt Reputation to any Man, more than he had gain'd before by his honorable Actions, tho in deference to Princes 'tis indeed believ'd to do ſo.

ADVICE LIII.

APOLLO perceiving that the uſe of the eightieth part of one Grain of Hypocriſy which he had granted to his Virtuoſi, had very ill Effects, by a publick Edict revokes that Privilege, and denounces moſt ſevere Puniſhments againſt Hypocrites.

WE told you in one of our former, that the honeſt Men of this Court, who follow the noble Precepts of *bene vivere & lætari*, that they might not be pointed at for their Singularity, were by PLATO's means forc'd to deſire leave of the Cenſors to uſe a little Hypocriſy, which they obtain'd, but with very ill Conſequences; for they ſoon perceiv'd that Hypocriſy is like the Plague, the leaſt Infection of which will in a moment ſpread thro a Man's whole Body: and tho they had an extreme abhorrence to that infamous Vice, and a mortal hatred to the Practiſers of it, yet the eightieth part of one Grain which they took prov'd ſufficient in a few days to taint all their Sincerity and Plain-dealing: they grew ſo intoxicated with the Reputation, which that ſeeming Modeſty, feign'd Devotion, and diſſembl'd Charity won 'em, that they gave themſelves up Soul and Body a Prey to what a little before they ſo much deteſted; ſo that to the wonderful confuſion of all Affairs of this State, in a few days Parnaſſus was quite overrun with Hypocriſy.

WHEN APOLLO was firſt inform'd of this mighty Inconvenience, he reſolv'd by ſome Expedient utterly to root out of his Dominions ſo venomous a Weed: and knowing that old ulcerated Wounds requir'd ſharp Remedys, laſt Tueſday he was pleas'd to publiſh a moſt rigorous Edict, ſtrictly commanding all manner of Perſons, of what Condition or Quality ſoever, who are ſubject to his Juriſdiction, in the ſpace of three days totally to cleanſe their Souls from the filth of Hypocriſy. He declar'd, that from that moment he repeal'd and made void the Liberty which his Cenſors had granted to honeſt Men of uſing the eightieth part of one Grain of Hypocriſy; and that when the three days were over which he preſcrib'd to every one as the laſt peremptory moment, all who ſhou'd be found guilty of that Crime ſhou'd be eſteem'd open Enemys to the ſerene Virtues, incapable of glorious Fame, and be publiſh'd to the whole World as infamous Wretches. And further, by virtue of the abſolute Power he had over his Virtuoſi, he from that time wou'd brand 'em with the Character of ſhameful Ignorants.

MOREOVER, to the end his Virtuoſi might for the future eternally avoid and abhor ſo dreadful a Monſter, he commanded that all who ſhou'd be convicted of that enormous Vice ſhou'd, as rotten Members cut off from the Body of the Literati, be expos'd and perpetuated to Infamy by the ſatyrical Poets in their keen Iambicks, by the Orators in their ſharp Declamations, and purſu'd by the Virtuoſi with all manner of Weapons proper to wound Reputation.

tation. And that in this caſe not only all kind of Evidence, how weak ſoever, ſhou'd be allow'd in proof, but the leaſt token or conjecture of a Perſon's being a Hypocrite ſhou'd be ſufficient Warrant for any man to cudgel or ſtone him. Finally, that the following Marks ſhou'd be eſteem'd full Proof of that horrid Crime, *viz.* to be overſcandaliz'd at trifling Faults; to talk much of Charity, and never give a Penny; to wear a thredbare Coat and have a good Income; to appear like a Beggar abroad, and live like an Epicure at home; to be covetous as Devils, and make ſhew of the Devotion of Angels; to pronounce their Words with a very ſlow weak Voice; and under color of cenſuring the publick Vices, to ſpit their Venom at particular Men; to aſſume an Air full of Humility, and yet be proud as Lucifer; and laſtly, to preach to others that Doctrine which they do not practiſe themſelves.

THIS Edict appear'd too ſevere to the better ſort of the Literati; wherefore that they might ſecure their Lives and Reputations from the baſe Vulgar, who have not Judgment to diſcern feign'd from real Goodneſs, they preſented themſelves before APOLLO, and humbly requeſted that wicked Hypocrites might be proſecuted with the ſharpeſt Puniſhments, but that honeſt Men might not at the ſame time run the danger of being hardly dealt withal. Judicial Aſtrologers and Hypocrites, they ſaid, were a Crew that have always been baniſh'd by Law, and yet every City ſwarms with 'em; not that Princes want Power to root 'em out of their States, but becauſe at the ſame time that they prohibit 'em, they cheriſh 'em in their Boſoms: Whereas the Specifick to cure Hypocriſy is this; that Princes ſhou'd encourage none but thoſe Subjects who are ambitious of obtaining Wealth and Glory, only by the ſolid Merit of true Virtue; but they ſhou'd let thoſe Hypocrites, who under the holy Mantle of Humility artfully cover a Diabolical Pride, with the Veil of Poverty an unquenchable thirſt of Gold, and with the Cloke of Contempt of the World an execrable Ambition of ruling it, live in their condition of ſeeming Humility, feign'd Poverty, counterfeit Solitude, and quiet Retirement. For if the Virtues, of which ſome make ſo oſtentatious a Profeſſion, were real, this proceeding wou'd give men their hearts content; if falſe, 'twou'd be a juſt way of chaſtizing 'em with their own weapons.

ADVICE LIV.

GUICCIARDIN having in an Aſſembly of Virtuoſi ſpoken very diſhonorably of the Marquiſs of Peſcara, this illuſtrious General fully vindicates his Reputation before APOLLO.

DON FRANCISCO FERRANDO DAVALO, Marquiſs of Peſcara, being inform'd ſome days ago that GUICCIARDIN, in an Aſſembly of the moſt eminent Hiſtorians of this State, had ſpoken words of him tending much to his Diſhonor, was ſo incens'd at the Affront, being naturally very haughty, that in a great fury he complain'd to APOLLO; who being well acquainted with GUICCIARDIN's Circumſpection and exact Prudence, anſwer'd the Marquiſs, that he'd never believe he had ſpoken of him with any Prejudice, but only as became a faithful Hiſtorian: therefore, before he determin'd any thing in this Affair, he wou'd have 'em confronted, and hear

what each cou'd ſay for himſelf: and if it ſhou'd appear that GUICCIARDIN had unjuſtly wounded his Reputation, he wou'd take ſuch a courſe with him, that the Marquiſs himſelf ſhou'd own he had receiv'd full Satisfaction.

ACCORDINGLY his Majeſty gave orders, that the Hiſtorian ſhou'd be cited before him the next day, to make good the words which the Marquiſs pretended he had utter'd in prejudice of his Reputation. The Fame of this had reach'd the Ears of many of the Literati, who thinking 'twou'd be a Cauſe worth hearing, flock'd to Court in great numbers. GUICCIARDIN appear'd before his Majeſty at the time appointed, and freely told the Marquiſs of Peſcara, who was then preſent, that his having diſcover'd to CHARLES V. the Combination which many Princes of Europe were forming againſt him, might well gain him that Emperor's Favor, but had render'd him eternally infamous in the Eyes of the World; not only becauſe the greateſt part of Mankind were confident, that from the beginning he deſign'd to prove falſe to the Emperor, but becauſe if he intended to be faithful to him, yet 'twas baſe by ſo many Frauds and Diſſimulations to draw in thoſe great Princes to join with him in a Conſpiracy, that afterwards he might have an opportunity of betraying 'em, and making himſelf great by thoſe Crimes to which he had allur'd 'em.

THO all who were preſent thought this a moſt ſcandalous Accuſation, yet the Marquiſs, whoſe invincible Soul always appear'd moſt intrepid when his Affairs were moſt deſperate, thus anſwer'd his Accuſer.

'TIS a uſual thing, but very inſupportable, in Hiſtorians like you to commit great Miſtakes, when they go about to penetrate the hidden Springs of ſuch Mens Actions as have perform'd great things in Peace and War; of which when they pretend to give the true Reaſons, they paſs ſuch raſh Judgments, that they often cenſure the moſt honorable Deeds, and extol ſuch as deſerve blame. And I'm extremely ſcandaliz'd, that the College of the Literati have not publiſh'd ſevere Laws againſt thoſe Men who by their Pens daily caſt irreparable Aſperſions on the Fame of others, enjoining all Hiſtorians, as it becomes their Profeſſion, to meddle only with the ſimple Narration of matter of Fact, and leave the ſecret Counſels and Intentions of the Actors to the Judgment of the Reader.

NOW with all the Reverence that's due to the Place where I ſpeak, I ſay, that whoever dares affirm, that from the time when GIROLAMO MORONE firſt diſcover'd to me the Conſpiracy which the greateſt Princes of Europe were carrying on againſt the Emperor, I was inclin'd to be falſe to my Maſter, is a Liar. He that has any skill in Politicks muſt needs know that when a Man communicates to a great Miniſter ſome deſign in agitation againſt his Prince, that Miniſter ought to reſolve immediately whether he will join in it or not; for to appear wavering in ſuch a caſe, is look'd on by Princes to be the mark of a Traitor. I did not (as GUICCIARDIN has raſhly affirm'd) encourage MORONE, or inveigle the Princes to diſcover to me the Particulars of the Conſpiracy, out of a treacherous Diſpoſition, or to purchaſe Favor by the Crimes of others, but to acquit my ſelf of the Duty I ow'd to my own Reputation, in full diſcharge of my good Service to my Maſter, and becauſe the Importance of the Affair forc'd me to it. 'Tis certain that wiſe Miniſters ought not to diſcover to their Princes Wounds of that nature imperfectly, bound up in the Ignorance of Particulars, but laid open with the exact Knowledg of every minute Circumſtance. In ſo nice an Affair the ſlighteſt omiſſion wou'd have brought me infinite Damage and perpetual Blame: and the reaſon is plain; for he who happens to get wind

of

of a Conſpiracy ought to open his Eyes and Ears as wide as he can, and to uſe his utmoſt diligence thorowly to underſtand and dive into all the particulars; otherwiſe his Prince will think him at leaſt an incapable Servant, if not unfaithful; and Neglects in ſuch caſes are rather puniſh'd with Cruelty than excus'd. Therefore before I diſcover'd to the Emperor the Conſpiracy againſt him, I thought it my Duty to inform my ſelf of all the Perſons ingag'd in it, and of every other neceſſary Circumſtance.

I CAN'T believe that in all this honorable Aſſembly there is any one but is ſenſible that no greater Misfortune, or more hazardous Affair can happen to a Soldier of Honor, than to be ſollicited by great Princes to betray his Maſter: for to wind himſelf out of a buſineſs, where the Sollicitations of ſuch Men ſeem to have almoſt the force of neceſſity, with ſafety to his Reputation and Life, is not the Talent of every ordinary Capacity. To avoid ſplitting on ſo dangerous a Rock, the only Remedy that wiſe Men have taught, is for a Man to ſhew himſelf of ſuch inflexible Loyalty, and ſo zealous of his Prince's Favor, that all may be deter'd from imparting to him any ſuch villanous Propoſals. But this Precept, tho I always practis'd it with the utmoſt Care, avail'd me nothing: and I know not by what diſhonorable Action, by what appearance of Avarice, or by what tokens of a Mind inclin'd to Wickedneſs, I incourag'd thoſe conſpiring Princes to appoint MORONE to confer with me about an Affair ſo averſe to my Nature.

I DO not deny but that after the glorious Victory of Pavia, wherein I had ſome ſhare, as my Friend PAULUS JOVIUS has acquainted the World, I was diſſatisfy'd with the Emperor, and thought my Services not ſufficiently rewarded; but I cannot think that ſo trivial a matter cou'd be judg'd by wiſe Princes a ſufficient Motive to have drawn me to Rebellion: for if my Diſguſt proceeded from the thoughts that I enjoy'd not ſo large a ſhare in my Prince's Favor as I believ'd was due to my Fidelity, they ought to have conſider'd, that by revealing the Conſpiracy to me, they ſupply'd me with the means of purchaſing the remaining part of the Emperor's good Graces, by obtaining of him the ſupreme Dignity of Captain-General of all his Armys, together with the Government of Milan, which I ſo much deſir'd, and afterwards enjoy'd.

WHAT greater Affront, I pray, can be offer'd to a Man of Honor, than to propoſe to him the doing unworthy Actions, which argues that the Perſon who treats with him takes him for a Villain ſeaſon'd for Miſchief? 'Tis certain that I ought with a Dagger to have reveng'd this Affront offer'd me by MORONE; and I had done it if my Duty to the Emperor had not oblig'd me to take other meaſures. I ſhou'd have ſhewn my ſelf very weak indeed, if I had imbark'd in that Affair on the Promiſes they gave me, to ſet the Crown of Naples on my Head in reward of my Treaſon: for Spaniards, whoſe Blood I am proud of, are better pleas'd with little Marquiſates, like Peſcara, obtain'd by Loyalty, and by bravely ſerving their Prince in the Wars, than with Kingdoms, like Naples, acquir'd by the wicked Arts of Traitors. No—I was not ſo wretched a Fool, nor ſo little read in the Affairs of the World, as not to know that the Princes in the Combination, who ſo earneſtly preſs'd me to rebel, had not ſo much in view the making me King of Naples, as the hindering his Imperial Majeſty from the total Acquiſition of the Dukedom of Milan. And a thouſand calamitous Examples have made it notorious, that great Princes having drawn an ambitious Man by vain hopes into certain danger, and made him a Tool to ſerve their own turns, have afterwards been the firſt to deliver him up to Puniſhment, not

only

only becauſe * *graviorum facinorum Miniſtri quaſi exprobrantes aſpiciuntur*, their Miniſters of Villany appear a ſtanding Reproach to 'em, but to deter their own Subjects from commiting the like Treaſons. And of this, to paſs by the more odious Examples of the preſent times, the World ſaw a famous Inſtance in the ill-advis'd and unfortunate Count St. PAUL, whom CHARLES Duke of Burgundy engag'd in treaſonable Practices againſt his Prince.

WHAT tho the Spaniards are thought to have their Heads too full of the Wind of Ambition? yet 'tis not of that empty Air with which ſome great Princes of Europe have lately puff'd up the vain-glorious Minds of many French and Flemings. But the Men of my Nation, who are hardly perſuaded to graſp immeaſurable Greatneſs by indirect ways, are only to blame in their exceſſive deſire of being honor'd in the Offices which they have merited by their Loyalty; and are far from the folly of affecting that Greatneſs, to which they ſee they cannot arrive by ſecure and honorable Methods. But to make ones ſelf a Decoy-bird for the Ambition of others, to become afterwards a Subject of Ridicule, a Proverb in the Mouths of the Rabble, is a Baſeneſs into which the Spaniards can never be deluded: and it wou'd have been the moſt brutal Stupidity if I had ſuffer'd my ſelf to be cozen'd into a belief, that the Kingdom of Naples, which has always been hereditary in Blood Royal, and ſince the Memory of Man wou'd never ſubmit to be govern'd by any Neapolitan Baron, tho it had many both potent and ambitious, and which with great effuſion of Blood has driven out Princes of the Royal Family of France, wou'd have accepted of me for their King, who was much inferior to many Barons of that Kingdom, and of a Nation ſo hateful to the Neapolitans.

IN an Hereditary Kingdom, like that of Naples, Kings are born, not made; and thoſe Fools who by any other way than that of lawful Succeſſion aſpire to that Throne, climb a Mountain of Miſery, to be precipitated into the profound Pit of Ignominy: and if any ſhou'd chance to gain its top by Fraud and Treachery, they wou'd be like thoſe Twelfth-night Kings, who are made to divert the Company for a while, and unking'd again ſoon after their Creation. Now my Heart had always kept fixt to the Principle with which I know my ſelf to have been born, of deſiring rather to die a glorious Commander, than live an ignominious King: I have rather labor'd to deſerve than coveted Titles above that of Marquiſs. And by reading Hiſtorys of things paſt, and reflecting on the preſent Scene, I had obſerv'd that all Conſpiracys began with mountainous Promiſes and in Joy, but ended in deep Diſappointment and Tears; for which reaſons I was content to ſerve the Prince whom Heaven had ſet over me, with the beſt of my Facultys, being fully perſuaded, that the immenſe Greatneſs which Foreign Princes promiſe to Men like my ſelf, is no better than a Precipice of Ruin.

APOLLO was ſo well ſatisfy'd with this Defence, that he told GUICCIARDIN, who ſtill perſiſted in his Accuſation, that PESCARA had not tempted any Prince to carry on a Conſpiracy with him againſt the Emperor, that he might afterwards make an advantage of betraying him, in which caſe he wou'd have deſerv'd eternal Infamy; but that to his great Praiſe he had us'd only ſuch honorable Diſſimulation as was neceſſary to diſcover the Accomplices of the Conſpiracy, and every other Circumſtance, which he ought to have been acquainted with in order to a faithful diſcharge of his Duty to his Maſter; and that the Praiſe due to the Marquiſs was ſo much

* Tacit. lib. 14. Ann.

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the greater, in that by his honeſt Frauds he had been able to break the treacherous Meaſures of thoſe ſubtle Princes; and upon this occaſion had ſo well fulfill'd the Character of a good Subject, that he deſerv'd to ſtand a living Example to all Miniſters who ſhou'd happen to fall into the ſame Misfortune: for ſince in Conſpiracys which are communicated, he that joins and acts, and he that refuſes to join but holds his peace, incur the ſame puniſhment, the moſt ſalutary Counſel in ſo dangerous an Affair is, to haſten to a ſudden but clear diſcovery; and that in the mortal Infirmitys of Plots, the two Aphoriſms of the Politician HIPPOCRATES are moſt true: that *qui deliberant, deſciverunt*, thoſe that deliberate, have actually rebell'd; and that 'tis leſs dangerous to make the Attempt, than to be taken conſulting about it; *in ejuſmodi conſiliis, periculoſius eſt deprehendi quam audere.* That they who are courted to Conſpiracys are Fools and Self-deſtroyers, if they only look to the pleaſure of Revenge, the acquiſition of new Riches, and the Principalitys and Kingdoms propos'd to 'em as Rewards of thoſe villanous Actions; but wiſe and true Friends to themſelves, if they continually fix their eyes on the Fetters, Gibbets and Axes, which are the certain Rewards of ſuch ambitious and deſperate Adventurers.

ADVICE LV.

GIOVANNI FRANCISCO PICO *having fail'd in his attempt of compoſing the Differences between* PLATO *and* ARISTOTLE, APOLLO *commands thoſe great Philoſophers to put an end to 'em by a publick Diſpute, which they endeavour to do, but without effect.*

THE Task, which, as you have heard before, the Phenix of the Virtuoſi, GIOVANNI FRANCISCO PICO Count of Mirandola, undertook by APOLLO's order, of reconciling the immortal Differences between the two ſupreme Lights of Philoſophy, PLATO and ARISTOTLE, has been to ſo little purpoſe, that inſtead of giving ſatisfaction to APOLLO or his Literati, it has kindl'd in Parnaſſus new and fiercer Flames of Controverſy.

APOLLO therefore, for the quiet of his State, the concord of his Virtuoſi, and the reputation of Philoſophy, the firſt day of laſt month ſent for PLATO and ARISTOTLE, and with contracted Brow told 'em, that Truth being one, they extremely injur'd Philoſophy, in tearing her thus to pieces by their diverſity of Opinions; that he much delighted in the Peace and Agreement of his Literati, and was convinc'd that the multitude of Sects was the Source of the greateſt Miſchiefs in States: wherefore to bring 'em to that Harmony which he knew ſo neceſſary for the good of his State, he in reſpect to both of 'em wou'd forbear violent Methods, but urg'd it home to 'em, that he ſhou'd be very well pleas'd to ſee 'em do ſo much Honor to Philoſophy, as to come to an Unity of Opinion. Then turning towards ARISTOTLE, he told him, 'twas not much for his Reputation to diſſent in the moſt conſiderable Articles of Philoſophy from the Opinions he had learnt from ſo great a Maſter as PLATO; and it was highly prejudicial, he ſaid, to PLATO's Honor, that the World ſhou'd ſee he had bred in his School ſo rebellious a Diſciple.

PLATO

PLATO and ARISTOTLE, each in turn, expreſs'd much readineſs to yield to the other's Opinions, if with ſolid Arguments they cou'd be prov'd beſt: accordingly they agreed to fight out this Quarrel hand to hand, without any Seconds, ſeated in two Chairs, and arm'd only with Reaſon*. APOLLO not only conſented to this glorious Challenge, but for the publick Diverſion, the ſame moment caus'd Bills to be poſted up on the Gates of the great Philoſophy-School, and in the other publick Places, inviting all the Literati to this honorable Spectacle; and that thoſe who liv'd far off might have time to repair to Parnaſſus, he gave twenty days ſpace to the Philoſophers to provide for the Combat. Mean while, for the convenience of the Virtuoſi, abundance of Scaffolds were erected round the great Court of Urania.

ON the day appointed for the Duel, ADRIANO, ORLANDO, CIPRIANO, and many other modern Muſicians, ſung in ſeveral Chorus's their melodious Compoſitions of Muſick, with Accompaniments not only of Organs, Viols, Harps, and other grave Inſtruments, but, according to the Humor of the preſent Age, with the Gittar, Cornet, Theorbo, and the Violin too, taken not long before from the ignorant Conſorts of thoſe trivial Crowdero's, who run up and down in blind Ale-houſes ſcraping to the Mob for Bread.

THE Muſick being ended, the two famous Knights-errant of Philoſophy appear'd in the Liſts, and their Diſpute laſted for ſix hours together; but 'twas impoſſible after all to bring 'em to the deſir'd Agreement: For in the curious Philoſophical Wreſtling, which is ſo delightful to the Virtuoſi, nothing is made uſe of but the brawny Arms of ſolid Arguments, the ſtrong Back of efficacious Reaſon, and the nimble Feet of ſudden Demonſtrations; and yet the Spectators never have the pleaſure of ſeeing the Enemy quite foil'd, or thrown flat on his back. For tho Philoſophical Wreſtlers graſp faſt hold of one another, yet by the help of ſubtle Diſtinctions which they have in abundance at their fingers ends, they always with eaſe keep on their Legs. However theſe two great Luminarys of Philoſophy gave ſuch ſatisfaction to the Spectators, that they were aſtoniſh'd at the depth and reach of the human Intellect; which having by Speculation travel'd all the Heavenly Orbs, has not only been able to know the Quality and Motions of 'em, but is arriv'd even to the knowledg of the Deity himſelf, of whoſe Divine Nature it reaſons with amazing Skill.

THUS ended the Diſpute, and the Virtuoſi were as well content as if thoſe two Philoſophers had been perfectly reconcil'd. APOLLO only, with evident tokens of ſadneſs in his Face, daſh'd the univerſal Pleaſure. The great AVERROES ask'd him, whether PLATO and ARISTOTLE had not given him the Satisfaction he deſir'd. His Majeſty, ſighing from the bottom of his Heart, anſwer'd: That thoſe two Princes of Philoſophy had fully made good the Characters of Eſteem which they bore, but that in this Diſpute he had ſeen what wou'd for ever afflict his Soul; for he cou'd not but bewail the infinite Corruption of this ſenſual Age, in which, ſays he, I who penetrate the hidden Paſſions of Men, have plainly diſcover'd that many came from far Countrys to this Diſpute, rather to gratify their itching Ears with the Muſick, than to feed their Souls with virtuous Precepts of Philoſophy: all which Diſorders and grievous Abuſes have been introduc'd into the World by that peſtilent Crew the Mountebanks; who

* For Diſputants, like Rams and Bulls,
Do fight with Arms that ſpring from Skulls.
[*Butler's Hudibras.*]

in

in mingling the delightful with the uſeful have run to that Exceſs with their Buffoons, Tumblers, Jackpuddings and Rope-dancers, that multitudes flock to 'em rather for the Diverſion of ſeeing 'em ſhew Tricks, and to laugh at their baudy Jeſts, than to purchaſe Medicines to cure their Diſeaſes.

ADVICE LVI.

Gonsalvo Ferrante of Cordova, not being able to obtain from the venerable College of Hiſtorians a Confirmation of the Title of Great, which he ſo much deſir'd, requeſts of Apollo *another Poſt of Honor in Parnaſſus, which is likewiſe refus'd.*

Gonsalvo Ferrante was extremely afflicted at the Repulſe he receiv'd from the ſublime College of Hiſtorians, when they refus'd him the Confirmation of the Title of Great: and to make trial whether the Favor and Recommendation of Princes wou'd carry a Point in Parnaſſus, where Juſtice fail'd, he had recourſe to his own King Ferdinand. But that wiſe Prince having heard his buſineſs, anſwer'd him, that he ſhou'd deſerve to be pointed at for a Fool, if he aſſiſted a Miniſter to obtain that Title of Great, which wou'd make himſelf Little; and he was not a Man to commit ſo groſs an Error, as to be aſſiſtant to increaſe that Reputation in another, which much leſſen'd his own: On the contrary, his Conſcience oblig'd him in pure charity to himſelf to endeavor that all the Glory of acquiring the Kingdom of Naples ſhou'd be aſcrib'd rather to his own Prudence than Gonsalvo's Valor.

Ferrante was much troubl'd at this poſitive and ſharp Anſwer, and going directly to Apollo, told him, that ſince the College of Hiſtorians had not thought fit to allow him a place with Pompey, Alexander, the Emperor Charles, and the reſt who for their glorious Actions had deſerv'd the Title of Great, his Majeſty wou'd at leaſt be pleas'd to give him a place in the Squadron of his Gens d'Arms, where he ſaw the great Belisarius, Bartolomeo Alviano, Peter of Navarre, Anthony of Leva, the Count of Pitigliano, Lorenzo Ceri, and many other eminent Captains.

Apollo graciouſly granted him this favor; but it happen'd, that while the Ceremony of clothing him with the uſual Garment was performing, the Sollicitor General Bossio accus'd Gonsalvo of Perjury: and Apollo, who utterly deteſts all degrees of Falſhood, gave the Accuſer three days to make good his Charge, and commanded that the other Affair ſhou'd be put off till then. This foul Imputation extremely troubl'd Gonsalvo, inſomuch that he told Bossio, he had always profeſs'd to be a Man of Honor, and therefore not only wonder'd, but took it very ill that ſo vile an Accuſation ſhou'd be brought againſt him, who had been educated in a Kingdom where the Virtues of Loyalty to the Prince, and Fidelity to private Men flouriſh as much as in any part of the World. Bossio told him, that if he'd be pleas'd to reflect on the Circumſtances of the Duke of Calabria's Impriſonment, he'd be convinc'd that he had not impeach'd him without reaſon.

I CONFESS indeed, ſays Gonsalvo, that having in the Caſtle of Taranto beſieg'd the young Duke of Calabria, Son to Frederick

the laſt King of Naples, upon a Capitulation with that Prince, I promis'd that he ſhou'd have free leave to retire whitherſoever he pleas'd, and ſwore on the holy Euchariſt faithfully to obſerve this Article; but afterwards falſifying my Oath, I ſeiz'd him, and ſent him Priſoner under a good Guard into Spain.

APOLLO was amaz'd at this Confeſſion, and in a great Rage told him, that ſo impious and execrable an Action render'd him totally unworthy of the virtuous Abode of Parnaſſus, and therefore he ſhou'd be gone immediately out of his State. GONSALVO, confounded and aſtoniſh'd at this dreadful Sentence thunder'd out againſt him, alledg'd in his excuſe, that he knew this was a baſe Action, yet the Service of his King had compel'd him to it: for it being an old Rule with wiſe Politicians, that a Prince is not ſecure of a conquer'd State, while he that is expel'd from it is alive, he cou'd not have thought the noble Conqueſt of the Kingdom of Naples compleat, if he had not ſecur'd the Perſon of that Prince. This Excuſe, which APOLLO thought very frivolous, render'd GONSALVO more odious to him, inſomuch that he commanded him to depart in two days from Parnaſſus, where he wou'd not ſuffer any to dwell, whoſe Actions ſhew'd they had more regard to the Service of Men, than the Favor of Heaven.

UPON this the Maſters of the Ceremonys turn'd GONSALVO out of the Royal Palace, who, as he was going down the Stairs all diſconſolate and ſad, told BOSSIO, that manifeſt Injury was done him, ſince CÆSAR, who, to acquire the Roman Empire, not only violated all Laws human and divine, but who was the firſt Author of the impious Sentence, 'that for the ſake of Empire all things are lawful', was ſeen to enjoy the greateſt Honors in Parnaſſus, from whence himſelf was ſo unjuſtly driven. BOSSIO, as we are aſſur'd, frankly reply'd, that CÆSAR's Caſe and his were not alike: for 'twas one thing to do baſe Actions to gain a Kingdom for ones ſelf, another to do the like to purchaſe one for ones Maſter: therefore by all juſt Laws the Pander deſerv'd a greater Puniſhment, who delighted in Ill out of a deprav'd Mind, than he, who out of the frailty of the Fleſh committed Fornication.

ADVICE LVII.

A Veſſel full of State-Projectors is ſhipwreck'd on the Shallows of Lepanto; and APOLLO *treats 'em civilly, tho he hates that ſort of People.*

THE dreadful Storm at Sea, occaſion'd ſome days ago by the furious South-winds, having driven a Veſſel on the Shallows of Lepanto, the People that dwell on the Sea-Coaſt obſerving there were a great number of Paſſengers on board, ran to their relief, and with ſuch good ſucceſs, that tho the Veſſel periſh'd, they ſav'd above eighty Perſons who were in her. APOLLO gave orders that care ſhou'd be taken of 'em, and inquiry made who they were, whence they came, and whither they were bound? They anſwer'd, they were all State-Projectors of Italy, and came from thence not long before: which his Majeſty hearing, tho he's exceeding compaſſionate, yet ſuch is his deteſtation of thoſe Enemys to Mankind, that he almoſt repented his having reliev'd 'em, thinking ſuch Villains unworthy the leaſt

Mercy,

Mercy, who make it their whole ſtudy to invent thoſe execrable Impoſitions, with which modern Princes barbarouſly torment their wretched People. However ſome Virtuoſi ſaid, that ſince there was on board this Veſſel ſo great a number of theſe Fellows, and all come from Italy, there was reaſon to hope they had brought the good news to Parnaſſus, that the Italian Princes had one and all at length put on the generous Reſolution of purging their State from ſuch abominable Filth. APOLLO then commanded that they ſhou'd be ask'd, why they left Italy, and whither they were going? They anſwer'd, That when they had exhauſted all their Skill in Italy, and weary'd all their ſubtile Inventions to drain the Peoples Purſes and fill the Princes Coffers, by raiſing the Gabels and Taxes as high as poſſibly they cou'd, nothing being left for 'em to work upon in that Country, they went into France, and thence into Spain; in both which noble Kingdoms they had behav'd themſelves in ſuch manner, as to leave behind 'em an eternal Memory of the Name of the Florentines and Genoueſes. After this they endeavor'd to get into England, the Low-Countrys, Germany and Poland, Provinces that over-flow with Gold, and abound with rich Inhabitants, where they hop'd to have perform'd Wonders; but were ſeverely cudgel'd away by the People, who being born to Liberty, may be compar'd to a ſort of Sheep that give their Shepherd by way of civil acknowledgment only a little Milk in a certain ſeal'd Meaſure, but will not, like others, ſuffer themſelves to be milk'd at diſcretion. From thence, like the famous Trojans of old under the Conduct of ÆNEAS, they put to Sea in their little Skiff, and went plowing the briny Waves in ſearch of new People and new Lands, where, to the Praiſe, Glory and Benefit of Princes, and that eternal Deſolation of the People which ſecures the Crown on the Head of the Sovereign, they might have exercis'd their Talent, and open'd a Shop to vent their Projects.

WHEN the Virtuoſi heard this, they beſought APOLLO publickly to revenge the Injurys done to ſo many Nations, who thro the wickedneſs of that vile Race of Men had been flea'd by their avaritious Princes; and that he wou'd cauſe 'em to be burnt with the Fragments of their wreck'd Veſſel. But APOLLO, whoſe deep Judgment ſurpaſſes all human Prudence, having heard the ſhameful Profeſſion of theſe vile Wretches, commanded that all manner of Civility ſhou'd be ſhewn 'em, and their good Entertainment doubl'd: and ſoon afterwards having ſupply'd 'em with Mony and plenty of Proviſions, he ſent 'em to Conſtantinople, with orders to try if by their villanous Projects they cou'd reduce the Ottoman Empire, that mortal Enemy to Learning, to that ſtate of Deſolation and Deſpair, to which they boaſted to have brought France, Spain and Italy.

ADVICE LVIII.

By Letters ſent from ſome Princes to the Lake Avernus, and intercepted, 'tis diſcover'd, that the Animoſitys which reign among the Nations of the Univerſe, are owing to the Artifice of their Governors.

LAST Monday night, between the Confines of Pindus and Libethrum, was intercepted an Expreſs which ſome Princes had diſpatch'd in great diligence towards the Lake Avernus. And becauſe no Violence

was offer'd to the Perſon of the Courier, 'twas believ'd he was ſtop'd for no other reaſon than to ſeize his Letters, as indeed it prov'd: for they took a Packet from him, directed to the three infernal Furys, ALECTO, TISIPHONE and MÆGERA; whereby 'twas diſcover'd, with very great Scandal, that ſome conſiderable Princes gave Penſions to thoſe Furys, that they might ſow and foment perpetual Diſcord, not only between Nation and Nation, but often among the Subjects of the ſame Prince: and to aggravate the matter, there was found in the Packet a Remittance of a thouſand Ducats for one half year's Salary.

THE Subjects of the Princes who wrote theſe Letters, have by their Deputys repreſented to APOLLO, that their Sovereigns, who ought to make it their chief ſtudy to preſerve perpetual Peace and Unity, not only among their own Subjects, but with all other Nations, give Mony to purchaſe Sedition among others, and Miſchief to themſelves; and that they knew not till now, that the baſe Machinations of Princes were the ſource of thoſe Diviſions and innate Antipathys between ſeveral Nations, which produce the Evils that ſo much plague Mankind: but if theſe were once extirpated, the World wou'd enjoy the Pleaſure of ſeeing the French love the Engliſh, the Spaniards the French, and the Germans the Italians; and perfect Peace wou'd reign among all Men.

WHILE the Deputys were arguing after this manner, Tears were ſeen to flow in abundance down the Cheeks of APOLLO, who was touch'd with the moſt ſenſible Compaſſion at what he heard: ſo that all who were preſent believ'd his Majeſty wou'd have burſt out into a violent Paſſion againſt the Princes accus'd of thoſe baſe Practices; but he only ſaid calmly, Your Complaints, my Loyal Friends, are no leſs grievous than true; but let me tell you, that the Miſchiefs you deplore, proceed not from the ill Nature of Princes, but are occaſion'd by the ſeditious Inclinations of the People, whoſe inſtability renders it impoſſible to obtain the univerſal Peace of Mankind by any better means than by ſowing among Nations thoſe Diſcords, of which you now ſo bitterly complain: For long Experience has taught Princes, that the vaſt Machine of reigning ſafely is built only on the ſure Foundation of dividing well. And 'tis evident that the People, were it not for their Governors, wou'd of themſelves fall into greater Seditions than thoſe, which for the publick Peace and univerſal Good are ſown among 'em by others. Theſe Ills therefore, my Friends, are neceſſary; tho it grieves me much to ſee that the Diſeaſe cannot be cur'd by any other Medicine than that bitter Potion which you tell me is ſo nauſeous to you.

ADVICE LIX.

The Nephew of the Prince of Laconia, being oblig'd after his Uncle's Death to return to a private Life, expreſſes very great Reluctance.

THE Prince of Laconia's Nephew, while his Uncle of glorious Memory was living, govern'd that State with extraordinary Authority; but a new Prince being elected, he was to return two days ſince to a private Life. Now becauſe to thoſe who have taſted the Sweets of Sovereignty, to be divorc'd from it is more dreadful than the ſeparation of the Soul from the Body; and Princes have been often obſerv'd in Parnaſſus to ſhew a ſcandalous Reluc-

Reluctance on ſuch occaſions; APOLLO, in pure pity, and to preſerve the Reputation of ſuch eminent Perſons in that hour of Affliction, inſtituted many years ago the charitable Society of Conſolation, compos'd of the chief moral Philoſophers of this State.

THE Night therefore that preceded the fatal Day when this Prince was to ſubmit to his Misfortune, the Reverend FRANCIS PETRARCH with his uſeful Book *De Remediis utriuſq; Fortunæ*, the Learned CARDAN with his Work *De utilitate capienda ex adverſis*, and the wiſe SENECA, Superior of the Society, with the excellent Writings of BOETIUS SEVERINUS *De Conſolatione Philoſophiæ*, went to viſit this Prince, and with a long Preamble of fine words acquainted him that he was next day to return to a private Life. He heard this moſt terrible Sentence with ſuch impatience, that his Shrieks deafen'd every one, while he pierc'd the Heavens with Lamentations of his perverſe Fortune, exclaiming that ſhe had barbarouſly aſſaſſinated him, in having ſcarce given him to taſte the charming Sweets of Power, before ſhe precipitated him into the Miſerys of a private Life, and cram'd down his Throat the bitter Pill of changing Command into Obedience. Here the Wretch, in the ſharpeſt pangs of his Agony, recommended to the Philoſophers the care of his Reputation, and often beg'd 'em not to abandon him in his utmoſt neceſſity.

SENECA, CARDAN and PETRARCH with unſpeakable tenderneſs imbrac'd the unfortunate Prince, earneſtly exhorting him to take courage in his Adverſity: and for his greater Conſolation they employ'd all their Rhetorick in praiſing the happineſs of a private Life, the ſatisfaction of Quiet and Repoſe, and the Bleſſings they enjoy, who have nothing to take care of but themſelves and their own Affairs. They often too repeated in his Ears thoſe words of the Maſter of politick Sentences, * *Quam arduum, quam ſubjectum fortunæ regendi cuncta onus!* How arduous, and expos'd to Fortune is the burdenſom Employment of governing! Moſt wonderful words! and which to a ſound Judgment are of ſuch prodigious Efficacy, that they had the Power, it ſeems, to diſpoſe the Mind of the great Emperor CHARLES the Fifth, which was more harden'd and obſtinate in the Ambition of reigning than that of any other Prince, to retire into a Monaſtery.

BUT theſe Conſolations made ſo little Impreſſion upon this noble Lord, that he more than once told his reverend Comforters, that to prefer a private Life to a Throne, was an inſupportable Paradox: an Opinion pronounc'd with the Tongue only, but not believ'd with the Heart; and a Doctrine which they ſought to inculcate into others, who utterly deteſted it themſelves.

AND now the ſad Morning began to dawn, when the Prince was at once ſtript of all his Authority with ſuch paſſionate Reluctance, that his Comforters not being able to keep alive in him the Spirits of Patience, he ſwoon'd away thrice in their Arms, and was carry'd half dead out of the Palace: But when he came in view of his private Houſe, like a condemn'd Wretch at ſight of the Gibbet, he fell into more violent Agonys than before. The Philoſophers labor'd hard to bring him in this dangerous moment, to that Sedateneſs which Men of a ſturdy Conſtitution of Mind are wont to ſhew in Adverſity, when they ſeem to do that joyfully, and of their own free choice, which they're forc'd to by mere neceſſity. But the Prince, abandoning himſelf more and more to Deſpair, was tranſported into ſuch ſenſleſs Rage, that nobody cou'd ſcape him, but was call'd either baſe or

* Tacit. lib. 1. Ann.

ungrate-

ungrateful; and it appear'd that he was more tormented at the felicity of the new Prince, the greatneſs of his Nephews, and the proſperity of his Friends and Servants, than even at his own Calamity.

WHEN he had reach'd his Paternal Houſe, he caſt back his Eyes continually, and fix'd 'em devoutly on the place from whence he came, but cou'd by no means be perſuaded to look on that from whence he firſt ſet out. So that his Philoſophical Comforters, as the laſt effort to ſave his Reputation, were forc'd to blindfold him: and becauſe he had plac'd his Feet againſt the Threſhold of the Door, they lifted him in by main force. And now to ſee how the Wine of Sovereignty will intoxicate a Man's Senſes! —When he was come into the Hall, he fancy'd himſelf under the Canopys of State in the Palace; and calling aloud for the Embaſſadors and Envoys of Princes, wou'd needs negotiate with 'em upon Nothing, continue to govern without Authority, and ſpend all his time in moſt important Affairs without having any thing to do. By which extravagant Frolick every one was made ſenſible, that Greatneſs and abſolute Command often make Men paſs for SOLOMONS, who when they return afterwards to a private Life, convince the World that they have not the Brains of a Gooſe.

ADVICE LX.

ANTONIO PEREZ *of Arragon offering to* APOLLO *his Book of Relations, his Majeſty not only refuſes the Preſent, but commands it to be burnt.*

ANTONIO PEREZ, formerly Secretary to PHILIP the Second, King of Spain, being convinc'd how ill an opinion the World has of a Miniſter whom his Prince turns out in diſguſt, ſoon after he was got into France publiſh'd in his own Juſtification thoſe unhappy Relations, which acquir'd him univerſal blame: And tho he ought by all means to have ſuppreſs'd 'em, yet he preſum'd laſt Thurſday morning to preſent 'em to APOLLO.

HIS Majeſty, as ſoon as he ſaw the Book, and was inform'd of its Subject, grew ſo incens'd, that he made it be burnt that inſtant in the middle of the great Forum; telling PEREZ, he had given his Book the place in Parnaſſus which its Author deſerv'd; that all other Secretarys like himſelf might take example, and learn to prefer the fidelity of Silence before the love of their own Lives: for as he deſerves the name of a Villain, who in new Quarrels betrays Secrets imparted to him in old Friendſhip; ſo that Secretary is a thouſand times more baſe and infamous, who in revenge of any ill treatment from his Prince, divulges to the World thoſe Secrets, which having been communicated to him by his Maſter during his former Confidence in him, ought not to be extorted from him by the ſevereſt Tortures.

ADVICE LXI.

Apollo exhibits in the Theatre of Melpomene *two very inſtructive Spectacles. In one of which he ſhews petty Princes how carefully they ought to guard themſelves from ſuch as are more powerful. In the other he teaches the Senators of Republicks, how ill advis'd they are who partially adhere to a Perſon of their own Faction that aſpires at Tyranny.*

WITH great reaſon did antient Rome, Carthage, Athens, and the other famous Republicks and Monarchys of the Univerſe, eſteem publick Spectacles the beſt Inſtrument to maintain their States in univerſal Tranquillity; which ever flouriſhes beſt among a People who are kept ſatisfy'd, and amus'd with perpetual Diverſions. This was the end of all that Expence and Royal Magnificence in erecting Theatres and Amphi-theatres, and exhibiting coſtly Shews: For 'tis dangerous to any Governor to let the People live diſſatisfy'd and idle. And therefore Apollo imploys himſelf in no Affair more willingly than in recreating the minds of his Literati with variety of Spectacles. But whereas in Rome, Athens, Carthage, and other places, the chief ſatisfaction the People took at the publick Shews was very often in the obſcenity of the Players, the cruelty of the Gladiators, and the barbarous hunting of wild Beaſts; in Parnaſſus all the delight of the Virtuoſi conſiſts in extracting from thoſe noble Repreſentations uſeful Precepts to adorn their Minds.

Apollo had now finiſh'd the icy Courſe of the Winter, and was advancing to the joyful Quarter of the Spring, when for the entertainment of his Literati he was pleas'd to make his Entry into the Sign Aries with extraordinary Solemnity. To this purpoſe he caus'd two Spectacles, no leſs uſeful than pleaſant, to be repreſented on two ſeveral days in the ſpacious Theatre of the moſt ſerene Melpomene.

IN the firſt of theſe appear'd on the Stage the Allies, Confederates and Friends of the Romans, and all that ſort of Soldiery which they call'd Auxiliarys: and that the ſight of theſe numerous Forces might afford the greater ſatisfaction, his Majeſty commanded that the Soldiers ſhou'd appear with the ſame Arms, Enſigns and other Inſtruments, with which they had ſerv'd in the Roman Armys. His Orders were accordingly perform'd by ſo vaſt a number both of Horſe and Foot, in ſuch rich Habits and Equipages, with ſo magnificent a Pomp of Enſigns and Standards, at the ſound of ſo many ſeveral Inſtruments of War, and with ſuch ſplendor of all things relating to the Profeſſion of Arms, that all the Spectators confeſs'd they had never ſeen in Parnaſſus a more glorious Sight.

AFTER theſe innumerable Armys had march'd ſeveral times round the Theatre, both within and without, Apollo call'd all the Commanders to him, and bid 'em retire a while to their own Quarters, and then return in the ſame Condition they were when they finiſh'd their courſe of War in the Service of the Romans. Accordingly they withdrew, and ſoon after came back to the Theatre, not in the Pomp before deſcrib'd, but naked, with their Hands ty'd behind 'em, loaded with Chains, cover'd all o'er with Wounds,

Wounds, mangl'd by Executioners, and plunder'd of all they had by the Avarice of the rapacious Conſuls, Proconſuls, Agents, and other Officers of the Empire. Inſomuch that the Roman Spectators, who at the beginning of the Repreſentation ſtrutted and were proud that Parnaſſus had ſeen the glorious Auxiliary Army which rais'd their Empire to ſuch a height, and triumph'd to hear all the Virtuoſi extol their Policy in enlarging their own Dominions by the Blood of others; now at the ſecond Scene, to avoid the horrid Reproaches which all the Literati caſt upon 'em, were forc'd to ſneak away out of the Theatre, and hide themſelves. For the Virtuoſi ask'd aloud, where was that Faith, that ſacred Friendſhip, that Gratitude to their Friends who had merited ſo well at their hands, and at the expence of their own Lives had rais'd 'em to ſuch a pitch of Glory? And whether theſe were Actions worthy of that Senate which made ſuch oſtentation of Religion, Fidelity, and inviolable Friendſhip? To conclude, they were all fill'd with deteſtation of that execrable Policy, which directs Men to follow only what ſerves their advantage, which ſo impiouſly turns its back on what is honeſt and juſt, and as ſoon as its turn is ſerv'd, forgets the greateſt Obligations.

WHEN this miſerable Spectacle was over, FRANCIS GUICCIARDIN by APOLLO's order got up into a high place, and made a long political Diſcourſe on the little Diſcretion and leſs Charity which great Monarchs uſe towards Princes who are leſs powerful than themſelves: he ſaid, that when a great Potentate, in a Country where many leſſer Princes reign, wag'd War to ſubdue one of 'em, they ought all to eſteem their Neighbor's Loſs their own, the Inſtrument of their own Slavery, and the Prelude to their own Overthrow: Therefore burying in eternal Oblivion all private Hatred and Animoſity, they ſhou'd fall heartily into the Intereſt of the publick Cauſe, and haſten with united Arms to extinguiſh that Flame, which in a little time wou'd otherwiſe reduce their own Houſes to Aſhes. For in former times, Aſia and Africa without arming themſelves were the unhappy Spectators of the Slavery of all Italy, ſubdu'd by the famous Romans; and of later date, the once potent Kingdom of Hungary, to its preſent great Sorrow, laugh'd at the ruin of the noble Greek Empire. In ſuch dangers therefore all Princes ought to wear engraven in their Hearts theſe two golden Sentences of TACITUS, the Maſter of true Policy, * *Omnibus perire, quæ ſinguli amittunt; & ſinguli dum pugnant, univerſi vincuntur:* What one loſes is loſt to all; and while particular Nations fight the Quarrel, the whole Community is conquer'd. That they ſhou'd look on the Honors done 'em by Princes more powerful than themſelves, to be Diſgraces; the Alliances they contracted with 'em, Preparations to betray 'em; the Penſions they paid 'em, to be Hooks baited with Poiſon, Artifices to lull 'em aſleep, only that they may buy their Liberty for a little Mony, which cannot be paid for to its worth with Mountains of Gold. And above all, they ſhou'd take example by the Slavery of the Roman Allies, of which they had here a view, and believe that the end of the War with a conquer'd Enemy is frequently the beginning of ſubduing a Friend.

ON the ſecond day APOLLO commanded that in the ſame Theatre on one ſide ſhou'd appear all thoſe Senators, who thro private Ambition and Avarice had promoted the Tyranny of CÆSAR and AUGUSTUS; and on the other, all thoſe who had been murder'd by the cruel Proſcription of the Triumvirate, and in the long Reign of AUGUSTUS; as alſo thoſe who had been maſſacred by the ſavage Cruelty of TIBERIUS, CALIGULA and NERO.

* In Vit. Agric.

OF

OF all the Spectacles that had ever been repreſented in any Age or Place in the memory of Man, this was certainly the moſt mournful: all Parnaſſus burſt out into compaſſionate Lamentations, and cou'd not refrain from ſhedding floods of Tears, when the Men who had been the Inſtruments of CÆSAR's Tyranny were made to ſee how ungrateful not only TIBERIUS, CALIGULA, CLAUDIUS and NERO, but even AUGUSTUS himſelf, had prov'd to their Poſterity, whom inſtead of rewarding they had barbarouſly murder'd. For as Children do not inherit their Fathers Inclinations together with their Eſtates, many Sons of thoſe Senators, who following the Arms of CÆSAR and AUGUSTUS had ſhewn themſelves Enemys to the publick Liberty, were by the ſucceeding Tyrants moſt cruelly ſlain; ſome only for diſcovering too much Affection to a free Life, others becauſe they prov'd better Senators than a Tyranny will allow, and an infinite number thro the mere Beſtiality of him that reign'd. At firſt this horrid Spectacle occaſion'd a profound ſilence in the learned Spectators, who reflecting, that in ſo vaſt a number of thoſe who had been murder'd there was not one Plebeian, but only Senators, and Perſons of the higheſt Quality and Merit, were fully convinc'd that the Crueltys exercis'd by the Roman Tyrants were chiefly occaſion'd by the fault of the Nobility, who, not having known how to preſerve the publick Liberty by Peace (as they ought) cou'd never ſubmit to that intire Slavery which muſt be endur'd under the Government of one Man: on the contrary, by their frequent Conſpiracys, their continual Revilings, and too haughtily talking like free Men, while they were indeed but Slaves, they provok'd the Emperors to become their Butchers.

WHEN this uſeful Reflection was over, the unfortunate Senators, who, to make CÆSAR and AUGUSTUS great, had with Sword in hand, and with the effuſion of ſo much Blood, driven Liberty from their Country, ran with all the fury of tenderneſs to embrace their Children, Nephews, Grandſons, and the reſt of their Poſterity, who had been ſo tyrannically handl'd: but they with upbraiding Language drove 'em away, which wounded 'em deeper than any thing before, and made 'em cry out in a moſt pathetick manner——'Tis juſt, we muſt own, and you have reaſon to regard your Progenitors with angry Looks, and to chaſe 'em from your ſight like Enemys; for to our curſed Hands you may impute your Wounds, to our Imprudence that Tyranny which has render'd you ſo miſerable to our fooliſh Ambition all your Calamitys, to our unhappy Diviſions and deplorable Diſcords, all the unheard of Miſerys into which we plung'd you. And now at laſt, when Repentance ſerves only to increaſe Affliction, by this wretched Interview we clearly diſcover, that nothing in the World yields ſweeter Tranſports of Delight than, by mutually forgetting Injurys, pardoning Offences, and imbracing Enemys, to live in a free Country in that Peace which makes Republicks eternal, and, by ſuppreſſing the deſire of Revenge, to avoid thoſe Miſerys, into which we, whoſe capricious Humors loſt the Liberty of our Country, have villanouſly plung'd our Familys and Poſterity. Finally, from the Blood that has flow'd in abundance from your Veins, we have at laſt learnt, that honorable Senators ought to endeavor to obtain the chief Imployments and Dignitys in a free State by their Virtue, not (as we unhappily did) by private Diſcords, and the Seditions of Civil Wars: for there is not a more barbarous piece of Folly in the world, than for a Senator, out of the vain hopes of advancing himſelf and his Family, to adhere to a Tyrant who is his Friend, and promote the publick Slavery.

ADVICE LXII.

LEWIS DE LA TREMOUILLE, *a noble Baron of France, in preſence of the French Monarchy, renounces his Nobility, and all the Privileges which by means thereof he enjoy'd in that Kingdom.*

TWO mornings ago the French Monarchy being, like the King of Bees, ſurrounded at her Levee by an infinite ſwarm of the Noblemen of her Nation, LEWIS DE LA TREMOUILLE, an illuſtrious Lord, boldly addreſs'd himſelf to her, and ſaid, That tho he was born of noble Blood in the Kingdom of France, yet he freely renounc'd his Nobility, with all its Privileges, and was content to be number'd in the rank of the common People.

THEY who were Eye-witneſſes report, that the French Monarchy, who never knew fear, gave evident tokens of dread at this ſtrange Novelty; and ſome believe the reaſon of her Apprehenſion was, becauſe TREMOUILLE being known to be a Lord of great Prudence, ſhe fear'd that many of the other Noblemen wou'd be drawn to follow his Example: a Miſchief which might have wholly taken out of her hands, or render'd almoſt uſeleſs, that brave Sword of her warlike Nobility, by which ſhe had not only founded and enlarg'd her potent Kingdom, but maintain'd and govern'd it in profound peace and tranquillity. And this Opinion ſeem'd the more probable, becauſe it was obſerv'd that the French Monarchy was ſo far from diſcovering any tokens of Diſpleaſure at TREMOUILLE, that ſhe took him by the hand, and led him into her private Cloſet, where for ſome time ſhe confer'd with him in ſecret.

THE French Barons who were in the other Apartments, were very curious to know what had paſs'd in this Conference, but 'twas impoſſible for 'em to get any light into it. They obſerv'd only that TREMOUILLE, by often laying his hand on his Breaſt, ſeem'd faithfully to vow the obſervance of ſome Promiſe he had made, and which theſe Barons imagin'd to be that he wou'd never diſcloſe the reaſon which had induc'd him to this Reſolution. But all were aſtoniſh'd to ſee ſo great a Man as he cou'd determine to relinquiſh that Honor which was held in ſuch eſteem, that they who had ſpent much of their Blood to purchaſe it, boaſted they had a very cheap Bargain. Some great Perſons of that Court, whoſe cuſtom it is to pry into Peoples Actions, and give 'em whatever Interpretation they think fit, ſaid, that TREMOUILLE, perceiving at length the Artifices which the French Monarchy uſes to bubble her Nobility, intended by this Renunciation to let the World know, that in France 'tis better to be a Commoner and pay Taxes in Mony, than one of the Nobility, who being oblig'd to ſerve the King in his Wars, pay theirs in Blood.

ADVICE LXIII.

DOMITIUS CORBULO *adviſes* DON FERRANTE GONZAGA, *Governor of Corinth, ſeverely to puniſh an eminent Perſon of that City who had committed a great Crime; but* GONZAGA *wiſely rejects his Counſel.*

DON FERRANTE GONZAGA was ſome months ago ſent to the Government of Corinth, a very important and difficult Poſt: For that Province abounds in a Nobility powerful thro their great Riches, haughty by Nature, and much addicted to Arms; who not only (according to the uſual cuſtom) treat their Inferiors ſcurvily, but thro their antient Factions and Animoſitys live in perpetual Quarrels: ſo that 'tis rare for the Miniſter who governs 'em, to behave himſelf ſo as to give content at once to APOLLO and the People.

GONZAGA had not yet compleated his firſt Month, when one of the chief Noblemen chanc'd to commit a moſt extravagant Inſolence: and becauſe the Governor ſeem'd much concern'd at it, and in great perplexity how to puniſh the Offender, DOMITIUS CORBULO, a wiſe Roman Knight, and his very good Friend, undertook to adviſe him; You have now, ſays he, another fair occaſion that requires the ſame Reſolution you executed in your Government of Sicily on thoſe Spaniſh Soldiers who had mutiny'd; therefore you ought rather to rejoice than afflict your ſelf at this Accident: for the Governor of ſuch a Province, where the Nobility are as ſeditious as numerous, may bleſs his Stars, when in the beginning of his Adminiſtration any Perſon of figure commits a great Crime; by whoſe exemplary Puniſhment he may ſtrike ſuch a Dread into the reſt, as will make him eaſy and ſecure for a long time afterwards: a Precept which I am ſure I have reaſon to recommend. For when the Command of the Roman Army which was to wage War in Armenia was given to me, I found that thro the mildneſs of former Generals, the Soldiers were grown very licentious and negligent of all Order: wherefore by the Severity I ſhew'd at firſt in condemning to death two Soldiers, one for working in the Trenches without any Arms, the other becauſe he had only his Dagger by his ſide, and not his Sword; I reſtor'd that ruin'd Army to its antient Diſcipline. CORBULO added, that the whole World ſo approv'd this his ſevere Proceeding, that TACITUS himſelf recommending it in his Annals as a piece of Policy worthy to be imitated by all Generals, has tranſmitted it to Poſterity in theſe words: * *Intentumque, & magnis delictis inexorabilem ſcias, cui tantum aſperitatis adverſus levia credebatur*; You may be certain then that he wou'd be inexorable in caſe of great Offences, who was thought ſo ſevere upon a Trifle.

DON FERRANTE anſwer'd CORBULO, that the method of judging Soldiers in an Army was one thing, and that of ſentencing Citizens another: That Generals judg'd only according to their Humor, and with abſolute Authority; but Governors of Provinces, whoſe hands were bound by Laws and Statutes, muſt regulate their Conduct accordingly. That he knew many Governors, in order to humble the Inſolent, and quiet the

* Lib. 1. Ann.

Seditious, had in the beginning of their Adminiſtration inflicted on the firſt Delinquent that fell into their hands an extraordinary Severity; but he had likewiſe obſerv'd, that ſuch Governors at length ruin'd themſelves thro their Brutality. That 'twas a very wrong method to think of attaining good ends by unjuſt means. For the Divine Majeſty, who utterly deteſts, that little Faults ſhou'd be puniſh'd by great Crimes, and Errors prohibited by Miſdeeds, wou'd by no means, tho for the univerſal Quiet, ſuffer Injuſtice to be done to any without revenging it upon the Judges. But he lov'd thoſe only who conſcientiouſly proportion'd the Puniſhment to the Crime; and 'twas much more acceptable to him, that a Man ſhou'd offend by Mercy than by Severity.

THAT they who began their Governments with Rigor, muſt either end 'em with barbarous Cruelty, or by changing their method leſſen their Reputation; and for his part he had much rather leave behind him in Corinth the Character of having been too indulgent, than too cruel. That the Circumſtances of Time, Place and Perſons, not being always alike, that Governor was very unwiſe who put himſelf under a neceſſity of acting always in the ſame manner; but very prudent he, who ſhewing himſelf now indulgent, now ſevere, and ſometimes cruel, and knowing how to keep himſelf free in all his Actions, cou'd when any ſudden Offence was committed by too powerful a Man, or in turbulent times, make Men believe he paſs'd it by out of Clemency, tho indeed for ſeveral weighty reſpects 'twas impoſſible for him to puniſh it. That he own'd to CORBULO, he might ſtrike as great Terror into the Nobility by extraordinary rigor againſt this noble Delinquent, as he, by his ſeverity to thoſe two Soldiers, had infus'd into his whole Army: But on the other hand too, CORBULO muſt allow, that poſſibly at another time and place, that ſame Nobleman or ſome other might commit a greater Inſolence, which for the good of his Province it might be convenient to wink at, nay ſometimes to praiſe, and even to reward: a great advantage which only wiſe Governors gain by a judicious variety in their Proceedings; whereas extreme Severity, to deter others from doing ill, has then only its proper effect when exercis'd on the baſe Vulgar, who thro their innate Cowardiſe have a greater dread of Puniſhment, than zeal for their Reputation: but that the Nobility, who generally commit Offences rather to revenge the inſupportable Injurys done to their Honor, than out of the malignity of a vicious Mind, think themſelves injur'd if the Laws are executed on 'em to their extremity, and together with their Relations and Adherents, who are all apt to think they have a part in the ſhame, grow ſo incens'd as to vilify the Governor, and aſſociate in a deſign of Revenge.

NOW by all this, he ſaid, he was convinc'd that no wiſe Governor, who might be at liberty in all his Actions, wou'd by his Rigor to the Nobility treſpaſs the bounds of Juſtice, which ought to be exactly proportion'd to the Crime; ſince that were to put Fetters on his own Feet, to oblige himſelf to be always equally ſevere to Perſons of all Qualitys and Conditions, and ſo make himſelf a ſlave to a ſhameful and dangerous Cruelty.

TO theſe things CORBULO reply'd, That he had not Learning enough to argue the Point, with the many diſtinctions of Time, Place and Perſons; but that in his own Affairs he had always ſteer'd his Courſe by the Rule of Experience, and he was ſure that the Puniſhment of thoſe two foot Soldiers had ſav'd him the trouble of uſing many other Severitys. GONZAGA inſtantly reply'd, That if wou'd have far'd otherwiſe with him, if he had made the Experiment upon the chief Officers of the Army: and that the Cuſtom of Gardiners had a Moral of very good Inſtruction; for

they

they make Scarecrows of the forrieſt Rags they have, and not of rich Silks and Velvet.

ADVICE LXIV.

The Prince of Macedonia accuſes the Nobility of Attica of Treaſon, but they are acquitted by his Majeſty's Council of War.

THE Duke of Attica dy'd about the end of laſt September, at what time there aroſe a Contention between the Princes of Macedonia and Epirus concerning that Succeſſion. The Prince of Macedonia, being invited by the People, took poſſeſſion of Attica; the Prince of Epirus came with a numer ous Army and beſieg'd him in the Royal City of Athens, which, according to the modern Art of War, he ſurrounded with Lines of Circumvallation, and made his Approaches in form: beſides, that he might force the beſieg'd to ſurrender the ſooner, he made an Incurſion with a powerful Army into Macedonia, where he did much miſchief. The Prince of Macedonia, who knew he cou'd not hold out long in the City, and defend his Patrimonial State, to ſecure himſelf from loſing both, reſolv'd he wou'd ſurrender the Place; and upon condition that the Enemy wou'd reſtore to him all he had poſſeſs'd in Macedonia, he wou'd yield up to him all Attica.

WHEN the Nobility of the beſieg'd City were appriz'd of this Reſolution, they came to the Prince and told him, that having invited him to be their Sovereign, they wou'd acknowledg no other; and if he wou'd take Courage, he ſhou'd find 'em ready to defend their State to the laſt drop of Blood. The Prince thank'd 'em, but anſwer'd, that he run too much danger of being at laſt a Soldier of fortune, and that to ſecure his own Dominions he was fully reſolv'd to deliver up Attica to the Prince of Epirus. They again preſs'd him to confide in his Subjects Affections, who they aſſur'd him wou'd not only defend Attica, but recover what he had loſt in Macedonia: and laſtly they conjur'd him to reflect, that they who with ſuch readineſs and ſingular Affection had call'd him to that Sovereignty, deſerv'd not to be abandon'd by him in their extreme Neceſſity, and given up a Prey to the Prince of Epirus, who was enrag'd againſt 'em for their having rejected him. But the Offers and Prayers of theſe Noblemen were ſo far from prevailing with the Prince, that he immediately diſpatch'd a Herald to the Enemys Camp to conclude the Articles of Capitulation.

THE People, that they might not be ſold in Slavery to an Enemy whom they knew they had provok'd, ſeiz'd their Prince, and kept him Priſoner in an Apartment of the Palace under a ſtrong Guard of the beſt Citizens. Mean while the Deputys of the Prince of Epirus came to conclude the Treaty; the Nobility of Athens anſwer'd 'em, that they were the Perſons who were to be treated with, and they wou'd not yield to any Agreement with the Prince of Epirus, but were reſolv'd to defend their Country to the laſt: and with this brave and reſolute Anſwer the Deputys were diſmiſs'd.

THE next day the young Men of the City made a brisk Sally, and kill'd a conſiderable number of the Enemy; and in ſeveral other Sallys ſoon after put their Camp into ſuch diſorder, that the Prince of Epirus, who before thought

thought himſelf ſure of Conqueſt, began very much to doubt the ſucceſs of his Enterprize. At laſt the Citizens, after a Siege of ſeveral months, during which time they ſhew'd no leſs Courage than Conduct and martial Skill, came to a Treaty with the Enemy, who was much fatigu'd; and on the eleventh of this Month the Capitulation was concluded much to the advantage of the beſieg'd, who obtain'd Conditions worthy of a free People; and purſuant to the Agreement they ſent the Prince of Macedonia back into his own State.

THREE days ago he came to APOLLO, and not only made great Complaint of the Injury he had receiv'd from the Athenian Nobility, but preſs'd very hard, that for their execrable and impudent Rebellion, they might be hang'd up in Effigy as Traitors, in the great Pegaſean Tower. His Majeſty thought the Affair deſerv'd to be maturely weigh'd, and therefore refer'd it to his Royal Council of War. The Reaſons on both ſides were often debated and conſider'd by the Counſellors, who at length decreed, That conſidering the Offers made by the Nobility of Athens to the Prince of Macedonia, and his refuſal of 'em, it evidently appear'd, that for his private Intereſts he had reſolv'd to abandon the Defence of that City; therefore 'twas lawful for thoſe Noblemen, who were deſtitute of that Protection from their Sovereign which is the Duty of all Princes, to have recourſe for the Security of their own Lives to that rigorous Expedient.

ALL who were preſent at this remarkable Judgment, were extremely ſurpriz'd at an Action which happen'd; for the moment the Sentence was declar'd, LODOVICO ARIOSTO before the whole Company threw his Hat on the ground, and ſtampt upon it with all the fury of a Madman; then caſting his Eyes towards Heaven, and fetching a deep ſigh, with a doleful Voice he pronounc'd theſe words: *Dii immortales! Homo homini quid præſtat? Stulto intelligens quid intereſt?* Good Heavens! What's one Man better than another? or where's the difference 'twixt a wiſe Man and a Fool!

ADVICE LXV.

A Shopkeeper is ſeiz'd and hurry'd to the Gallys, without ſo much as being examin'd.

A FELLOW that kept a Toy-Shop was ſeiz'd four days ſince by a Meſſenger, and immediately drag'd to the Port and clap'd on board the Gallys: all Parnaſſus was mov'd with Compaſſion to think that the poor Wretch ſhou'd be puniſh'd before he was try'd. But we are inform'd this was done at the Sollicitation of the chief Monarchs of the Univerſe reſiding in this Court, who thought themſelves highly injur'd by this Toyman, becauſe he publickly ſold Smoke: For this it ſeems is a Commodity which they pretend private Men ought by no means to deal in; and therefore 'tis believ'd that by the Puniſhment of this pedling Raſcal they wou'd deter others from incroaching upon their Prerogative.

NOW tho ſome half-witted People believ'd that the Shop-keeper's Crime deſerv'd not ſo ſevere a Chaſtiſement, yet the Men of Penetration and Diſcernment affirm'd that he had been treated very gently: for Smoke, they ſaid, very often ſerv'd Princes inſtead of current Coin; and therefore if it became

became cheap and common, their Treaſure wou'd ſoon be exhauſted, and they be forc'd, like their Subjects, to pay their Debts in ready Mony.

ADVICE LXVI.

BERNARDINO ROTA, *a noble Poet of Naples, is ſo much belov'd in Parnaſſus by the Literati of all Profeſſions, that he is accus'd before* APOLLO *of having by ſome ſiniſter means acquir'd that univerſal Affection.*

BERNARDINO ROTA, an illuſtrious Neapolitan Poet, is ſo intirely belov'd by the whole College of Virtuoſi, that every one gives him the envy'd Title of the Delight of Parnaſſus. And it appears a miraculous thing, that while ſuch eternal Quarrels and mortal Enmitys reign between the Greeks and Latins, the Latins and Italians, the Phyſicians and Lawyers, the Peripatetick and Platonick Philoſophers, the Grammarians and the Learned of all other Profeſſions, ROTA only is even ador'd by all. Now if ſo amiable a Nature proceed from the virtue of the Mind, 'tis ſtrange it ſhou'd not be found in the other Virtuoſi of this State; therefore its being obſerv'd in ROTA only, has given ground to ſuſpect, that tho he make profeſſion of a candid and open Soul, he's not the Man he appears to be, but has acquir'd this univerſal Good-will by trimming on all ſides, a Vice moſt deteſtable to his Majeſty. For this reaſon an Information being exhibited againſt him by MARIOLO in the criminal Court, he was taken into cuſtody two days ago; and it happen'd, that as the Keepers of the Priſon to which he was carry'd were ſearching him to ſee if he had any Arms, they found in his Pockets a great quantity of Storax and Incenſe wrapt up in Paper.

NOW the Judges were proceeding againſt him with the utmoſt Severity, when APOLLO, to be better inform'd of the Evidence againſt this Virtuoſo, commanded him to be brought before him: which being done, his Majeſty ask'd him, Whether by the Magick of Flattery, or by the Villany of becoming a Tool to the foul Vices of others, he had bewitch'd the minds of Men; or whether it were by the Chains of Virtue only, that he had ſo bound and captivated the Hearts of his Literati; and above all what uſe he made of the Storax and Incenſe which were found about him?

TO theſe Interrogatorys ROTA reply'd: That he had gain'd the good-will of all the Virtuoſi of Parnaſſus, only by deteſting more than Death to intermeddle in the Quarrels of others; by his ſincerity of Soul, and candor of Heart; by not prying into buſineſs which did not belong to him; by having practis'd towards all Perſons, in all Places, and at all Times, the excellent Virtue of ſeeing, hearing, and concealing the Actions of his Friends and Companions; and by publickly proclaiming ſuch things only as wou'd bring others Glory and Reputation; and principally by living with all Men, not according to his own, but their Inclinations: Finally, that to make 'em all even adore him, he us'd to perfume 'em with the Storax of Praiſe, and the Incenſe of Encomiums, which his Majeſty's Officers had found in his Pockets.

APOLLO hearing this cry'd out, O you who are govern'd by your Paſſions, and are obſtinately tenacious of your own Humors and Opinions!

learn

learn from this my moſt prudent Poet the Art ſo neceſſary to Mankind, of making your Genius yield to the Tempers of thoſe with whom you converſe! This is the way to live in the World: if you wou'd draw Men in Crouds after you, and engage 'em to be very fond of your Company, the Art conſiſts in this, to make your ſelves Slaves to all, that you may afterwards command 'em at pleaſure.

ADVICE LXVII.

A Joiner, whom JULIUS CÆSAR SCALIGER *had caus'd to be ſoundly cudgel'd for having reflected upon him, complains to the City Pretor; but finding no redreſs, appeals to* APOLLO.

JULIUS CÆSAR SCALIGER, that famous Literato of Verona, a few days ago employ'd a Joiner to make him ſome Shelves for his Library; when they were finiſh'd he had a difference with the Fellow, not ſo much about the Price, as the Clumſineſs of his Work. And as the meaner ſort of People who converſe for the moſt part with thoſe of their own rank, ſeldom weigh their words when they are treating with Perſons of Figure, the Joiner being more ſaucy than wiſe mutter'd this Expreſſion: that SCALIGER was like the reſt of Gentlemen, who are always plaguy hard upon poor folks. SCALIGER, touch'd to the quick with this Reflection, immediately paid the Workman his full demand, and ask'd him if he were ſatisfy'd now? Yes, an't pleaſe your Honor, ſays the Man: Then, ſaid SCALIGER, 'tis but juſt that I ſhou'd have ſatisfaction as well as you, and teach an impudent Scoundrel to keep a good Tongue in his Mouth. Having ſaid this, he commanded one of his Servants to take a luſty Cudgel and exorciſe the Devil of Inſolence, with which that Raſcal was poſſeſs'd.

THIS was no ſooner ſaid than done, and away went the Joiner all bruis'd and bloody to the City Pretor, and complain'd bitterly of SCALIGER's Barbarity. The Magiſtrate who knew his Duty, before he wou'd determine any thing, fully inform'd himſelf how the matter happen'd: and when he underſtood the rude Affront which he had put upon SCALIGER, he order'd him immediately into the Beadle's hands, to be diſciplin'd by the Laſh into better manners.

THE Wretch upon this ran up and down Parnaſſus like a Madman, exclaiming now more againſt the Juſtice than againſt SCALIGER. And the Literati of this Court were divided in their Opinions concerning the Pretor's Proceeding: Many blam'd him, and ſaid he had given too much Incouragement to the Gentry, who are naturally too hard upon poor Artificers, to uſe 'em ill; and ſome of theſe, who bore a grudg to the Pretor, were prevail'd on by the Joiner to lay the whole matter before APOLLO.

HIS Majeſty having fully inform'd himſelf of the Particulars, told the Joiner, and thoſe who took his part, that he was no leſs diſpleas'd that his noble Virtuoſi ſhou'd be ſevere upon the common People, than that Shopkeepers and other mean Perſons ſhou'd by ſaucy Language reflect upon ſuch whoſe Honor is more tender than their Life. That they were much miſtaken if they thought to find that rigorous Juſtice in Parnaſſus, which is of no uſe but to incourage the Rabble in their Inſolence. That 'twou'd be very imprudent to puniſh a Gentleman, who had modeſtly reveng'd an Affront given him

him by a baſe Plebeian, and who wou'd rather have deſerv'd Puniſhment if he had tamely put it up: nor wou'd it have been much for SCALIGER's Honor to have gone and complain'd of an Injury done him by a pitiful Joiner, and ſo have made himſelf a Jeſt to the Juſtices and their Clerks. That the ſingular Prudence of the great Emperor CHARLES the Fifth was very commendable; who, as he was returning with his Empreſs into Toledo from a Turnament, which had been perform'd without the Gates of that City, being inform'd that the Duke of Infantago had cut one of his Provoſt-marſhals acroſs the Head, for having ſtruck his Horſe with a Switch, and bid him move forward, not only forbore to ſhew the leaſt Reſentment againſt the Duke for this Action done in his preſence, and on one of his own Officers, but with that prudent Juſtice which ought to be ſhewn to a Nobleman who had been affronted by a mean Perſon, he told him, that if his Highneſs thought fit, he wou'd have that inſolent Fellow hang'd: which the Duke was ſo far from yielding to, that with a Magnanimity worthy a Spaniard, he beg'd the Emperor to pardon him, and ſent the wounded Wretch five hundred Crowns to get himſelf cur'd.

APOLLO added further, that there were three things which chiefly conduce to the felicity of Mankind, Peace, Juſtice and Plenty: that if Princes take not due care, ſevere Juſtice ſerves only to make the Rabble proud, and to harden Malefactors in their Crimes; univerſal Peace, to make the People Cowards; and perpetual Plenty, to render Subjects idle, uſeleſs and Vagabonds, who were induſtrious before, while they liv'd by the Sweat of their Brows. That as Princes are the Shepherds of Mankind, the common People the Flock, and the Nobility the Dogs that guard the Fold from the Wolves; ſo was it certain, that according to all the Maxims of good Government, theſe laſt ought to be kept bold and daring; and not by the dread of equal Juſtice, ſo peculiar to the ignorant, debas'd to ſuch a degree, that even the Sheep ſhou'd dare to butt againſt 'em with their Horns.

ADVICE LXVIII.

The great Emperor MAXIMILIAN *the Firſt having aſſerted in an Aſſembly of the chief Princes of this State, that the Mahometan Religion was nothing but Policy, and the Ottoman Monarchy complaining thereof to* APOLLO, *he proves to her Teeth that he had ſaid nothing but Truth.*

SOME days ago the Emperor MAXIMILIAN the Firſt, LEWIS the Eleventh King of France, MATTHIAS CORVINUS King of Hungary, STEPHEN BATTORI King of Poland, and the famous ANDREA GRITTI Prince of the Venetian Republick, were diſcourſing upon the Affairs of the World, and ſpent much time in conſidering the Greatneſs of the Ottoman Empire. Now while every one was giving his Opinion in what conſiſted the chief Glory of that Government, the Emperor MAXIMILIAN ſaid, he knew there were many Military Inſtitutions in the Ottoman Empire that deſerv'd Admiration; but that the Mahometan Religion was throughout ſo fooliſh, ſo vile and impure, that it ſeem'd wholly unworthy the Profeſſion of Reaſonable Men; that in many Inſtitutors of ſacred Laws there appear'd at leaſt a deſire of Piety, tho the Religions they

publiſh'd were falſe, their Errors having been occaſion'd thro mere Ignorance: But the many Impietys which are ſeen in the Mahometan Sect proceeded from a malicious Intention; and MAHOMET in giving Laws to his Followers had ſhewn himſelf a better Politician than Divine. Thus, in forming his Alcoran, that he might invite numbers to imbrace his new Doctrine, he had more regard to miniſter ſatisfaction to the Body than to the Soul; and to aggrandize an Earthly Kingdom, rather than teach others to acquire the Heavenly. That the Founders of other Sects, for the reforming of human Affairs, had made uſe of Divine Precepts, and with great Artifice conceal'd their Impiety, that the People might not be ſcandaliz'd at it: but MAHOMET, only thro his greedineſs of reigning, had impudently ſcoff'd at things ſacred, to magnify things profane.

THESE words, tho ſpoken only in the company of ſuch honorable Princes, were ſoon carry'd to the Ears of the Ottoman Monarchy, who reſented 'em ſo highly, that ſhe immediately ſent a Baſſa to acquaint the Emperor MAXIMILIAN, that ſhe intended, as ſhe was bound in Honor, to revenge by the Sword what he had ſaid in prejudice of her Religion: and accordingly the ſame moment that ſhe ſent this Meſſage, ſhe prepar'd her numerous Armys for the War.

MAXIMILIAN, not in the leaſt daunted at this Defiance, ſummon'd a Diet to meet in Ratisbon to procure Succors, which, according to the ſlow proceeding of the Germans, are often granted too late, after Damage is already receiv'd, or when there's no longer any need of 'em.

APOLLO, who ſoon had notice of theſe Diſturbances, to put an end to 'em, call'd a general Aſſembly of all the Princes the next day; and when they were met, complain'd of the barbarous proceeding of the Ottoman Monarchy, who, even in Parnaſſus, where Controverſys are decided only by the Weapons of Reaſon and Truth, had dar'd to think of having recourſe to Arms. Then he told 'em, he had conven'd that honorable Aſſembly only that they might hear from the Emperor MAXIMILIAN's own mouth the Reaſons which had induc'd him to accuſe the Mahometan Sect as being compos'd of nothing but Policy; after which he commanded the Emperor to enter upon his Vindication, who with a becoming Majeſty thus began.

WHEN I ſaid the Mahometan Religion was intirely Politick, mere Intereſt of Government, and the Inſtitutors of it more ambitious than pious, I was mov'd to the Aſſertion by theſe clear Reaſons. MAHOMET, that his Armys might be free from the inconveniences of Wine, forbad the uſe of it to his Followers. A Precept wholly politick, and which frees the Turkiſh Soldiery from the extravagant Expence that ruins the Chriſtian Armys, particularly the Germans, and the other Northern Nations, who ſpend more Mony in drinking than upon all other Neceſſarys. And tho all Men are convinc'd of the vaſt Advantages which Princes receive from the ſobriety of their Soldiers, yet I have had more particular reaſon to be ſenſible of this, who, while I wag'd War in the World, ſuffer'd more from the Drunkenneſs of my German Forces, than from the Arms of my Enemys. Add to this, that whereas among the Turks the Fields ſerve 'em either for Corn or for Paſture, our beſt Lands are incumber'd with Vines.

ANOTHER more than Politick Inſtitution of the Turkiſh Religion is, that the Greatneſs of a Prince being founded on the multitude of his Subjects, the Law of MAHOMET has, by a rare example of unlimited Luſt, allow'd its Followers to have ſeveral Wives at once, and as many Concubines as they pleaſe, without the leaſt prejudice to Conſcience or Honor. A Cuſtom ſo brutal, that 'tis a ſhame it ſhou'd be mention'd among Men;

Men; but very politick, by reaſon of the vaſt increaſe of Children it produces. For the inexhauſtible Populouſneſs of the Turks ſerves not only to furniſh a continual Supply to the Ottoman Wars, but effectually promotes the ſame benefit which we Chriſtian Princes reap from the old Maxim of keeping the People low: and whereas our Practice of burdening the Subject with exceſſive Impoſitions, and bringing 'em down by voracious Taxes and Subſidys, generally breeds Diſcontent, and often forces 'em to rebel againſt us; the wiſe MAHOMET alone has been ſo fortunate as to find out a way of keeping the People perpetually low, to their own delight and ſatisfaction, which was never known to any other Legiſlator: and that he might in a little time reduce even the richeſt Familys to beggary, he was not aſham'd to command in his Alcoran that Baſtard Sons, whom all Laws eſteem ſo odious, ſhou'd be admitted to an equal ſhare of paternal Inheritance with the lawfully begotten. Now if what I have often read and heard be true, that a Taylor at Conſtantinople preſented thirty of his Sons before the Emperor SOLIMAN, and that GIAMBULAT, a Man famous among the Turks for his great fruitfulneſs, had eight Sons born in one night, and left fourſcore alive at his Death; what Eſtate is there ſo vaſt, but when equally divided among ſo many Children muſt dwindle away to nothing, and the Proprietors be reduc'd to the neceſſity of begging the Prince's Pay by ſerving him in the Wars?

AND if it be likewiſe true, as daily Experience teſtifys, that a Soldier who is fearleſs of Death, overcomes every Difficulty in his way, and compaſſes his end whatever it be, and that the moſt inconſiderable Wretch who deſpiſes his own Life is Maſter of another's; What more politick or deviliſh Notion cou'd any ambitious Legiſlator, affecting univerſal Monarchy, have propagated among Men, than that of Fate and Predeſtination, which the wicked MAHOMET has impos'd for an Article of Faith upon all his Diſciples? who being baſely ſeduc'd by this falſe Doctrine, firmly believe that all Men wear ingrav'd on their Foreheads, but in divine Characters, and therefore inviſible to human Eyes, the prefixt and inevitable day of their Death. A Doctrine no leſs impious in the ſight of Heaven, than efficacious to aggrandize an Empire: and to this infernal Inſtitution alone I have often aſcrib'd the Greatneſs of the Ottoman State.

TO theſe things may be added that powerful Precept forbidding the Ottoman Emperors to reſtore to any Prince a Kingdom where they had before built a Moſque: this all may ſee was calculated only to overcome the great difficulty Princes meet with in preſerving States newly conquer'd, and to make their Soldiers obſtinate in the defence of 'em. Nor leſs politick is the other Injunction laid on the Ottoman Princes, which renders 'em incapable of building Moſques, whether from a motive of Zeal, or to preſerve their Name, or for a Sepulcher to their Body, unleſs they have firſt conquer'd ſome Kingdom: A Law inſtituted to excite the Hearts of the baſeſt and moſt cowardly Emperors to the Ambition of Glory, and to propagate the Empire.

BUT of all the Precepts that can be mention'd, none in my opinion is more politick than that which forbids that Women ſhou'd enter the Moſque to pray. An impious Law, plainly diſcovering, that the Mahometan Sect makes Religion a mere Inſtrument of governing; that MAHOMET oblig'd only the Maſculine Sex to the obſervance of ſacred Rites, that he might receive from them the advantage of Loyalty, Obedience, Mildneſs, and of that Bridle of Piety, which moderates the ſenſual Paſſions of Men, and teaches 'em not to injure any: but taking no care to promote theſe Virtues in

Women, who are incapable of raiſing Inſurrections, or of conquering and preſerving Kingdoms, only to prevent their abandoning themſelves to all manner of Leudneſs, he was content to ſay, that if they liv'd chaſtly, they ſhou'd go after this Life into a place, where, if they enjoy'd not the Bleſſings of Heaven, they ſhou'd at leaſt feel no Torment. Now what Legiſlator was ever yet heard of who had the Impudence to make a fooliſh diſtinction between the Souls of Men and Women?

I CONCLUDE my Juſtification with this laſt and chief politick Law: MAHOMET, convinc'd of how much importance 'tis to the rendering a Monarchy great, that the Emperors ſhou'd receive intire Obedience from their Vaſſals, has not ſcrupl'd to ſay that the Souls of thoſe cannot be ſav'd in the other Life, who for their Crimes or other Demerits die in their Prince's Diſpleaſure: As tho a Perſon how wicked ſoever cou'd not by a ſincere Repentance reconcile himſelf to the Almighty, if he has offended Men.

THO the Face of the Ottoman Monarchy was cover'd with Bluſhes and Confuſion; yet with her accuſtom'd Impudence ſhe wou'd have reply'd, but APOLLO making ſigns to her to hold her peace, ask'd her, Whether 'twere true that the Mahometan Law had commanded that the Articles of her Religion ſhou'd not be diſputed, but defended by force of Arms? She anſwer'd, it was. Then, reply'd APOLLO, you your ſelf have prov'd all that the Emperor MAXIMILIAN aſſerted. For as Riches honeſtly acquir'd are defended by Juſtice, but ſtolen Goods by Force: ſo ſacred Truth is prov'd by Reaſon, but Lies and Impoſtures by Violence and Obſtinacy.

ADVICE LXIX.

SENECA having taught Morality for a long time in the publick Schools, obtains a Writ of Eaſe, and offers to endow the Place with a conſiderable Revenue, but his Majeſty will not give him leave.

THE excellent SENECA having for above forty years ſucceſſively, to his great Reputation, and the unſpeakable Advantage of the Publick, read Morality in the publick Schools of Parnaſſus, APOLLO laſt week gave him a Writ of Eaſe; and tho many put in for the Chair, his Majeſty prefer'd PLUTARCH of Chæronea to 'em all.

SENECA it ſeems, who was vaſtly rich, had exercis'd that Imployment in Royal Pomp and Magnificence. Now PLUTARCH was poor in reſpect to his Predeceſſor; and therefore that this honorable Office might not fall from its former Splendor, SENECA very liberally endow'd it with a yearly Revenue of ſix thouſand Crowns: a Generoſity that acquir'd him extraordinary Fame with all the Virtuoſi of this State.

BUT when the Philoſopher came to acquaint APOLLO with what he had done, his Majeſty inſtead of commending that Action, reprimanded him ſharply in theſe words. 'Tis malicious in any Man to diſturb a Fountain which has ſatisfy'd his Thirſt; and I cou'd never have believ'd that SENECA wou'd endeavour to caſt a Reproach on that Chair from which he has gain'd ſo much Renown. Let me tell you that in this your ill-apply'd Liberality, I can only praiſe the good Intention, but muſt blame the Action, and forbid it as pernicious. Thoſe Offices which require Men of great Worth, ought in prudence to be kept poor; for the contrary wou'd prove

prove to the great prejudice of my Literati. The Chair you have quitted will, during its Poverty, be always ſu'd for by Men like your ſelf. But were the great Revenue you propoſe annex'd to it, even the Ignorant out of Avarice wou'd ſollicit for it ſo earneſtly, that thro the Intereſt which ſuch Men by indirect means never fail to procure, 'twou'd be almoſt impoſſible to keep 'em out of it.

ADVICE LXX.

DIEGO COVARRUVIAS, *after having for a little time executed the Office of High-Treaſurer to his Majeſty with great Applauſe, turns Stoick.*

JUST two months and no longer has DIEGO COVARRUVIAS with univerſal Applauſe diſcharg'd the Truſt of High-Treaſurer to APOLLO, and convinc'd all Men how well that Prince is adviſ'd, who promotes to the ſupreme Dignitys Perſons taken from Offices but little inferior to 'em. However, this judicious Perſon, after having imparted his Reſolutions to his intimate Friends, unexpectedly reſign'd his Employment, and imbrac'd the Stoick Sect.

MANY Literati of this State who had a value for him, upon this ſurprizing News went to him, and expoſtulated the matter why he had quitted ſo honorable a Poſt, and ſuch a fair opportunity of making himſelf great, and of gratifying his Friends. They repreſented to him the Intereſt of his own Reputation, which he manifeſtly expos'd by this ſudden Action; for not only thoſe who envy'd him, but his beſt Friends might cenſure it, and perhaps with reaſon, as proceeding from a melancholy Humor, Inconſtancy, or a weakneſs of Genius, unable to go thro ſuch weighty Affairs, rather than from a laudable Inclination to a private Life, with which he wou'd cloke his Incapacity.

TO theſe Objections COVARRUVIAS reply'd: Let me tell you, my Friends, that this is not, as you believe, a ſudden Caprice, but a deliberate Purpoſe of long ſtanding, then firſt conceiv'd in my Mind, when the Fallacys of Courts, the Treacherys of Courtiers, and the Inſtability of earthly things had taught me, that the Greatneſs of this World, which is purchas'd with ſuch Toil, preſerv'd with ſuch Anxiety, and poſſeſs'd with ſo many Dangers, is mere Vanity. That I did not put it in execution ſooner was, becauſe I was willing to enter into the illuſtrious Sect of Stoicks with that compleat Reputation which becomes a man of my Rank: For I was loth the World ſhould ſuſpect that I turn'd Stoick thro meanneſs of a Soul in love with Idleneſs, and averſe to Labor, thro want of a Talent capable of the ſupreme Dignitys, or of Patience to endure the bitter Diſguſts of Courts, or thro any Deſpair which the misfortunes of my Family had occaſion'd in me, but to be bleſt with that Happineſs which is enjoy'd in a ſolitary and virtuous Life by thoſe who are greedy of nothing but Knowledg. Since therefore, to retire to a better Life, I abandon the happy Station you all ſaw me in, I doubt not in the leaſt but my Friends, my Rivals, and my Enemys will all praiſe my Reſolution. For a Man acquires the greateſt Reputation by imbracing Poverty, when he willingly abandons Riches; and by retiring to a ſolitary Life, when he quits for it an honorable and gainful Imployment:

and

and it's glorious for Persons like me to spurn at the Pomp and Vanitys of this World, when by their honorable Labor and Services in great Courts they have been able to obtain the principal Offices and higheſt Dignitys.

ADVICE LXXI.

CORNELIUS TACITUS, *having been impriſon'd, on the Complaint of ſeveral Princes, for making certain politick Spectacles which prov'd very prejudicial to their Government, is ſet at liberty by* APOLLO.

THE whole College of the Literati were extremely ſurpriz'd to hear that CORNELIUS TACITUS, a Perſon of ſuch Renown in Parnaſſus, ſo belov'd by APOLLO, his Majeſty's chief Counſellor of State, firſt Hiſtorian, and Maſter of his Sentences, was impriſon'd laſt night by the Cenſors order. But 'twas ſoon known that it happen'd on account of a Complaint exhibited againſt him by ſeveral potent Princes, that by his ſeditious Annals and Hiſtorys he had made a certain ſort of Spectacles of very pernicious effect to Princes; for put 'em on the Noſe of the mereſt Buzzard in the Earth, and they'll make him ſo Eagle-ey'd, that he ſhou'd ſee into the very Heart and Entrails of others, and be able to read their moſt hidden thoughts: But what they ſaid they neither cou'd nor wou'd ſuffer was, that theſe Glaſſes diſcover'd to the People the true Eſſence and Quality of Princes Souls, what was their inward Compoſition, and how different from that which thro the neceſſary Tricks of Government they appear to be.

YESTERDAY morning the Advocate-General of the great Monarchys reſiding in this State, appear'd before the Cenſors, among whom (in honor to TACITUS, who was to be try'd) APOLLO himſelf was pleas'd to be preſent. The Court being ſat, the Council for the Plaintiffs told 'em, 'twas known to all who are vers'd in State-Affairs, that for the peace and quiet of Kingdoms, Princes were often oblig'd to Actions which in themſelves deſerve not much praiſe; but which, to preſerve that good Opinion, ſo neceſſary for Subjects to have of their Sovereigns, they were wont to cover with the ſpecious Pretext of Zeal for the publick Good: But theſe Artifices Princes wou'd be no longer able to put in practice, if their Thoughts ſhou'd once be expos'd to the knowledg of all Men. Now if it were poſſible that the People, without ſubmitting to the Authority of others, ſhou'd be fit to govern themſelves, Princes wou'd willingly renounce their Royal Titles, and all their Command; for they found that Principalitys are but inſupportable Burdens, and Imployments ſo full of Difficulty and Danger, that at their plentiful and much envy'd Tables, they taſt not a Morſel which does not ſtink of Arſenick. But ſince Experience has convinc'd Mankind, that were it not for the Adminiſtration of wiſe Princes all things wou'd ſoon fall into the moſt deplorable Confuſion, 'tis highly reaſonable, that all thoſe juſt means ſhou'd be allow'd 'em which are neceſſary for the good Government of their Subjects: for, if to till the Ground Husbandmen are not deny'd Oxen, Ploughs and Harrows, what reaſon is there for the future to hinder Monarchys from caſting a Miſt before the Eyes of their Subjects, which is the greateſt Advantage, and the moſt neceſſary Inſtrument of Government that ever any Politician cou'd invent? But this,

thro

thro the ſeditious Invention of TACITUS, Princes wou'd no longer be able to put in practice: ſince it appears, that the infernal Spectacles made by that peſtilent Man, beſides the Effect already mention'd of ſharpening the Peoples Eye-ſight, have produc'd another of more fatal conſequence, which is, that they ſtick ſo faſt to Mens Noſes, that 'tis now impoſſible for Princes, as formerly, to throw Duſt in their Eyes, tho 'twere the moſt ſubtile and ſuperfine, but they will perceive the Cheat.

THESE Complaints appear'd very juſt both to APOLLO and the venerable College of Cenſors, and were therefore thought worthy of mature Conſideration; and after a long debate on ſo important an Affair, 'twas believ'd their Opinion wou'd have prevail'd, who voted, that TACITUS, with his ſcandalous Annals and ſeditious Hiſtorys, ſhou'd be baniſh'd the Converſation of Mankind. But his Majeſty, that the Prince of politick Hiſtorians might not be diſgrac'd, nor worthy Men diſguſted by being depriv'd of their Delight, contented himſelf with charging TACITUS to make as few as poſſibly he cou'd of thoſe Spectacles, which were indeed pernicious to Princes: and to be ſure not to diſtribute 'em to any but choſen Perſons, and to the Secretarys and Counſellors of Princes, that they might be better inſtructed how to govern well. But that as he valu'd his Majeſty's Favor, he ſhou'd keep 'em from thoſe ſeditious Perſons, who in turbulent times might ſerve as Directors to that fooliſh Herd, who are eaſily ſeduc'd, and not having the light of Learning, may be ſaid to be blind, and to want a Guide.

ADVICE LXXII.

Several Carriers who were bringing a great quantity of prohibited Beans into Parnaſſus, are made Priſoners.

THIS morning a Party that was ſent out to ſcour the Country, ſeiz'd a company of Carriers who were importing a great quantity of Beans into Parnaſſus. His Majeſty upon many unfortunate occaſions formerly had perceiv'd, that abundance of his cholerick Virtuoſi made a ſpiteful uſe of theſe Beans in the Senate to vent their furious Hatred, and ſo had utterly ruin'd themſelves and their Familys; therefore for the preſerving of Peace and Concord, he was pleas'd many years ago to lay a ſevere Prohibition on this pernicious Pulſe, which ſerve ſometimes inſtead of Bullets to batter down the Reputation of honeſt Men.

THE Carriers confeſs'd, that this Contraband Merchandize was ſent from ignorant and malicious Countrys to thoſe villanous Courtiers of this State, who continually imploy themſelves in ſcattering Beans on the Stairs of others, to break the Necks of thoſe Innocents, who are apt to believe a man may walk ſafely any where upon the Feet of an upright Intention, and with the Conduct of a good Conſcience.

APOLLO was amaz'd to obſerve, that thro the extravagant malignity of the Times, Courts abound every where with ſuch malicious Spirits, as ſtudy more to diſconcert the Affairs of others, than to accommodate their own.

ADVICE LXXIII.

Seneca being retir'd to his Country-houſe in the Territory of Cnidus, buys up a great number of Poultry, and the Virtuoſi of that Country come to know why he bought 'em.

WHEN Seneca had got leave of Apollo, as you have heard already, to quit the Chair of moral Lecturer, that eminent Wit, to refreſh his Mind, weary'd with perpetual ſtudy, retir'd to one of his pleaſant Country-houſes ſituate in the Territory of Cnidus; from whence we lately receiv'd Advice, that a few days after his arrival he ſtock'd himſelf with ſuch abundance of Cocks and Hens, that ſeveral who ſaw 'em in his Yard were ready to ſwear they were at leaſt five hundred.

ALL the Neighborhood were extremely ſurpriz'd at this Novelty; and thoſe ſpeculative Wits, who ſpend more time in prying into other Peoples matters to no purpoſe, than in adjuſting their own, thought that Avarice might be join'd to the other defects which were publickly laid to Seneca's Charge, and that he had monopoliz'd all the Poultry of the Country to ſell 'em again at an extravagant advantage. The ſame Letters add, that others reported, that the Philoſopher to his inſatiate thirſt of Riches had added the beaſtly Vice of Gluttony. But 'twas obſerv'd at laſt, that every day after Dinner Seneca took a mighty pleaſure to ſtand gazing on his Cocks and Hens for at leaſt three hours together; by which People came to know that this great Moraliſt had learnt from his Poultry the Art, in which he has not only ſurpaſs'd all other Writers, but has had many Imitators too, of crowing well, and ſcraping ill.

ADVICE LXXIV.

The Prince of Laconia's Nephew asks Apollo's *Advice what courſe he ſhou'd take to live with Reputation and Reſpect.*

THE Prince of the Laconians Nephew, who, as we formerly acquainted you, to his great diſhonour expreſs'd ſo much Reluctance in quitting the Sovereignty for a private Life, return'd this morning to Parnaſſus very diſconſolate; and preſenting himſelf to Apollo in great agony of Heart, and almoſt choak'd with Grief, told his Majeſty, that to his unſpeakable ſorrow he had found the truth of what his deareſt Intimates had often told him, that the greateſt part of Mankind love only the Fortune, not the Perſon of their Benefactors: And that Friends and good Fortune ſo certainly fail a Man together, that Tacitus had juſt reaſon to ſay, * *Intuta erant adverſa.* I have experienc'd, ſays he, the weakneſs of that Chain of Munificence, with which in my Uncle's Principality I endeavour'd to faſten to my ſelf a vaſt number of Friends, from whom I never doubted

* Lib. 12. Ann.

of

of a grateful Return. And if 'tis true, as many can testify besides my self, that Ingratitude gives the deadliest Wound to a noble Soul, and that to sow Benefits and reap Unthankfulness, is the greatest Affliction that can befal a Man, then I'm sure I not only deserve to be pity'd by your Majesty and all good Men, but to be assisted too with your Counsel. He added, that in this dreadful Metamorphosis, to see himself not only slighted by Strangers, but slander'd by those he had most oblig'd, who but a little before ador'd him, was a Torment which he knew himself unable to support. However, since he had been forc'd to swallow the bitter Pill of exchanging Sovereignty for a private Condition, and the Pleasure of Command for the Yoke of Obedience, he humbly intreated his Majesty to tell him what course he ought to take that he might live with Reputation in Laconia.

APOLLO to this Request briefly answer'd, That he shou'd turn his Eyes upon the Court of Rome, where Examples of all the Heroick Virtues most abound, and there observe and imitate the Magnanimity and Splendor of the great Cardinal EDWARD FARNESE, who by a Princely Liberality to all, so intirely gain'd the Affections of the whole Court, that now in the Papacy of another he was more belov'd, honor'd and serv'd, than in times past was the great Cardinal ALEXANDER FARNESE in the Papacy of his Uncle PAUL the Third.

THE Prince reply'd, That the Counsel his Majesty gave him was good, but the Expedient was too chargeable, and therefore he earnestly pray'd to be taught a cheaper. Then APOLLO smiling, told the Prince, that to pretend to be lov'd and honor'd by Men, to have a Train of Courtiers, and to be serv'd and obey'd like a great Prince, and yet to keep his Purse-strings fast ty'd, and his Cellar under Lock and Key, was as great a folly as to think to open the Gates of Heaven by Blasphemy; for Men hate the face of a Miser more than the Devil himself: whereas Profuseness to Friends, the taking the Wretched perpetually into Protection, and assisting 'em under their Wants and Oppressions, are the pious Inchantments which bewitch and charm Mankind; but the folly of those Niggards is laugh'd at and detested, who to save the charge of baiting their Hooks with small Pilchards, dare not venture for the taking of great Sturgeons.

ADVICE LXXV.

ISABELLA *of Arragon, Dutchess of Milan, having been continually persecuted by ill Fortune, is reduc'd to a most deplorable Condition in the City of Ephesus.*

THE most serene ISABELLA of Arragon, Dutchess of Milan, having by an unparallel'd Example of Misfortune in a few months lost her Grandfather, Father, Brother and Nephew, all of 'em Kings of Naples, together with that her Paternal Kingdom, and the Dutchy of Milan, the Patrimony of her Husband and Son, when she subscribes her Name to any Letter, is wont after ISABELLA of Arragon, Dutchess of Milan, to add, The sole Unfortunate.

AND every one will own that she has abundant reason for this: for Fortune, who when she begins to persecute any, never ceases till she has bury'd 'em in Misery, has been continually discharging her Malice on this

unhappy Princeſs, and making her wretched Condition each day worſe; till at laſt, as a deplorable Example of the Viciſſitude of human Greatneſs, ſhe has reduc'd her ſo low, that in Epheſus, the place ſhe choſe for her Abode when ſhe firſt arriv'd at Parnaſſus, ſhe's glad to get a poor Subſiſtence by ſelling Matches and Tinder.

ADVICE LXXVI.

Many Literati, fearing the ſeverity of the Reformation, which by APOLLO's *Order is now concerting in Parnaſſus, riſe in Arms againſt the Reformers; but his Majeſty ſoon appeaſes the Tumult.*

EIGHT days ago all thoſe who were liable to the Correction of the Reformation, which is now treated of with extraordinary Rigor in Parnaſſus, took up Arms in a ſeditious manner about ſix in the Evening, and ran to the Office of the Reformers with Firebrands in their hands, intending to burn the Houſe, and the venerable Perſons aſſembl'd in it. The Reformers hearing the noiſe, bar'd up their Doors; and from the Windows let fly whole Vollys at the Mutineers, who return'd 'em from the Street: ſo that a bloody Action commenc'd, and thoſe without grew ſo outrageous, that they fix'd a Petard to burſt open the Door.

APOLLO being quickly inform'd of this Diſorder, diſpatch'd thither in all haſt his Guard of provincial Poets, commanded by the great RONSARD of France, whom he order'd to acquaint the Rebels in his Name, that upon pain of being that moment declar'd Ignorants, they ſhou'd ceaſe the Tumult, and come immediately before him, who wou'd hear from their own mouths the cauſe of their Diſguſt. At the firſt word they obey'd APOLLO's Order, and made their appearance; when his Majeſty with an angry Countenance ask'd 'em, If they were thoſe inſolent Fellows who pretended to continue in their Irregularitys without being ſubject to the Laws of the Reformation?

GIOVANNI SCOPA of Naples anſwer'd in the Name of the whole Body: May it pleaſe your Majeſty, we all freely confeſs, that our Crimes are great for their quality, infinite for their number, and that 'tis very neceſſary to amend 'em; nor do we, as your Majeſty believes, hate either the Reformation or Reformers, but on the contrary love both: however, we are provok'd to ſee how different the deſign of the Reformers is from what they pretend; and this has forc'd us to take up theſe Arms of Deſpair which your Majeſty now ſees in our hands. For if they who undertake to reform us, wou'd, like honeſt Phyſicians, convince us that they ſeek only our Welfare, we wou'd willingly ſubmit to the Reformation like Men of Honor: but after a world of Perſecution we found long ſince, that this Reform is not ſet on foot out of kindneſs to us, or to remove Scandal, but only as a ſpecious pretence to continue thoſe great Virtuoſi who hate a private Life, and are of an inſatiable Ambition, in the power of domineering over us their Inferiors. 'Tis this, moſt ſerene Monarch, has caus'd ſuch general Complaints, and incens'd ſo many againſt the Reformers; who contenting themſelves with the hypocritical ſhew of a good Intention, are well enough pleas'd that we complain, and endeavour to perſuade the World, that 'tis becauſe we ſpurn at Correction, and are averſe to Cure.

NOW

NOW the direct contrary of this is true: we are extremely wrong'd by the ill opinion the Publick has conceiv'd of us, and oppreſs'd beyond all ſufferance by thoſe whoſe Authority is too great in Parnaſſus; and tho we cry aloud for Juſtice, nobody will hear us: for great Men are always honor'd tho they deſerve Puniſhment; but Wretches like us, be their Merits ever ſo great, are oppreſs'd and ſcorn'd. Hence 'tis, that we who own we are infirm, complain more of the improper Phyſick offer'd us, than of our Diſtempers themſelves, and more ſtill of our Phyſicians, whoſe chief end inſtead of reſtoring us to health is to make a daily gain of us.

BUT our greateſt Grievance, Sir, is, that in ſo deprav'd an Age it ſhou'd be thought requiſite to begin the Reformation at the meaneſt Perſons in Parnaſſus: the major part of us, as your Majeſty may ſee, are poor ſtarv'd Grammarians, broken Correctors of the Preſs, wretched Uſhers of Schools, thredbare City-Poets and Ballad-makers, that live on the Thoughts we beg or ſteal from the Roman Authors; and if our Hunger were not daily ſupply'd by the Bounty of our venerable Patron AMBROSE CALEPIN, and our Nakedneſs cloath'd out of the Wardrobe of MARIO NIZZOLIO, what Vagabonds upon Earth cou'd be compar'd to us for Miſery? But, to ſpeak to your Majeſty with a freedom natural to Men in Deſpair; The vile Thievery of AUSONIUS GALLUS, the execrable Avarice and boundleſs Ambition of SENECA, MARTIAL's ſcurrilous Tongue, ARISTOTLE's Treachery, the Leudneſs of CATULLUS, TIBULLUS and PROPERTIUS, the venomous Slanders of JUVENAL and PERSIUS, OVID's Ribaldry, and thoſe unnatural Luſts of VIRGIL, which, in reverence to your Majeſty's chaſt Ear, I dare not name in this place; theſe are the Enormitys which have brought Parnaſſus to its preſent miſerable Condition: and yet theſe Men, who have been the true Originals of Scandal, are all of the higheſt Quality among the Literati, and of ſuch Intereſt in this Court, that their Vices are reputed Virtues; and what yet increaſes our Deſpair, is, to ſee that our Reformers ſeem rather to ſtand in awe of 'em, than to have the Courage to take 'em into Correction.

WE wou'd not be thought to caſt any Reflection on your Majeſty, who is far from countenancing this Partiality. We know 'tis your delight, that the Juſtice adminiſter'd in your virtuous States ſhou'd reſemble the Generoſity of Falcons, who perſuing a flight of Pigeons, by natural Inſtinct ſingle out that for their Prey which they find to be ſtrongeſt of Wing. But 'tis a deplorable thing to obſerve the abſurd proceeding of our Reformers, who while the Body languiſhes with many dangerous Wounds in its nobleſt Members, are wholly employ'd in curing the Corns on its Feet: This is downright Farce and Buffoonery, and looks as if they deſign'd to mock the World, inſtead of ſeriouſly intending its Amendment. Beſides, what an infernal Charity is this they ſhew us, in being ſo diligent to divulge our faults, and deprive us of the Reputation we have hitherto enjoy'd, without induing us with that Virtue, of which they wou'd be thought ſo great Maſters? And, SIR, ſince they are ſo much ſcandaliz'd at our little heap of Follys, why don't they all this while remove the Mountain of their own? A helliſh Charity, I ſay again, to feign a Lamentation for the Ills of others, and make merry in earneſt with their own Miſerys! beſides that nothing is more cruel, than for a Surgeon to probe a Wound which either he has no mind or no skill to cure.

FURTHER, who is not ſenſible that 'tis ſo long ſince the Manners of Men began to grow crooked, that it may truly be ſaid, the preſent Age was born maim'd, or a Cripple? Now is it not groſs Stupidity in our Reformers,

to pretend in a few days to make a Man walk upright who brought but one Leg into the World? Incurable Evils are rather wink'd at by the wiſe, than exaſperated by improper Remedys: for 'tis a thing of ill example and worſe conſequence, to diſcover the blind ſide of a Man, who is generally thought to ſee with both Eyes. And for this reaſon thoſe who have a perfect Charity for their Neighbors, rather than publiſh their Defects to all the world, endeavor to cure 'em in private: for no Man ever yet acquir'd a good Name by taking away that of another.

BUT of all our Afflictions what troubles us moſt is, to ſee that in order to reform Beggars ſuch a man as SENECA ſhou'd be prefer'd before all others, who is Maſter of immenſe Riches, which he came by God knows how! that the inſolent ARISTOTLE muſt correct the meek and the humble, and the Epicure MARTIAL ſuch as are periſhing for hunger. Every Man in his ſenſes muſt own, that a debauch'd Doctor had need uſe very potent Arguments to perſuade his Patient to Abſtinence and Sobriety. What good then, I pray, can be expected from this Reformation, where MARTIAL, who has writ ſuch obſcene Epigrams, commands us to talk modeſtly; ARISTOTLE (who in revenge of a few injurious words poiſon'd his Prince) to pardon Injurys receiv'd? Where OVID, the Father of all Laſciviouſneſs, teaches us Chaſtity; and LUCIAN Piety, who made an open ſcoff at Heaven? Where AUSONIUS GALLUS enjoins us to abſtain from Theft, who ſo ſhamefully plunder'd Egypt, which was committed to his Government: and where we are to learn chaſt and honorable Love from VIRGIL, who has acquir'd eternal Infamy by that paſſionate Encomium on his ALEXIS? Nothing, Sir, is of greater efficacy towards reforming the World, than the good opinion People have of their Reformers, and the good Example of the Great: for he that cures the diſeas'd Head, ſends Vigor to all the weaken'd Members; but he who to cure the Head-ach anoints the Heel, is a Fool or a Madman.

TO the end therefore that from this Reformation good Men may reap the fruit they deſire, we beg as a ſpecial favor from your Majeſty, what in ſtrictneſs of Juſtice cannot be deny'd, That we may be permitted to repreſent to the Reformers thoſe things which will be requiſite for 'em to do, both for their own Honor, and for the univerſal Good: and, that they may be able in earneſt to correct our Vices, let us deal together in terms of Charity and Affection; ſo ſhall the Reformation flouriſh, and be carry'd on not in appearance only, but in reality.

THO all who heard this Harangue were of opinion, that SCOPA had talk'd with too much freedom in the preſence of APOLLO, his Majeſty nevertheleſs commended his Propoſal as very reaſonable; and having taken the Memorial preſented to him by thoſe who were to be reform'd, he diſmiſs'd the Croud, and refer'd this important Affair to his Privy-Council, giving 'em full Authority to decide it, *Sola veritate facti inſpecta, omni & quacunque appellatione remota.*

BOTH ſides were often heard, and the Matter ſifted to the bottom; the major part of the Council inclin'd to believe, that the demand of the Perſons who were to be reform'd was very juſt: However after a long debate, JAMES MENOCCHIO, Preſident of the Council, ſtood up, and with an angry Voice and Countenance addreſſing himſelf to the Petitioners; You have ſhewn your ſelves, ſays he, a company of inſolent Fellows in pretending to reform the Poets, Philoſophers, and other principal Virtuoſi of this Court, whoſe Names you are not worthy to pronounce; and by your Impudence you have incur'd the Penalty of High Treaſon, having ſo highly offended

offended your Superiors, who have time out of mind been in quiet and uninterrupted poſſeſſion of the Privilege in debate, of reforming others, without ever being liable to be reform'd themſelves. Nor ſhall you for all your Malapertneſs be permitted to live after your own humors, but in ſpite of your hearts be forc'd to ſubmit your crazy Brains to the ſacred Precepts of Nature, who, not without deep Myſtery, was pleas'd to permit that the great Fiſh ſhou'd devour the little: nor is it poſſible to take away this Prerogative, without ſubverting the whole body of the Civil Law.

ADVICE LXXVII.

Many Princes perceiving that their Courts were abandon'd by the Courtiers, and believing that this miſchief was occaſion'd by the ſharp Satyr on Courts, written by CÆSAR CAPORALI *a Poet of Peruſa, deſire* APOLLO *to forbid that Poem, and obtain their Requeſt.*

LAST Wedneſday morning ſome Princes made great complaint to APOLLO, that whereas their Courts were formerly in ſuch eſteem, that all the World believ'd 'em the only Seats of Pleaſure and Learning, Politeneſs, Riches and Honors; they were now as much abhor'd, and look'd upon as Precipices of certain ruin, and Hoſpitals for the unfortunate: inſomuch that Princes cou'd hardly get any to ſerve 'em, and the few who came to Court were half-witted Wretches driven from their Homes by Want and Deſpair; and theſe, if upon their firſt appearance they were not enrich'd in an inſtant, and prefer'd to the higheſt Offices, grew preſently ſo impatient, that like skittiſh Colts, for the leaſt touch of the Spur, or check of the Bridle, they kick'd at their Maſter, and ungratefully ran from his Service.

FURTHER, whereas formerly the nobleſt and richeſt Subjects eſteem'd it a great favor to be admitted into Court, and were content with the uſual Penſion and Perquiſites, every inconſiderable Raſcal had now the inſolence to demand to have his Salary rais'd, and his Table better cover'd. A Diſorder, which, if not ſpeedily redreſs'd, wou'd occaſion one of theſe two inconveniences, Either that Princes wou'd be left unattended in their deſolate Palaces; or be forc'd to increaſe the publick Taxes to ſupply this new Charge, and ſo give their People freſh occaſion to murmur. Finally, they ſaid they had at length diſcover'd, that CÆSAR CAPORALI was the ſole cauſe of all this Miſchief, who by his ſeditious Satyr on Courts had render'd 'em ridiculous and ſcandalous to the World, and not content with this, was ſeen every day debauching ſuch as intended to enter themſelves into the Service of Princes, and whiſpering in their Ears the dreadful and unavoidable Miſerys that attend a Court Life.

APOLLO thought the Princes Complaint very juſt, and therefore immediately by a publick Edict order'd that famous Satyr to be ſuppreſs'd. When the chief Wits of Parnaſſus heard of this rigorous Decree, they inſtantly beſought his Majeſty to revoke it, ſince 'twou'd prove a very great Affliction to his belov'd Literati. But all their Intreatys were to no purpoſe; APOLLO peremptorily told 'em, they had as good be quiet: for he wou'd not by any means make Deſarts of Courts, the beſt places to ſharpen Mens Wits, and the Schools where they learn that ingenious Diſſimulation, which is abſolutely neceſſary to thoſe who ſail the vaſt Ocean of this World,

and

and that Patience and Sagacity, to which all other Men are ſtrangers; and in ſhort, he ſaid, to cry down the current Coin of Hopes and Expectations, which Courtiers take from their Princes inſtead of plentiful Salarys, wou'd be to turn the World topſy-turvy.

ADVICE LXXVIII.

SENECA *having retrench'd his luxurious and ſplendid way of living, and perceiving that Parnaſſus was ſtill generally diſſatisfy'd with him, expends his vaſt Riches in a Work for which he is univerſally applauded.*

'TIS a thing which really deſerves Conſideration, that tho the Writings of the wiſe SENECA are full of ſuch holy Precepts, and excellent Inſtructions for human Life, yet the Author of 'em daily loſes his Reputation in Parnaſſus, inſomuch that the greater part of our Virtuoſi have now but an ill opinion of him. SENECA was aware of this, and fearing that the number of his Servants, his rich Furniture, his vaſt quantity of Plate, and the greatneſs of his Wardrobe might have given offence to his Friends as well as to his malicious Rivals, ſome days ago he unfurniſh'd his Houſe, ſold his Plate and Apparel, and in one morning turn'd off three parts in four of his Family: for which he was infinitely applauded by all the Literati of this State; and his Credit, which was in a manner bury'd before, obtain'd a happy Reſurrection.

BUT it ſoon after return'd to its former Grave: For thoſe ſubtle Court-Spys, who neglecting their own Affairs are eternally employ'd in ſifting the Actions of others, ſoon diſcover'd that honeſt SENECA had put out to uſury the Mony he rais'd by ſelling his Goods, and extorted for it an unlawful Intereſt: ſo that the method he took to cure the Diſeaſe he labor'd under inflam'd it ten times more.

THIS Accident gave Men to know, that tho the Myſtery of Hypocriſy eaſily impoſes upon the ſhallow Vulgar, 'tis impoſſible with ſafety to ones Reputation to practiſe it in Courts, which abound with Men who are but too knowing in the Paſſions and Inclinations of human Nature, and judg not of Perſons by their Words, but by their Actions: ſo that SENECA perceiv'd he had e'en as good play the Mountebank among Doctors, as the Hypocrite among Men of ſenſe, and not think to be diſcover'd. And being convinc'd likewiſe, that the profeſſion of Goodneſs brought but little Credit to a Man vaſtly rich and covetous, that he might not ſee the death of his own Writings, by which his Name had been ſo long preſerv'd, he generouſly reſolv'd at laſt wholly to abandon the by-ways of Appearances, in which he was grown old, and ſtrike into the plain road of Reality.

'TIS whiſper'd at Court that the occaſion of this his Reſolution was, a ſharp Reprimand which APOLLO gave him; who having notice by ſome of SENECA's Rivals, that tho the Philoſopher had baniſh'd Plate from his Table, yet he eat more deliciouſly than ever, told him, that the true Reformation which good Men make conſiſts not in leaving off Silver Diſhes, and gorging themſelves with fat Capons upon earthen Platters, but rather in uſing Diſhes of Gold and feeding upon Roots. SENECA, ſtung to the quick by this, reſolv'd he'd no longer be made a Jeſt and a Proverb; and therefore reſerving only a modeſt Revenue to find him in Meat and Clothes,

he

he divided the reſt of his immenſe Riches, conſiſting of ſeven Millions and a half, into four equal parts, for the building and endowing of as many Hoſpitals for the four ſorts of miſerable Fools, with which the World ſo extravagantly abounds.

THE firſt he order'd for thoſe Wiſeacres who conſume their Eſtates, rack their Brains, and loſe their Reputation in ſearch of the Philoſophers Stone: and theſe are a ſort of Fools that really deſerve the Pity and Prayers of all good Chriſtian People.

THE ſecond for thoſe ſilly Scoundrels who endeavour to get Riches by Exorciſms and Inchantments.

IN the third, he order'd that a charitable Care ſhou'd be taken of ſuch Coxcombs, as neglecting to know things paſt by the reading of Hiſtory, vainly hope to attain the skill of foretelling things to come by the ſtudy of Judicial Aſtrology: a Race of Blockheads that deſerve indeed to be whip'd into a better Underſtanding.

THE fourth he founded for the benefit of thoſe worſe than Fools, who having ſpent their Fortunes are at once both proud and pennyleſs, and are continually vaporing and valuing themſelves upon the Nobility of their Familys.

ADVICE LXXIX.

Some Princes of Parnaſſus having run extravagantly in debt by laying out vaſt Sums in a very ſtinking Merchandiſe, are forc'd to leave the Kingdom.

STRANGE Revolutions have happen'd lately upon the Exchange in Parnaſſus; the greateſt Princes of this State are turn'd Bankrupt, inſomuch that all Payments are ſtop'd, all Bills proteſted, and every one's for looking to himſelf, not knowing where this mighty Ruin may end, which in many places of APOLLO's Dominions has already forc'd abundance of Merchants to break for very conſiderable Sums.

THE Cauſe of all theſe Diſorders was this. Some days ago arriv'd from the Indys a rich Fleet laden for the moſt part with Sugars; ſeveral of the chief Princes of Parnaſſus bought 'em all up for a vaſt Sum of Mony, after which they hir'd abundance of Shops and Warehouſes, and made a mighty proviſion of Caldrons and Copper Veſſels: which was ſo expenſive to 'em, that they ran extravagantly in debt, and took up Mony at a high Intereſt. And what ſhou'd be the meaning of all this, an't pleaſe you, but to try once for all, whether 'twere poſſible to accompliſh the important buſineſs of preſerving Sir-reverences: a thing often attempted by great Men, but always without ſucceſs.

MANY potent Princes were ſo intent upon this ſcandalous undertaking, that they ſpar'd neither Coſt nor Pains to compaſs their unſavory Deſign: for in the great Caldrons which they had prepar'd, they put their Favorites, their Hepheſtions, their Idols, their Flatterers, and their Panders, to whom they bluſh'd not to pay all the moſt abject and ſlaviſh Obedience. They cover'd thoſe worſt of men, with a vaſt quantity of the Sugar of honorable Imployments and higheſt Dignitys: and tho 'twas manifeſt that their ſtinking Qualitys were incurable, and the more Sugar was heap'd upon 'em,

'em, the filthier they ſmelt to Perſons of Merit; yet theſe Royal Confectioners, not a whit diſcourag'd, perſiſted in their ſcandalous Occupation; and the leſs probability they ſaw of Succeſs, the more they increas'd their Diligence and Expence. But at laſt they were convinc'd of the impoſſibility of the Attempt; and after having conſum'd all their Sugar, found that not only their Courts were infected by an intolerable ſtench, but their Reputation ſuffer'd the vileſt Diſgrace for their having been ſo fooliſh as to fall in love with ſuch Carrion: and theſe Difficultys made 'em quit the Enterprize.

AND now the time being expir'd for which they had taken up the Mony, all of 'em for fear of their Creditors play'd leaſt in ſight, and abſented from Parnaſſus: and to aggravate their Diſgrace, we hear, that one of thoſe potent Monarchs, who, that he might comfit a baſe Minion of his own, was the firſt to adviſe this wretched undertaking, unluckily fell from his Horſe as he was flying away, and broke his Neck.

HIS Majeſty has been extremely concern'd at theſe Diſorders; and to prevent the like for the future, has commanded, that the Firſt of Auguſt, the memorable Day on which happen'd not only the univerſal Bankrupcy, but likewiſe the Death of that great King, ſhou'd be kept in ſolemn Commemoration of thoſe Misfortunes: and if the unhappy Example of that Monarch cannot deter great Men for the future from ſo filthy an attempt, it muſt be allow'd that their Calamity proceeds from the ſame incurable Diſtemper of Brain, with which private Men are ſometimes troubl'd, when, blinded with Avarice, they ruin themſelves behind Furnaces and Alembicks, in queſt of the Philoſophers Stone.

ADVICE LXXX.

The Ottoman Monarchy being requeſted by ſome of the chief Politicians of Parnaſſus to tell the true reaſon why ſhe makes ſo ſhort War with her Enemys, gives 'em a very ſatisfactory Anſwer.

MENANTE, who to oblige his loving Correſpondents, to whom he ſends theſe weekly Advices, makes it his buſineſs to inform himſelf of the moſt ſecret Tranſactions in Parnaſſus, having diſcover'd t'other morning, that ſome politick Virtuoſi of this Court were ſolliciting to get Audience of the Ottoman Monarchy, was ſo diligent, that when they waited on that potent Queen, he join'd in their Company, and went with 'em. When they were admitted, he heard SCIPIO of Caſtro, whom the Moderns call the Standard-Bearer of Politicks, requeſt that ſhe wou'd be pleas'd to do him, and the other politick Virtuoſi his Companions, the favor to explain the true reaſon why ſhe made ſo ſhort War with ſome Princes her Enemys, even when ſhe was victorious, and had ſo hopeful a proſpect of puſhing on her Conqueſts farther; and why ſhe purſu'd others to their total Deſtruction? The Ottoman Monarchy, with Language and Behaviour not in the leaſt barbarous, anſwer'd 'em thus.

YOU muſt know, Gentlemen, that when I wage War, even againſt great Nations, if they're divided into many Principalitys, and I find Diſcords and Factions reign among 'em, 'tis my Cuſtom never to lay down my Arms till I have intirely conquer'd 'em. This was the method I obſerv'd towards the Grecian Empire, the Diviſion of which into many Deſpotes, and their

their inteſtine Diſſenſions were, I confeſs, the only Inſtruments that open'd me a way to that great Conqueſt. In like manner, when I'm ingag'd in War againſt a ſingle Prince, who is deſtitute of Friends, I never give him Peace till I have totally ſubdu'd him, witneſs my Expedition againſt the Sultan of Cairo. But when I attack a Prince, whom, by reaſon of his own Strength, or the Aſſiſtance of his Allys, I know I can't totally deſtroy in a few months, then for many reaſons, all of the higheſt importance, I make but ſhort War; for I'm ſenſible 'tis egregious Folly in any Potentate to deſolate his own Country in hopes of conquering that of another: and whereas ſome hold, that little Armys well diſciplin'd are fitter to carry on a War, than ſuch as are vaſtly numerous; I deteſt this opinion, as an Error that has brought many Princes to ruin, and am wholly for the ſafe, tho expenſive way of bearing down all before me with an immenſe Multitude. So that if I war'd long in a Province, I ſhou'd turn the whole Country into a Deſart: and therefore, that the ſubjugated People may recover the Damages they had ſuſtain'd in the War, my Cuſtom in ſuch caſes has been, upon any little Conqueſt I had made, immediately to grant 'em a Peace.

BESIDES, I make ſhort war with my Enemys, to enjoy the important Benefit, which aſcertains all Enterprizes, of aſſaulting with my Veteran Troops a People weak and ignorant in the Art of War; from whom I content my ſelf to have taken a little part of their Country: and when I ſee that by a long practice of Arms they're become warlike, and in a condition not only of defending the reſt of their Country, but of recovering what they had loſt; I endeavour to patch up a Peace with 'em on the beſt terms I can, which is always deſir'd by thoſe who have to do with an Enemy more potent than themſelves. And let me tell you, this wiſe Precaution is of ſuch importance, that I dare affirm the major part of my Greatneſs is owing to that only: for no acquiſition can ballance the loſs a Prince ſuffers in his own Affairs, when by an obſtinate War of many years he makes his Enemy experienc'd in Arms. And in the Quarrels I have had of late with the Emperors of the Houſe of Auſtria, I have been ſatisfy'd with pluming 'em a little, and have not puſh'd on my Victorys to their total overthrow; not only for the weighty reaſon already mention'd, that I might not inure to Arms the Germans and Hungarians, brave Nations, naturally Martial and affecting the Dangers of the Field; but becauſe by long Experience I have found, that the way to extend an Empire conſiſts not, as many ambitious Fools believe, in overrunning numerous Provinces in one Campaign, but in ſubduing a few, and effectually ſecuring 'em: as the increaſe of the human Body depends on eating a little and digeſting it well. And the reaſon of this is plain; for to preſerve States by force is a very laborious and difficult Task, even when the People are unwarlike: But of all Difficultys the greateſt is, to preſerve a new conquer'd Country when its Inhabitants are valiant and martial; even tho they're totally routed, and without a Prince, and know not where to apply themſelves for Succour. But when a Man has made himſelf Maſter of the Province of a potent Prince, who has Forces enough not only to defend the reſt of his Dominions, but to recover what is loſt, 'tis almoſt impoſſible to maintain what he has gain'd. But as all ſorts of Meat, tho of the moſt difficult Digeſtion, concoct well if eaten moderately; ſo the Acquiſitions from a warlike People, whoſe Prince ſtill lives in Power and Greatneſs, ought to be little, that they may be well digeſted; and that the People lately ſubdu'd may of Enemys become Friends, of Foreigners natural Subjects.

MOREOVER, 'tis my method to make but ſhort War with thoſe Princes, whoſe ruin, threatning other great Potentates, may alarm 'em, and

waken great Jealouſys of State: and this was the ſole reaſon why I did not continue the War I had laſt in Hungary againſt the Houſe of Auſtria; for the jealouſy of loſing Vienna, which is reputed to be the Bulwark of Germany and Italy, wou'd certainly have drawn upon me the united Forces of the Empire and the Italian Princes. And the great Error I committed in the unfortunate Conqueſt of the Iſland of Cyprus, taught me to know the damage Chriſtian Leagues might do me; for on account of that Iſland which I may call a Deſart, I loſt in the defeat of my Naval Forces near the Iſland Curzolari, that Reputation at Sea, which God knows whether I ſhall ever recover: a Loſs which did me more prejudice than ſeven ſuch Kingdoms as Cyprus can ever do me good.

THE Politicians return'd their thanks to the Ottoman Monarchy for this favor, and ſhe very civilly invited 'em to come freely whenever they had any Queſtions to propoſe to her, and ſhe wou'd willingly give 'em all manner of ſatisfaction. For they knew the Theory of Politicks, which they had ſtudy'd in Books; but ſhe, tho ignorant of Letters, cou'd boaſt that ſhe was able to read in publick Schools that ſolid Practical part of it which is learnt by governing of States, and managing of Armys.

ADVICE LXXXI.

The Virtuoſi of Parnaſſus, after having paid in to his Majeſty's Treaſury the uſual Preſent of a Million of Thoughts, deſire a Favor of APOLLO.

ALL who are well acquainted with the Conſtitution of this State, know that the Virtuoſi of Parnaſſus are not only oblig'd to pay into the Royal Treaſury the Tithes of all the Fruits of their Wit, but are tax'd every one according to his Talent. Thus the eloquent OVID is aſſeſs'd to pay yearly to the publick Receivers eight Elegys, VIRGIL fourſcore Heroick Verſes, HORACE five Odes, MARTIAL eleven Epigrams, and in like manner the others. Beſides, the Virtuoſi pay to the Delphick Treaſurer a million of Thoughts every three years as a Preſent to his Majeſty: But ſuch a Preſent nevertheleſs, as if it be not given willingly, may, in ſpite of its modeſt Title, be levy'd by diſtreſs of Goods and Chattels, which, to raiſe the Sum, are ſold to the higheſt Bidder. Theſe Thoughts are afterwards diſtributed by the Muſes with a very liberal hand to thoſe Virtuoſi, who, tho deſtitute of Invention, deſerve to be aſſiſted for the good-will they ſeem to bear towards Learning.

NOW the cuſtom is, that his Majeſty always recompenſes the Liberality of this large Preſent with ſome Favors, which his Virtuoſi are allow'd to ask. So that laſt week, after they had collected the Donative, they reſolv'd in a general Aſſembly to beg ſix Boons of APOLLO, and accordingly enter'd 'em down in a Paper that was to be preſented to him.

BUT the wiſe Claſs of Politicians put 'em in mind, that in the buſineſs of asking Favors of Princes upon the ſcore of Merit, they ought to avoid the Error of demanding many, not only becauſe Princes are ſoon diſtaſted when they are to acquit themſelves of Obligations, but becauſe it always happens, that he who asks abundance of things, is ſure to obtain only the ſlighteſt: 'tis Wiſdom therefore in ſuch caſes to requeſt only a ſingle Favor, provided

provided 'tis an important one; which the Prince, without the ſtain of black Ingratitude, cannot refuſe.

THE Politicians Advice was unanimouſly approv'd by the Virtuoſi: and the next day BERNARDINO BISCIA, and TIBERIUS CERASI, Advocates to the Society of Virtuoſi, were deputed to go to his Majeſty. Accordingly having preſented APOLLO with the Donative, they humbly requeſted, that in the Promotion of Judges, and of other Officers to Imployments in the Magiſtracy, he wou'd graciouſly be pleas'd to chuſe Men of a merciful Nature, a meek Spirit, courteous Genius, and patient Mind; and that he wou'd ſend the Men of unſettl'd, capricious, and inſolent Tempers (who by their confounding fantaſtical Brains, were a worſe Plague to the miſerable People, who had Suits at Law, than the Suits themſelves) to be Judges and Boatſwains of the Gallys, there to exerciſe on Slaves their vexatious Talents, which to Freemen are inſupportable.

ADVICE LXXXII.

The People of Arcadia oppreſs'd by new Taxes, rebel againſt their Prince, who appeaſes 'em by delivering up to their Rage the Miniſter who advis'd thoſe Impoſitions.

THE Prince of Arcadia, a Sovereign much lov'd and reſpected by his Subjects, was prevail'd on ſome months ago by a wicked Miniſter to impoſe a new Tax upon 'em. The People often complain'd againſt that evil Counſellor, and deſir'd that he might be baniſh'd the State as a pernicious Perſon, and that the Taxes which he had projected might be taken off; but they perceiv'd their Prayers were fruitleſs, and notwithſtanding the Loyalty they expreſs'd to their Prince, their Grievances increas'd: At laſt their Patience four'd into Rage, they took up Arms, and riſing in open Rebellion, determin'd to remedy their Inconveniences by greater Diſorders.

THE firſt diſcharge of their Fury fell upon the Collectors of theſe new Dutys; but afterwards the Flames of Sedition increaſing, they beſieg'd their Prince in a Caſtle, to which for Security he was retir'd a little before: nor was their Inſolence content with this, they loudly threaten'd worſe miſchief, if the Satisfaction they deſir'd were not given 'em ſpeedily.

WHILE the Prince in the midſt of all theſe Troubles was conſulting with thoſe in whom he moſt confided, which wou'd be moſt adviſable, to endeavor to ſave himſelf by flight, or to quiet the Inſurrection by removing the Cauſe of it, the News of what had paſs'd reach'd the Ears of ſome neighboring Princes; who knowing very well that their own Intereſts were concern'd in the Troubles of Arcadia, arm'd, together with their whole Retinue, and mounting immediately on Horſe-back, forc'd their way into the Caſtle, where they found the Arcadian Prince preparing the Edict for revoking the Taxes. They earneſtly intreated him not to wrong himſelf, and the Princes his Neighbours, ſo much as to be diſpirited at this Inſurrection; for 'twou'd be too ſcandalous an Example to let the Subjects of other Sovereigns ſee, that the Arcadians having rebell'd on account of the Taxes, had frighten'd their Prince to a Revocation of 'em; therefore to the laſt drop of Blood, and gaſp of his Life, he ſhou'd defend that Authority, which other Princes in greater Emergencys had maintain'd inviolate among a thouſand Dangers;

by which means they had ſo ſecur'd the continuance of the Taxes and Gabels, that no Man having ever ſeen any one of 'em taken off, even thoſe which were at firſt impos'd but for a limited time, were by all Nations thought immortal.

THEY repreſented to him farther, that the common People, who are never ſatisfy'd, wou'd by the ill Precedent of removing the new Taxes, be incourag'd to demand the Abrogation of the old: and all theſe things they ſaid admoniſh'd him to quiet the Rebellion with the uſual Remedy, which has been ſucceſsfully practis'd by great Princes, of giving up the Inventor of the Taxes into the hands of the People, that ſo by the ruin of him who had advis'd the Grievance, the Troubles it caus'd might be appeas'd.

THE Prince of Arcadia reply'd: That he knew their Advice was good, but he thought it too unjuſt. To which one of the Princes immediately made Anſwer: That in extreme Dangers a Man muſt take the courage to apply harſh Remedys. Upon this the Prince of Arcadia imbrac'd their Propoſal, and preſently publiſh'd an Edict throughout his whole State, declaring, That whereas he had been baſely ſeduc'd by the peſtilent Advice of that evil Counſellor, his Pleaſure was, that his good Subjects who had been ſo much wrong'd by him ſhou'd take him into their own hands, and inflict on him all the ſeverity of Juſtice which he deſerv'd. And ſoon after that projecting Wretch felt the Fury of the inrag'd Multitude, who, like ſo many wild Beaſts, tore him to pieces, and drag'd him in Triumph thro the Streets of the City. After which the Prince open'd the Gates of his Caſtle, and receiv'd the thanks of all the Multitude, who ran with joy to kiſs his hand for the ſatisfaction he had given 'em; and he graciouſly receiving 'em all into his favor, continu'd to exact the new Taxes without the leaſt oppoſition, which they, ſatisfy'd with that Revenge, very contentedly paid him. So natural 'tis to that ſenſleſs Beaſt the Rabble, to bite with madneſs the Dart that made the Wound, and yet very lovingly to fawn on the Hand that threw it.

ADVICE LXXXIII.

MARCUS PORTIUS CATO *having reprov'd* SALUST *for flattering the Emperor* TIBERIUS, *is ſeverely tax'd by him for being too rigid and preciſe.*

ALL who come to this Court are much ſurpriz'd to ſee, that tho MARCUS PORTIUS CATO has ever appear'd ſo illuſtrious a Perſon, that all Writers extol him to the Heavens for his integrity of Life, ſeverity of Manners, prudent Conduct, and for the tender Love he has ever ſhewn to his Country, yet he is not held in that eſteem by his Majeſty, which he ſeems to deſerve: for tho, from the firſt day of his admiſſion into Parnaſſus, he has been continually making his Application for ſome honorable Poſt, he cou'd never yet obtain any; on the contrary, the chief Virtuoſi of this Court, who us'd their good Offices in his behalf, have plainly diſcover'd in his Majeſty a firm Reſolution not to imploy ſuch a Man.

THOSE who are given to Speculation in this matter, ſay, the reaſon of it is, that APOLLO having ſtrictly examin'd the Mind and Genius of CATO, has found him to be an impertinent, proud and violent Fellow, ſo obſti-

obſtinate and opiniatre as never to recede from the firſt Impreſſions he takes; one indeed that means well, but judges ill; and who is all Zeal made up of Imprudence. Now theſe are the Qualitys which render him odious to APOLLO, who thinks it very pernicious in any State to give the publick Offices to Perſons of ſuch a Character, which ought only to be committed to affable and courteous Men, who, far from diſguſting thoſe they have to do withal, know 'tis their chief duty to give all Men ſatisfaction, at leaſt in words.

IT happen'd that CATO was preſent two days ago, when SALUST, one of TIBERIUS's intimate Servants, not only publickly flatter'd his Maſter, but, to obtain ſome conſiderable Office, ſtoop'd ſo low as to fawn on ſome of the meaneſt Courtiers who were in the Emperor's Favor. CATO was ſo ſcandaliz'd at this vile Condeſcenſion, that ſharply reprimanding SALUST, he told him, that for the obtaining Preferment, Men ſhou'd only truſt to their Merit; ſince an Imployment procur'd by the Intereſt of unworthy People, is a diſgrace to a Perſon of Honor; and that his having flatter'd TIBERIUS, whom all the World knew to be extravagantly vicious, had procur'd him as much Blame, as he'd have deſerv'd Praiſe, if he had reprov'd him for his Crimes.

SALUST, not at all mov'd with this Reprehenſion, anſwer'd him calmly thus. To ſpeak ones mind freely, CATO, is not always prudent in this World, nor will it gain a Man the Reputation you believe: and as 'tis a folly to ſow Grain in the barren Sands, ſo good Advice is but thrown away when 'tis given to obſtinate People, for, * *Suadere Principi quod oporteat, multi laboris: aſſentatio erga Principem quemcunque ſine affectu peragitur.* But upon theſe occaſions 'tis requiſite to mix a little Diſcretion with Honeſty; and he that knows not how to ſpread the Sails of his Intereſt before every favorable Wind that blows, is a fool if he undertake the ſtormy Navigation of the Court, an Ocean, in which thoſe inflexible Genius's, who cannot accommodate to the Circumſtances of Place, Time and Perſons, are either caſt away in their firſt Voyage, or toſt all their life-time in dangerous Storms, without ever reaching the deſir'd Port. And let me tell you, CATO, that They are pointed at by all men for egregious Aſſes, who when they have need of other Mens Aſſiſtance, ruin their own Affairs by ſtanding ſcrupulouſly on the Punctilio's of Decorum, and the Nicety of Reputation.

THE chief Accompliſhment of a perfect Courtier conſiſts in knowing how to make a medley of all ſorts of Manners, and fit himſelf to all Humors, without which Art 'tis impoſſible to get any Preferment. He that obtains a great Office, is more admir'd by all for the Dignity he enjoys, than deſpis'd for the Method he took to gain it: for every ſtain of Diſhonor a Man gets in advancing himſelf, is waſh'd away, if when the Imployment's acquir'd he exerciſe it virtuouſly: But to preach Chaſtity (as you do) to the Stews, or faſting in Carneval time, is no better than to ſing to the deaf, or to light the blind with Torches. And for proof of this, CATO, I will only appeal to your ſelf; who in the Commonwealth of Rome, where you made open Profeſſion of being chief Corrector, utterly ruin'd your private Affairs, without ever being able to mend the Publick.

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* Tacit. lib. 1. Hiſt.

ADVICE LXXXIV.

Apollo, at the earneſt ſollicitation of the Poets, revokes an Edict, whereby he had commanded 'em never to mention in their Verſes any fabulous Animal.

FOUR days ago, by expreſs order from Apollo, the City Pretor publiſh'd with ſound of Trumpet in the uſual places an Edict to this effect: "That whereas 'twas his Majeſty's Will and Pleaſure that none "ſhou'd dare to ſow Lies in the minds of Men, which ought only to be "Receptacles for uncorrupt Truth, he had nevertheleſs been inform'd, that "the Poets in their Writings had mention'd as Realitys, the Tritons, Baſi-"liſks, Unicorns, Syrens, Hyppogryphs, Phenixes, Sphinxes, Centaurs, and "other Animals, which 'tis certain Mother Nature never ſo much as thought "of bringing into the World; the publication of which Fables had occa-"ſion'd abundance of miſchief, inſomuch that ſome notorious Cheats began "to ſell Unicorns Horns at a very dear rate to ſilly People: he declar'd by "that Edict, which was to remain in force for ever, all the above-mention'd "Animals to be downright Lies and Fables: And commanded that all Poets "for the future, on pain of Baniſhment from Parnaſſus, ſhou'd forbear di-"vulging ſuch Falſitys, and mention no other Creatures in their Verſes, but "what were ſeen and known to be produc'd by Nature.

THE Poets were ſo alarm'd at this, that they immediately aſſembl'd in their Academy, where by unanimous conſent they pitch'd on the illuſtrious Sannazarius to ſollicit the Revocation of this Edict, ſo prejudicial to their Profeſſion. Sannazarius went immediately to the Pretor, and complain'd, that in an Age made up of nothing but Lies, they forbad only the virtuous Inventions of Poets: not conſidering that to deprive Poems of the liberty of Fiction, was to take from 'em their very Soul. However the Poets, he ſaid, who had always been very obedient to his Majeſty, wou'd have willingly ſubmitted to the Rigor of this Edict, had it been univerſal. But 'tis well known that many things are mention'd for Truths, and with great Encomiums too, by the Virtuoſi of all ranks in Parnaſſus, which yet are not to be found in the World; and to declare theſe to be falſe, wou'd be a thing no leſs acceptable than uſeful.

HERE the Pretor bid Sannazarius tell him freely, what thoſe things were; for Apollo, who was very impartial, wou'd certainly cauſe 'em to be included in the ſame Edict. Sannazarius reply'd: Diſintereſted Men, Perſons who love the publick Good more than their private Intereſt, Officers who are not Slaves to their Paſſions, Princes free from the Ambition of coveting the Dominions of others; of theſe, ſays he, there are ſaid to be thouſands and thouſands; and yet Apollo knows beſt, whether in Egypt, Arabia, or any other part of the Earth any ſuch Phenix's are to be found: if therefore his Majeſty had included theſe Chimeras in the Edict, the Law wou'd have been univerſal, and the Poets wou'd have had no reaſon to complain.

THE Pretor hearing this, went in all haſt to Apollo, and acquainted him with Sannazarius's Requeſt; at which his Majeſty was ſo much ſurpriz'd, that, as the Pretor himſelf reports, he anſwer'd him in theſe words:

words: I perceive now the Poets Complaints were juſt, and that my Edict is not univerſal; recal it therefore without delay; for I will rather endure the Reflection of having publiſh'd this Edict inconſiderately, than diſgrace all Mankind by letting the World know, that Men intirely diſintereſted are mere Fables and Creatures of the Imagination.

ADVICE LXXXV.

GIOVANNI GIROLAMO ACQUAVIVA, *Duke of Atti, after having ſurmounted a great Difficulty, is to his infinite Honor admitted into Parnaſſus.*

LAST Thurſday was held an Aſſembly of the Virtuoſi, in which were read the Credentials of a Gentleman ſent to this Court from GIOVANNI GIROLAMO ACQUAVIVA, who, delivering his Embaſſy in very handſom Language, deſir'd that the Duke his Maſter might be admitted into Parnaſſus. The Aſſembly carefully inquir'd into the Duke's Merits; and becauſe after mature deliberation 'twas found, that he was very well vers'd in all the liberal Sciences, and a perfect Maſter of the Mathematicks, by APOLLO's expreſs Command, who had always a great kindneſs for that noble Family, in which Learning ſeems rather to be hereditary than acquir'd by long ſtudy, he was created Surveyor-General of the Triangles, and chief Delineator of EUCLID; after which the uſual Cavalcade was decreed him.

THE Pomp was indeed very great, for all the dignify'd Poets, and the other Lords of the fruitful Parthenope attended him in great number, with their Servants in rich Liverys; but the greateſt wonder was, to ſee the Duke hold a long Conference with HOMER and PINDAR, without the help of an Interpreter. An Action in theſe days truly glorious, and for which the Duke was much honor'd, becauſe the Virtuoſi of Parnaſſus conſider'd that his Learning was of the fineſt ſort: for he ſtudy'd not out of neceſſity, nor, as many do, to make Learning their Patrimony; but only that he might not, in ſpite of his noble Deſcent and great Riches, be reputed an ignorant Plebeian, and illiterate Beggar: for that illuſtrious Lord was always of opinion, that perfect Nobility and true Riches conſiſt only in the Accompliſhments of the Mind.

ALREADY was the Duke with his pompous Cavalcade come into the *Via ſacra*, when a Meſſenger in his Majeſty's Name acquainted him, that he muſt return back; for ſuch an Obſtacle was diſcover'd in him, as by virtue of the Pegaſean Sanction incapacitated him for enjoying the virtuous Abode of Parnaſſus. Upon this unfortunate News, ROTA, TANSILLO, and many other Neapolitan Poets of the firſt Claſs, haſten'd to APOLLO, and learnt that the Impediment proceeded from the Cardinal OCTAVIO ACQUAVIVA's having, while he was a Prelate in the Court of Rome, exercis'd the Office of Steward of the Houſhold to Pope GREGORY the Fourteenth: for when 'twas firſt known in Parnaſſus, that thro the baſe Inventions of ſome beggarly Stewards of Houſholds, the Courts of Princes once ſplendid were infected with the Diſeaſe of Sordidneſs and filthy Avarice, his Majeſty by a ſevere Edict enacted, that from thenceforward, not only they who in Courts had actually exercis'd the Office of Steward of the Houſhold ſhou'd never

never be admitted into Parnaſſus; but that all their Deſcendents and Relations, even to the fortieth degree, ſhou'd be perpetually excluded.

THIS unhappy Rub much troubl'd the Duke: but having been long before acquainted with this Edict, he had foreſeen the Difficultys that might happen, and therefore came provided to obviate all Objections; he took a Letter out of his Boſom, which he had written with his own hand to his Son, expreſly forbidding him to accept that Office: but this matter is ſo odious to the Court, that the Letter in the Duke's Juſtification was not ſo much as read. And now the buſineſs was grown deſperate, and the Cavalcade began to move back, when CÆSAR CAPORALI, a Poet, who had receiv'd many favors from the Family of ACQUAVIVA, ran to APOLLO, and bore ample Teſtimony, that the illuſtrious OCTAVIO, as he was born with a noble Mind, ſo he had always exercis'd the greateſt Liberality, and was made by that Pope Steward of his Houſhold, not for being niggardly and a Lover of Gain, but that he might ſhew himſelf in that honorable Poſt to be a Perſon worthy of the Cardinal's Cap, which was ſoon after conferr'd on him: and that while he enjoy'd that Dignity, he made it his chief care plenteouſly to feed the Learned, to protect the Virtuoſi, and to incourage Merit; and ſuch was his Generoſity, that having detected the Cheat of ſome raſcally Wine-coopers, who mingl'd Water with the Pope's Wine, he commanded by a noble Edict, which is ſtrictly obſerv'd to this day, that no Water ſhou'd for the future be brought into the Cellars.

APOLLO was ſo pleas'd at this Decree, that he gave Orders to have it tranſcrib'd immediately in large Golden Capitals a foot long, and directed, that for the Glory of the noble Family of ACQUAVIVA, and for the Duke's Reputation who had inrich'd the preſent Age with ſo worthy a Son, it ſhou'd be carry'd before him in the Cavalcade; which was done accordingly, and it was the moſt admir'd of any thing there. Beſides, to compleat the Duke's Contentment, and the Splendors of his noble Family, his Majeſty decreed to the illuſtrious Cardinal OCTAVIO ACQUAVIVA the Title of *Mecænas*; and yeſterday by an Expreſs he ſent him the Patent in due form.

ADVICE LXXXVI.

The Duke of Laconia, to revenge himſelf of one of the chief Senators of his State, for ſome private Diſguſts he had receiv'd from him, commands FLAMINIO CARTARIO, *his Judg of Aſſize, to proſecute him ſeverely on ſome Articles which he gave him, but he refuſes to obey.*

THE Duke of Laconia having receiv'd ſome Diſguſts from one of the chief Senators of his State, under other Pretexts began to proceed againſt him at Law; and having caus'd him to be impriſon'd, commanded FLAMINIO CARTARIO, one of his Judges, to proſecute him rigorouſly, and gave him in writing ſome Articles of Impeachment.

CARTARIO having conſider'd the high Quality of the Party againſt whom he was to proceed, and the nature of his pretended Crimes, eaſily perceiv'd, that the Duke only deſign'd under color of Juſtice to vent his private Malice

Malice againſt this eminent Perſon. And becauſe he thought it the worſt baſeneſs to ſerve as a Miniſter to the Paſſions of another, and was ſenſible that to procure the favor of unjuſt Princes by ſhedding innocent Blood, was a Crime that cry'd for Vengeance, and wou'd ſoon be puniſh'd according to its Demerits both by God and Man; to preſerve his Reputation from this Stain, he took a courſe which ought to be imitated by all Judges, who find themſelves reduc'd to the like Difficultys: for he fled by Night from Laconia, and arriv'd at this Court ſix days ago.

THE Duke of the Laconians, as ſoon as he had notice of CARTARIO's flight, and the way he had taken, diſpatch'd two Embaſſadors to APOLLO, who made preſſing Inſtances that CARTARIO might be ſeiz'd, and deliver'd into the hands of his Prince; but APOLLO wou'd reſolve on nothing before he had been inform'd from CARTARIO's own Mouth of the matter of Fact. To this purpoſe he ſent for him, and commanded him to declare in preſence of the Embaſſadors the true reaſon of his ſudden and ſecret flight from Laconia.

CARTARIO related the naked Truth, and each Circumſtance of what had paſs'd between the Duke of Laconia and himſelf: adding afterwards, That in any Hereditary State he wou'd have obey'd the Will of his Maſter, but in an elective Principality, as the Laconian was, where 'tis ſeen that * *brevi momento ſumma verti poſſunt*, in the twinkling of an Eye he is advanc'd to the Sovereignty, who but the moment before obey'd, and where new Princes are generally of a different Inclination, or contrary Faction to the former, when the Prince proſecutes any of the chief Subjects, tho ever ſo juſtly, he ought not to find either Judges or Advocates to obey him: for ſucceeding Princes generally diſapprove the Actions of their Predeceſſors, and not being able to diſcharge their Fury on the dead, fall upon the remaining Miniſters of the former Government. He added, that in Crimes commanded by the Great, and executed by the Little, the old Proverb was very true, The weakeſt goes to the Wall: for 'tis not only the Cuſtom of Dogs, but likewiſe of Men ſometimes, to bite the Stone when they can't reach the Hand that threw it. And this, ſays he, I don't ſpeak without Book, for the Doctrine I am preaching has been confirm'd by the unfortunate Example of a famous Doctor of Caſtel in Bologna, on whoſe Head fell that Tempeſt, which 'twas impoſſible to ſhower down on the great Dogs, who had Teeth to revenge themſelves.

ADVICE LXXXVII.

Some Princes of Parnaſſus preſent APOLLO *with a Book of the Reaſon of State; but the Virtuoſi quarrel with their Definition of it, and publiſh a new one infinitely diſpleaſing to the Princes.*

THE chief Princes of Parnaſſus with great Applauſe two days ago preſented a Book to his Majeſty of the Reaſon or Laws of State, humbly beſeeching him that ſo deſerving a Work might be plac'd in the Delphick Library. APOLLO, who knew very well what mortal Hatred Princes generally bear to Politick Writings, which diſſect 'em to the ſilly

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* Tacit. Lib. 5. Ann.

Vulgar, and expoſe their inward Aims and Intentions, was mightily ſurpriz'd at their Requeſt to have it made publick, and ſtrongly ſuſpected that they had ſome private end in the matter: whereupon, after the uſual Cuſtom of this Court, he deliver'd it to the Library-Cenſors, who examin'd it the more carefully, becauſe they miſtruſted ſome foul play, and indeed they ſoon diſcover'd it. The next day therefore they reported to his Majeſty, that the Princes ſo highly extoll'd the Book they preſented him, purely out of ſelf-intereſt; that it treated only of Politicks in general, without mentioning that Reaſon of State which was promis'd in the Title: that tho 'twas but a Part, the Author, perhaps intreated or brib'd by the Princes, had ſlily given it the Definition of the Whole; for he ſays, that 'Reaſon of State is the Knowledg of 'Means proper to found, maintain, and inlarge a State'. By this plauſible Definition he endeavour'd to make Reaſon of State appear an honeſt thing, which all learned Men, who were too pious to flatter Princes, had not ſcrupl'd to call a Law of Devils.

THIS Falſhood of the Author greatly diſpleas'd APOLLO. He commanded 'em inſtantly to change the Title to that of 'a Treatiſe of Politicks; which the Princes took very heinouſly, and the more becauſe an eminent Politician ſoon after admirably refuted that erroneous Definition, and publiſh'd a new one, viz. 'Reaſon of State is a Law uſeful to States, but quite contrary 'to the Laws of God and Man'. This was written in Letters of Gold on the Columns of the Peripatetick Portico, with the Approbation of all the Virtuoſi, who declar'd it to be as true as the other was falſe and impious.

THE Princes thinking this done merely to affront 'em, were ſo mortally incens'd, that ſome were for taking up Arms againſt the Literati, and deciding the Controverſy Sword in hand. But their Paſſions being moderated by the wiſer ſort, they all went unanimouſly to APOLLO, to whom the illuſtrious LEWIS the Twelfth of France in name of the whole Body complain'd: That the Literati had given a falſe and impious Definition of Reaſon of State, which if his Majeſty did not inſtantly repeal wou'd fill their States with infinite Confuſion. APOLLO anſwer'd: That from that moment he declar'd the Definition of the Virtuoſi highly ſcandalous, and of dangerous Conſequence. But 'twas a wrong method to provide againſt the Ills which that free Definition might occaſion, by palliating it with ſpecious words, as their Author had done: For Diſeaſes are not cur'd by concealing 'em. That both himſelf, and the reſt of the Princes muſt confeſs the truth of the Definition they ſeem'd to dread ſo much, if they did but reflect that when they had done any impious unwarrantable Action, they always alledg'd Reaſon of State for their Motive.

NOW the better to convince you, ſaid APOLLO, addreſſing himſelf to LEWIS the Twelfth, and all the Princes preſent, of the truth of what I ſay, I'll inſtance in one of your own Actions, which will make it evidently appear. You know your firſt Wife was your Predeceſſor CHARLES the Eighth's Siſter; and I'm ſure you remember that you were ingag'd in the Conſpiracy which FRANCIS Duke of Britain, CHARLES Duke of Burgundy, and ſeveral other great Lords form'd againſt the Kingdom of France; that you were taken Priſoner too by your Brother-in-law the King, and that while they were conſulting to put you to death as a Rebel, your Wife's Interceſſion ſav'd your Life. You know further that CHARLES dying ſoon after, you ſucceeded him in the Throne; and that you might marry the Dowager, you got your ſelf divorc'd from your firſt Wife, pretending that was a forc'd Marriage, as if there needed any Violence to make a Man marry the Siſter of ſo potent a Monarch. Now you are conſcious

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to your ſelf, LEWIS, that this Divorce was neither agreeable to the Laws of God or Man. I deſire you'd tell me then, for what Reaſon you drove your Wife from your Bed, to whom you acknowledg you ow'd your Life?

WITHOUT doubt, anſwer'd the King, 'twas for Reaſon of State. For the Queen Dowager having the Dukedom of Britain to her Portion, I was deſirous to marry her, to unite that noble Province to my Kingdom, which had formerly done France ſo much Miſchief.

YOU ſee then, reply'd APOLLO, that for Reaſon of State you contracted a Marriage, which you knew was abſolutely contrary to all Laws Divine or Human. A plain Example, which ſhews that the Definition which my Virtuoſi gave of the impious Reaſon of State is perfectly true. The Villany of it then being thus diſcover'd, the beſt Remedy to prevent the ill Effects of it is, not to practiſe it. For 'tis too impudent Hypocriſy to ſhew more Averſion to foul Words than to foul Deeds.

ADVICE LXXXVIII.

MARCUS ANTONIUS MORETUS *is very earneſt with* APOLLO *for leave to pronounce an Oration in the publick Schools of Parnaſſus, in Praiſe of the Clemency of the Renown'd* HENRY *the Fourth of France, but cannot prevail.*

THAT fam'd Virtuoſo and French Orator, MARCUS ANTONIUS MORETUS, told APOLLO ſome days ago, that having made ſtrict inquiry into the Virtues of the former Kings of France, and compar'd 'em to the Valor and Glory of HENRY the Fourth, he found none of 'em deſerv'd to be ſet in the Ballance with him, for they were vaſtly his Inferiors. And that to inflame the French with Devotion to his Memory, and fire the Princes of Europe to a generous Imitation of his Virtues, he humbly deſir'd his Majeſty's leave to make an Oration in the publick School of the Rhetoricians in his Praiſe: And becauſe 'twou'd be endleſs to inſiſt upon all the Perfections of that noble Monarch, that he might not exceed the uſual time, he'd confine himſelf to his unparallel'd Clemency, which in his opinion was ſo peculiar to him, that it exceeded all human, and ſeem'd nearly approaching to the Divine Mercy. For he pardon'd his moſt implacable Enemys ſuch Injurys as wou'd have remain'd indelible in any Breaſt but his own. And this Virtue was the more illuſtrious in him, becauſe in theſe degenerate times, to forgive is not eſteem'd an Heroick Action, but Meanneſs of Soul, and the Reſult of a cowardly Temper.

UPON this Addreſs MORETUS himſelf told every one, that APOLLO, contrary to what he cou'd ever have believ'd, was greatly incens'd, and told him in a mighty Rage, That he was groſly ignorant to pretend to celebrate for a mild and merciful Prince the moſt implacably revengeful and unforgiving Monarch that ever liv'd. But if he'd praiſe his extraordinary Valor, the Conſtancy of his Mind, invincible in Adverſity, and moderate in Proſperity; his great Knowledg in the Military Art, in which he excel'd the moſt renown'd Kings and Generals, who have ſignaliz'd themſelves in the Field with immortal Honor; his matchleſs Wit, his indefatigable Vigilance, and judicious Conduct in the Government of that potent Kingdom; 'twou'd be the moſt delightful and entertaining Subject that himſelf and all the Literati cou'd hear.

But ſince after his winning the Crown of France he had been more cruel in his Revenge, than ever the mercileſs AUGUSTUS was in his execrable Proſcription, Parnaſſus was no place for Untruths to be broach'd in.

MORETUS was not a whit diſcourag'd at this poſitive Refuſal, but with ſubmiſſion reply'd: That having with his utmoſt diligence weigh'd all the Virtues of his Sovereign, he wou'd again affirm to his Majeſty, that there was not one more conſpicuous than his Clemency. APOLLO, looking on the Frenchman with a pleaſant Countenance, anſwer'd: 'Tis plain, MORETUS, that thou art but a mere Grammarian, who art ignorant that not that King alone ought to be call'd revengeful, who like AUGUSTUS diſpatches his Enemys after he has conquer'd 'em; for 'tis a kind of Pity to ſend a Man out of the World who implacably hates us, that he may not by ſeeing the Triumphs and Proſperity of his mortal Fo, ſuffer a thouſand Torments, and be ſtab'd a hundred times an hour: But 'tis the ſevereſt Revenge, and moſt unbounded Cruelty to let him live, confound him with Pardons, and by virtuous Actions and continu'd Succeſs martyr him every day, and put him on a perpetual Rack, as the great HENRY was known to do beyond any King that ever liv'd. For by an uninterrupted Series of Felicity, and innumerable Examples of his Juſtice, Liberality, Prudence and Piety, he tortur'd his Enemys more and more every moment: who to render him odious to the People, reported openly, that if ever he came to the Crown he'd infallibly be the Nation's ruin. With what anguiſh of Soul did they ſee him made the Darling of Fortune, and compleat Conqueror of that mighty Kingdom, and advanc'd to the higheſt pitch of Glory by his Virtue and Valor! How unpleas'd and ſorrowful did they, d'ye think, behold him Victorious and Triumphant, and not only reverenc'd, but even ador'd with the antient Devotion of the French! and rais'd ſo high, that the firſt day he mounted the Throne, he became abſolute Arbiter of the World! How killing was it to 'em to ſee that King of Navarr, whoſe Deſtruction they ſo long conſpir'd, become the greateſt Monarch they ever had, and that when they thought themſelves certain of his Ruin! They ſaw the Succeſſion too ſecur'd by ſuch a numerous and miraculous Iſſue, that they were forc'd in their Deſpite to confeſs 'twas the Gift of Heaven. Don't you think now, MORETUS, that they look'd on all theſe Bleſſings and Honors as their own Shame and Miſery! Happy therefore are they who fell in Fight againſt him, for in one moment they ended their Sorrows: but eternally wretched they, whom to their greater Confuſion he ſpar'd, ſince they were forc'd to behold the eſtabliſh'd Felicitys of that flouriſhing Kingdom.

ADVICE LXXXIX.

A Virtuoſo preſents APOLLO *with an Oration he had compos'd in Praiſe of the preſent Age, but his Majeſty rejects it for its Untruth.*

SOME days ago an eminent Virtuoſo preſented APOLLO with an elegant Oration compos'd in Praiſe of the preſent Age: In which, if you'll believe him, he proves that the World of late is much improv'd in Piety and all ſorts of Virtue; and concludes, that from ſuch happy beginnings Mankind

Mankind has good reaſon to hope, that the Golden Age, ſo celebrated by the Poets, is rolling round again, and juſt on the point of returning.

HIS Majeſty receiv'd the Virtuoſo with his Oration very coldly, and ask'd him, if he had taken, as he ought, a full proſpect of the Age, and thro what Glaſs he had view'd it? He anſwer'd; That he had diligently frequented the Courts of many great Princes, and travel'd thro moſt part of Europe, carefully examining in each Country the Lives of the Governors, and Manners of the Subjects; and truly he had ſeen nothing in either but what deſerv'd the higheſt Commendation. That in making his Obſervation of what was Praiſe-worthy, he had us'd the Eyes of his Judgment, which he thought were not blind.

APOLLO reply'd: That he had certainly written his Oration in the dark, for tho a Man had the Eyes of LYNCEUS, 'tis impoſſible to diſcern the true State of the Age, the cloſe Deſigns of thoſe who rul'd, and the real Manners of Men, unleſs he look'd thro thoſe fine politick Spectacles, which reveal the Paſſions that ſecretly reign in Mens Breaſts, who are all Myſtery in their Actions, and ever mean fartheſt from what they outwardly pretend.

HERE his Majeſty caus'd a pair of admirable Spectacles to be produc'd of the Politician TACITUS's make, and bid the Virtuoſo take a view of the Age by them, and then tell him whether it was the ſame which he had made the Subject of his Oration.

THE Virtuoſo obey'd; and after a full Proſpect taken, May it pleaſe your Majeſty, ſays he, the Age I now behold is quite different from that in which we live: Why—this is a World full of Oſtentation and outward Appearance, with little real ſubſtance of Virtue and true Goodneſs: a World where moſt Men are cloth'd with diſſembl'd Simplicity, and ſeeming Sincerity, but made up in reality of Deceit, Tricks, and baſe Contrivances; where they make it their ſtudy to over-reach one another, and with lying Pretexts to wheedle their Neighbor into ruin. Alas! I ſee here an Age of nothing but Intereſt, in which I can't diſcover a perfect Charity and ſincere Affection, no not between Father and Son: and by theſe miraculous Spectacles I perceive that this World is only a great Warehouſe, where all things under the Heavens are bought and ſold; where the ſole Deſign of all the Inhabitants is Gain, and heaping up Wealth. In ſhort, the World I have in view is ſo monſtrouſly deform'd, that I can no longer endure theſe Spectacles on my Noſe: for certainly Mankind wou'd be very wretched, if our preſent Age, which I have deſervedly prais'd in my Oration, bore the leaſt Reſemblance of what I now ſee. Believe me Friend, reply'd APOLLO: The World thou beholdeſt thro theſe politick Spectacles is the very ſame thou boaſteſt ſo much to have prais'd; and of which all who pretend to judg without the help of theſe penetrating Glaſſes, are like thoſe Wretches, who grope in a hole for a Crawfiſh and pull out a Toad.

ADVICE XC.

Columbus and the other famous Diſcoverers of the new World, make preſſing Inſtances to Apollo, *that Immortality may be decreed to their daring Enterprize, but cannot obtain it.*

TWO days ago arriv'd at this Court Columbus, Cortez, Magaglianes, Pizzaro, Gama, Americo Vespucci, and many others of the famous Diſcoverers of the new World. Never was ſeen in Parnaſſus a more curious or delightful Spectacle than their publick Entry: they were met, welcom'd, accompany'd, treated, lodg'd and even ſerv'd by the Princely Poets with all that Affection and Honor which was due to Men, who by innumerable toils and dangers had inrich'd the Univerſe with ſuch large and noble Diſcoverys. Nor is it poſſible to imagine how great was the Tranſport of the Virtuoſi, for their having at laſt obtain'd a clear and diſtinct knowledg of the extent and quality of the vaſt Machine of the Earth, which the Almighty has created for the Abode of Mankind.

Ptolomy, Varro, and the other Coſmographers were never out of theſe Gentlemens Company, not being able to ſatiate their laudable Curioſity of hearing the Deſcription of thoſe parts of Aſia and Africa, and of all America, together with the Cape of Good-Hope, and the Straits of Magellan, which for ſo many thouſand years were unknown to Antiquity. The Aſtrologers ſatisfy'd their Deſire by the knowledg they got of the Stars of the other Pole. The great Aristotle was ſtrangely confounded when thoſe Travellers affirm'd to him, that the Torrid Zone is ſo far from burning, as all Philoſophical Schools believ'd, that 'tis rather too humid, and is inhabited by abundance of People: but 'twas a Novelty to him ſurpaſſing all human Wonders, to hear that the Spring there is cold and rainy when the Sun is perpendicular over the Country, and ſhoots down his Rays direct. From all which he came to know how many Lies he and his Fraternity had publiſh'd of the Torrid Zone, and was convinc'd how fallacious 'tis, by mere Conjectures to pretend to give poſitive Judgment of the miraculous Frame of the Univerſe. Beſides, 'twas infinite Pleaſure to him to know at laſt the true cauſe of the Overflow of the Nile, of which he remember'd he and ſeveral Philoſophers beſides had ſaid a thouſand impertinent things.

Seneca the Tragedian took this occaſion to boaſt all over Parnaſſus, that in his Tragedys, inſpir'd with a Divine Poetick Fury, he had foretold this Diſcovery above fourteen hundred years before it happen'd. Some Virtuoſi laugh'd at him, and preſum'd to ſay 'twas only a chance Thought: but his Majeſty looking upon this as very injurious to the Honor of the ſerene Muſes, was ſo angry with 'em for it, that for their Puniſhment, he compel'd 'em to live ſeveral days among the Ignorant.

ON Tueſday laſt at eight in the Evening theſe illuſtrious Heroes had publick Audience in the Royal Hall. Apollo was attended by the Muſes, who were drawn thither by the Curioſity of ſeeing the Faces of thoſe Men, who fear'd not the inrag'd Ocean, but durſt even in dark and ſtormy Nights plough its unknown Waves, full of Rocks, Shelves and Quickſands.

Columbus,

COLUMBUS, after having kiſs'd the loweſt Step of his Majeſty's Throne, and the Hem of the Muſes Robes, bow'd himſelf in profound Reverence to the venerable College of Virtuoſi, and then made a pompous Oration in behalf of himſelf and his Companions to the following effect.

MAY it pleaſe your Majeſty, The two glorious Princes, FERDINAND of Arragon, and ISABELLA of Caſtile, having with a vaſt Expence both of Blood and Treaſure, exterminated from the Catholick Kingdoms of Spain the impious Sect of MAHOMET, Heaven reſolv'd to give 'em a Reward proportionable to their ſignal Piety: and for this purpoſe the Diſcovery of the new World was deny'd to the daring Curioſity of the Men of former Ages, the Divine Majeſty having reſerv'd it to recompenſe that ardent Zeal for his Honor, which he perceiv'd in thoſe two moſt potent Monarchs, who propagated among Infidels the holy Chriſtian Religion. Now the Creator having at laſt given leave for the opening this new Scene, my ſelf firſt, and then the other Pilots, who are here in your Majeſty's Preſence, boldly ſail'd the vaſt Ocean with ſuch ſucceſs, that after having diſcover'd many large Provinces, and rich Kingdoms, following the ſame courſe which your Majeſty ſo laborioufly performs, we compaſs'd the whole World from Eaſt to Weſt. From which our fortunate Labors, not only Coſmography, Aſtronomy, and Meteorology, but even Phyſick it ſelf has gain'd great Advantages: and beſides the Curioſity of an infinite variety of remarkable Rites and Cuſtoms, which we found among an incredible multitude of People, we inrich'd the old World with all ſorts of Spices, with Medicines of the moſt excellent Virtue, and with ſo much Treaſure, that we have made Rivers of Gold and Silver flow thro all Europe, together with a great quantity of precious Stones. And now in Reward of theſe mighty Performances we deſire only the Grant of eternal Fame, to acquire which we daringly undertook, and ſucceſsfully accompliſh'd that Enterprize, which appear'd dreadful to the ſtouteſt Men of former Ages.

COLUMBUS was heard with great attention, and his Majeſty preſently decreed, That thoſe renown'd Heroes ſhou'd be prefer'd even before the Argonauts themſelves; that the glorious Ship nam'd Victoria, in which MAGAGLIANES had firſt ſail'd round the World, ſhou'd be plac'd among the fix'd Stars; and that the Names of thoſe illuſtrious Men ſhou'd be ingraven in indelible Characters on the Tables of Eternity in the great Forum.

WHILE NICHOLAO PERENOTTO, the Chancellor of Delphos, was preparing the Decree, there appear'd in the Hall MARIO MOLZA, a famous Poet, but a confounded Monſter of Deformity, for he had not a ſingle Hair on his Head or Face; and to render him yet more hideouſly ugly, he had loſt his Noſe, and was all over Scabs, Puſtules, and Scars. This Wretch pointing to his Wounds, cry'd out aloud: Behold, SIR, theſe which you ſee in my Face are the new Worlds, the new Rites and Cuſtoms of the Indians; theſe are the Pearls, the Drugs, the Aſtrology, the Meteors, the Coſmography, and the everflowing Rivers of Gold, with which theſe damn'd unlucky Argonauts of the French Diſeaſe, who are come to Parnaſſus only to plague us and add Deriſion to our Misfortunes, have inrich'd and fill'd the World: Theſe are the new Medicaments they have brought with 'em to infect Mankind with ſo cruel a Contagion, that the Learned are in doubt, whether it moſt pollutes the Body or the Reputation; with theſe Jewels, wherewith you ſee my Face all ſtudded, and my Body ſhining, our hardy Adventurers here have embelliſh'd Europe: In ſhort, with theſe Scabs and ulcerous Excreſcencys, from which no part of me is free, like implacable Enemys of Mankind they have corrupted human Generation. As for Example,

ample, ſays he, and turning towards COLUMBUS was going to let down his Breeches, when the moſt ſerene Muſes ſhock'd at his Impudence, commanded the Literati not to ſuffer him to defile their chaſt Eyes with ſuch a beaſtly ſight; which MOLZA perceiving, cry'd out: With your leave, ſerene Goddeſſes, I will expoſe nothing diſhoneſt or unſeemly in this auguſt Preſence, but only I wou'd give you a Specimen of the Goods which theſe honeſt Gentlemen have imported from their ſplendid new Worlds. And you, moſt worthy COLUMBUS, under favor will you reſolve me how you'd have Men enjoy the ſweets of the Aromaticks, which you boaſt to have brought from the Indys, if this plaguy Diſeaſe, with which you have ſo perfum'd the World, be ſuch a mortal Confounder of Noſes? How can you have the confidence to ſay, that you have inrich'd the World with Spices, when the Pepper, Cinnamon and Cloves coſt three times as much more than they did before you imbitter'd thoſe ſweet * Figs, which in my Poems I prais'd as moſt delicious, with the Arſnick and Nux Vomica of peſtilent Sores that I dare not name in this place?

BESIDES, d'ye think it can be ſaid to be a happineſs that the great quantity of Gold and Silver you mention has been brought from the new World to the old? I tell you 'twou'd be our greateſt felicity, if thoſe curs'd Metals, the Source of all evil, were no where to be found: But you and your Companions may boaſt of a double Glory, ſince by the Gold of the new World you have confounded the old, and by the Iron of the old have totally ruin'd the new. But what advantage is this great quantity of Gold and Silver to Europe, ſince the Neceſſarys of human Life are dearer every day than other, and the Poverty of all Nations ſtill increaſes? And, not to omit what ought to render you yet more odious to his Majeſty, to theſe ſerene Goddeſſes, and this ever venerable Senate of the Virtuoſi, 'twas not an honorable Ambition, nor, as you falſly have ſaid, the deſire of that Glory which eternizes the Names of Men, that excited you to this dangerous and pernicious Attempt; but Avarice and the thirſt of Gold, a Metal ſo much eſteem'd in your Country, provok'd you to paſs thoſe Pillars of HERCULES which wiſe Antiquity eſteem'd Boundarys to the inſatiable Curioſity of Man. To prove what I ſay; Did not you, COLUMBUS, force your Kings of Spain to reward your great Deſerts by making you be brought from the Indys in Chains, as a publick Robber of the Royal Treaſure? And you, Marquiſs of Pizzaro, did you not play ATTABALIPA King of Peru a very honorable trick, when you plunder'd him of the vaſt quantity of Gold you diſcover'd him to have? And to finiſh your baſeneſs, did you not rebel againſt the Emperor your Maſter, an Action the more ignominious, becauſe ſuch Villanys are ſeldom committed by the Spaniſh Nobility? Now may it pleaſe your Majeſty, ſays MOLZA, for all theſe Reaſons, and for the unheard of Crueltys that theſe moſt illuſtrious Argonauts of Tortures exercis'd on the Indians, whom they miſerably deſtroy'd in the Gold Mines, I humbly conceive they are ſo far from deſerving to receive any Honor from your Majeſty, that they ought to be ſcourg'd out of the Dominions of Parnaſſus as Villains of the moſt fatal Conſequence to Mankind.

THIS Diſcourſe of MOLZA ſeem'd to APOLLO, and the venerable College of the Literati, of more weight than it promis'd at firſt: COLUMBUS therefore was anſwer'd in his Majeſty's Name, that he ſhou'd take back the French Diſeaſe, together with the Gold and Silver he had found in the Indys, and with his Companions be gone immediately out of Parnaſſus;

* This word in the Italian is a double Entendre.

for

for the happiness of Mankind consists in living in a little World peopl'd with Men, not in the vanity of possessing great Worlds, for the most part uninhabited by rational Creatures, and full only of wild Beasts.

ADVICE XCI.

Sigismund King of Poland bestows the highest Preferment on a Nobleman, who proves very ungrateful; and the Polish Nobility, thinking his Crime a Reflection on their Honor, take severe Vengeance of him.

Sigismund Augustus, that renown'd King of Poland, so extravagantly doted on a certain Nobleman, that he advanc'd him to be the chief Palatine of his Kingdom, but very unfortunately to himself: for when the King cou'd confer no more upon him, either thro the Vice of his Temper, or because such is the fate of Princes, and such the malignity of Mankind, that Benefits, when too great to be return'd, are paid with Ingratitude; or lastly, thro the Humour of the Nobility, who love Liberty above all things, and hate to be shackl'd with the Chains of Obligations; he not only prov'd openly ungrateful, but durst appear on some important occasions his King's most capital Enemy.

On the thirteenth instant in the night this Person was found dead in his Bed, cruelly stab'd in several places; and under his Head the Murderers had left a Writing, advising the Judges not to prosecute any body for the Fact, which the Palatins of Warsaw, Breslau, and Posen confess'd they had for very great reasons committed with their own hands.

This Accident of the highest Importance, both with respect to the Person murder'd, and the quality of his Murderers, caus'd the greater wonder in Parnassus, because the Authors of it were thought to be the most intimate friends of the Palatine who was kill'd; and therefore the Writing above mention'd was suppos'd to be forg'd: but those Palatines had been seen that very day in Parnassus, and by their sudden retiring to their Palatinates, gave full Confirmation to the truth of it.

Apollo, who is very zealous for the Peace of Poland, fearing it might be disturb'd by so fatal an Event, upon which the chief Lords of that Kingdom had already taken Arms, caus'd a Treaty of Accommodation to be set on foot in his Name between the Murderers and the Sons of the slain, who with all due respect let his Majesty know that in obedience to his Pleasure they were ready to forget the mighty Injury, and irreparable Loss they had receiv'd by their Father's death; but then, that they might be able to wipe the Tears from their Eyes, and heal their wounded Hearts, they desir'd only this Satisfaction, that the Authors of it might be oblig'd to declare what Disgust their Father had ever given his Friends, to deserve from their hands so cruel a Treatment. Their Request seem'd very reasonable, and his Majesty immediately commanded that it should be made known to the Delinquents; who writ back in Answer, That having long observ'd the baseness of that Palatine towards the King his Benefactor, they often very earnestly admonish'd him upon that Head: but all their Persuasions availing nothing, the publick Honor of the Polish Nobility compell'd 'em at last to revenge with Daggers the vast Injury it suffer'd from that vile and ungrateful Man.

'TIS ſaid, that when APOLLO had read this Juſtification, he confeſs'd, that ſince abundance of Crimes are committed in the World merely out of Punctilio's of Honor, and to vindicate Reputation; Judges and Princes ought not only ſometimes to wink at Delinquents, but to be ſevere againſt the Offended. After which he ſent the Juſtification to the Sons of the murder'd Palatine, who being of a grateful Inclination very different from their Father, came to APOLLO, and told him, that having impartially reflected upon their Father's Behaviour to the King, from whom he receiv'd ſo many Obligations, and upon the Provocation thoſe Palatines had to take away his Life, they found themſelves under a neceſſity of forgiving 'em this Deed. For they were very ſenſible that if a Nobleman, who has receiv'd great Favors from his Prince, proves afterwards ungrateful, he cuts off all the juſt hopes and expectations of Preferment, which the other Nobility may have, who are therefore to be excus'd if they take ſevere Vengeance for the Injury. For Princes, whoſe Goodneſs has once been abus'd, ought not to be blam'd if, in beſtowing the higheſt Honors of their State, they ſeek for that Gratitude among the meaneſt of the Commonalty, which they have reaſon to fear they ſhou'd not find among the haughtieſt of the Nobility.

ADVICE XCII.

APOLLO *having got a notorious Hypocrite into his power, puniſhes him ſeverely.*

SO implacable is APOLLO's Averſion to Hypocriſy, that from the moment he publiſh'd that ſevere Edict, of which we gave you a full account in one of our former, he promis'd large Rewards to all that diſcover'd any ſuch Devils to his Officers of Juſtice: and ſix days ago having receiv'd certain Information of one, he had him ſecur'd immediately, and brought before him. His Majeſty no ſooner fix'd his Eyes on him than he knew him to be a thoro-pac'd Hypocrite; and having ſtript him of all Appearances, Fictions, and of an infinite number of Lies, he laſt of all pull'd over his Ears the gay Robe of feign'd Honeſty, with which the Raſcal had cover'd himſelf from head to foot, and expos'd him naked to all the Virtuoſi who were preſent.

AFTER this he commanded that he ſhou'd be chain'd to the Gates of the Delphick Temple, as a terror to all Villains of the ſame ſtamp, which was forthwith executed. But never was beheld a more horrid Monſter; for now in the Eyes of that abominable Wretch, who before had a commiſerating look, there appear'd an incredible Malignity; in his Words, which before were all Humility, was diſcover'd a moſt Tyrannick Pride; in all his Actions, by which before he boaſted of being content with a little, and ſcandaliz'd at having much, there was manifeſt ſuch a greedineſs of poſſeſſing the whole World, that he plainly ſeem'd to wiſh all Mankind reduc'd to beg their Bread from his Charity. Beſides, he was perceiv'd to be ſo damnably ſpiteful, that he repin'd at the Sun's ſhining on any thing but himſelf, and his own Affairs: and his livid Complexion and hideous Leanneſs were found to have been occaſion'd more by the Proſperity of others, than by his own Miſery. In a word, ſo ſhocking was the very ſight of this conſummate Raſcal, that the People durſt as well be hang'd as go to the Temple, for fear their Eyes ſhou'd be puniſh'd with the Spectacle.

ALL

ALL the chief Virtuoſi of Parnaſſus were extremely amaz'd to think how 'twas poſſible that Hypocrites, with one grain only of the Musk of ſeeming Sanctity, cou'd ſo perfume the leud Sinks of their Minds, as to make 'em ſeem odoriferous to half-witted People; and how with a little of the Tinſel of affected Goodneſs, they cou'd cover ſuch enormous Vices. But their Aſtoniſhment was increas'd to conſider the Sottiſhneſs of ſome Men, and to reflect where were their Eyes and Senſes, when bewitch'd by the Sorcerys of ſuch Villains, they run after 'em like Spaniels, whereas they ought to ſhun 'em as they wou'd the Plague.

ADVICE XCIII.

APULEIUS *ſeverely chaſtiſes his Golden Aſs for giving him two kicks on the Breaſt.*

'TIS well known to all the Profeſſors of Learning, that next to the renown'd Pegaſean Horſe, the moſt famous of all Beaſts in Parnaſſus is APULEIUS's golden Aſs. BEROALDO of Bologna by his Majeſty's own choice is appointed to look after him, and has a Penſion of three Crowns a month for his pains. Now it happen'd that while he was currying him t'other morning at the Stable-door, APULEIUS himſelf ſtood looking on, and gently ſtrok'd him down with his hand; upon which the Aſs immediately flung out his heels, and giving his Maſter two confounded Kicks on the Breaſt, laid him flat on the ground for dead: and 'tis certain APULEIUS was in a very ſorry plight; for the Surgeons with their ſtrongeſt Spirits had much ado to fetch him to life again: But at laſt he came to himſelf, and ſnatching up a Prong in the Stable, in a dreadful fury fell upon the poor Aſs, giving him full fifty blows, and all ſo heavy, that they bruis'd him almoſt into Mummy, and diſlocated all his Bones, after which his Maſter left him.

BEROALDO, compaſſionately touch'd at the ſad misfortune that had befallen his belov'd Breaſt, flung his Arms very lovingly about his Neck, wept over him, and tenderly kiſſing him, My deareſt Aſs of Gold! ſays he, How has mine and thy cruel Deſtiny drawn this misfortune on us, for which thy truſty BEROALDO will be always a Mourner? Yet the brotherly Love I bear thee, forces me to tell thee plainly, that thou didſt deſerve this Diſgrace for a fool as thou wert, in having us'd thy Maſter ill without any hopes of advantage to thy ſelf by it. The Aſs, with as much joy as if all the blows APULEIUS gave him had been the greateſt favors in the World, made this Anſwer: Don't be concern'd, dear BEROALDO, 'twas not folly made me uſe my Maſter APULEIUS as thou ſaw'ſt, but I had long premeditated, and reſolv'd upon it before. I tell thee that the blows I juſt now receiv'd, tho they have bruis'd me cruelly, and I yet feel the ſmart of 'em, have nevertheleſs been welcome to me: for theſe fifty which I have had at once in a lump, I am ſure will ſave me a hundred within this month, and at leaſt a thouſand before the year comes about. And mark me well, BEROALDO, the Revenge thou ſaw'ſt me take of APULEIUS, will be a warning to him for the future on my account. I know 'tis neceſſary and commendable to execute readily whatever we are commanded, and to bear every thing from the hands of our Maſters, yet from ſuch Maſters only

as will be won to Kindneſs by Humility, and who recompenſe good Services by gentle Treatment: but with ſuch hotheaded and indiſcreet Hectors, as thou know'ſt our APULEIUS to be, the beſt way is to reſolve, as I did, to kick Brains into 'em, and make 'em wiſer at their own coſt. For the reaſon why the Cudgel is more imploy'd on us poor Aſſes than on Mules, is only becauſe they are more ingenious in the Art of managing their Heels than we, who are ſuch Fools as to ſubmit to a beating patiently; and thou, my dear Groom, know'ſt better than I, that there's nothing got by Patience now adays but a double Load of Affliction.

ADVICE XCIV.

PAULUS JOVIUS *preſents* APOLLO *with his elegant Hiſtorys, which give ſuch intire ſatisfaction to his Majeſty and the whole College of the Virtuoſi, that in ſpite of all oppoſition he's admitted with great Applauſe into Parnaſſus.*

PAULUS JOVIUS of Como, Biſhop of Nocera, that noble Hiſtorian, after having been long impatiently expected in this Court, arriv'd a few days ago on the Confines of Parnaſſus, where he was ſoon viſited by a vaſt number of Poets, and of the greateſt Hiſtorians, and regal'd with ſeveral learned Entertainments. Beſides, all the Perſons famous for Arms and Learning, of whom in his Elegys and other Writings he has made honorable mention, after having paid him their Compliments, accompany'd him in a numerous and noble Retinue to the Royal Palace, where the Senate of Virtuoſi was aſſembl'd.

THEN JOVIUS preſented APOLLO with his Writings, which his Majeſty receiv'd with an air of Pleaſure, and put 'em into the hands of the Cenſors of the Library: by whoſe order the next day were poſted up Advertiſements in all the chief places of Parnaſſus, certifying that the Hiſtorys and other Works of the Reverend PAULUS JOVIUS being intended to be conſecrated to Immortality, all Perſons ſhou'd appear by a certain limited time to propoſe whatever Objections they might have againſt 'em.

ON the day appointed therefore all the Virtuoſi aſſembl'd in the great Council-Hall, where JOVIUS appear'd before APOLLO. Then the Cenſors made an honorable Report of the Writings of that illuſtrious Prelate, with very high Encomiums on the Purity of his Latin, the Loftineſs of his Stile, his clear Method, the infinite variety of his Matter, and above all, his exquiſite diligence in the Contexture of thoſe immortal Labors, which they affirm'd were not to be parallel'd for Latin Hiſtory ſince the Decline of the Roman Tongue and Monarchy. Only ſome over-nice Virtuoſi ſaid, that in his Hiſtorys they cou'd have wiſh'd for a few more of thoſe Political Remarks and Sentences, of which the Latin TACITUS of Terni, and the Italian of Florence are ſaid to have too great abundance.

THEN he was ſharply rebuk'd for the vaſt Gaps in his Hiſtorys; and the Cenſors expreſſing ſome Anger, ſaid, If 'twere inſupportable to the Virtuoſi to ſee the Deficiency of LIVY, TACITUS, DIONYSIUS, and other famous Hiſtorians, whoſe valuable Labors thro the injury of time are partly loſt, this Deficiency was wholly inexcuſable in him. Nor was his Apology allow'd, that the Books which were wanting had been loſt in the plundering

plundering of Rome; for the Cenſors reproach'd him, that thoſe Winter-evenings which he trifl'd away in diverting with his pleaſant Genius the Cardinals FARNESE and CARPI, might better have been imploy'd in filling up the Chaſms of his Hiſtory; then he wou'd not have given the Literati his Friends ſo much reaſon to complain of him.

WHEN the Cenſors Report was over, the Doors of the Hall were thrown open, and every one had leave to object againſt JOVIUS whatever they had obſerv'd amiſs in his Hiſtorys. NATALIS COMES accus'd him of Partiality in over-praiſing COSMO of Medicis, great Duke of Tuſcany; and that being brib'd by the Marquiſſes of Peſcara and del Vaſto, he had related ſuch incredible Feats of their Valor, that a Romance-Writer cou'd ſcarce have ſaid more of the antient Knights-Errant of France. To this the Cenſors anſwer'd, That they too had obſerv'd, that in the Praiſes of COSMO, and of thoſe two Marquiſſes, JOVIUS had us'd two ſorts of Ink: But they found, that in an old Edict his Majeſty had declar'd his Pleaſure, that the liberty he allow'd to Poets of adorning their Patrons Robes with Jewels and Gold Fringe, ſhou'd extend to Hiſtorians likewiſe; therefore JOVIUS had expreſs'd a commendable Gratitude in requiting with his ſhining Ink the Liberality of the Princes his Benefactors.

AT this — tho 'tis requir'd of every one under Cenſure to obſerve a ſtrict ſilence, and the Maſters of the Pegaſean Ceremonys had acquainted JOVIUS with this Cuſtom at his coming into the Hall, yet he cou'd not contain himſelf, but in a Rage turning towards COMES, Malicious Man! ſays he, what Praiſe can any Hero or Demi-God deſerve, which is not juſtly due to my great COSMO, the ſecond AUGUSTUS of Italy?

THE next that oppos'd him was FRANCISCO BERNI, who alledg'd, that he had treated with too much ſpite the Memory of LORENZO of Medicis. To which the Cenſors immediately reply'd: That JOVIUS was ſo far from deſerving blame on that account, that on the contrary, thoſe ſeditious Hiſtorians ought to be ſeverely puniſh'd, who by their Encomiums on ſuch as BRUTUS and CASSIUS, provoke the giddy Multitude to Rebellion, and invite fiery Souls and brutal Deſperado's to contrive and brew villanous Conſpiracys againſt the beſt of Princes.

IN the laſt place, GIROLAMO MUTIO JUSTINOPOLITANO ſaid: That JOVIUS's Hiſtorys being full of Lies, deſerv'd the Flames rather than Immortality. The Cenſors deſir'd him to ſhew 'em the particular places where JOVIUS had been guilty of Lying. He reply'd: That for his part 'twas more than he cou'd do, but this he was ſure was a common report. By which ſenſleſs Anſwer all the Company found, that MUTIO was one of thoſe ignorant Blockheads who accus'd JOVIUS for a Liar, without having ever read him.

ADVICE XCV.

The Cenſors impriſon an eminent Virtuoſo for being too talkative; but he is graciouſly ſet at liberty by APOLLO, *and acquitted of that Imputation.*

THE Virtuoſi of this State are oblig'd to weigh their Words before they ſpeak, as carefully as others do before they write: for 'tis his Majeſty's Pleaſure, that for the univerſal Good, to hear his Literati diſcourſe on

on any Subject, ſhall be the ſame thing as the ſtudying of Books; for which reaſon all Men in this State are ſo ſtrictly obſerv'd in every thing they ſpeak, that the leaſt ſlip of Inadvertency is ſure to meet with exemplary Puniſhment.

NOW it happen'd t'other day, that a Virtuoſo diſcourſing very learnedly on a Poetical Subject, by way of Digreſſion fell into an Epiſode, in which he diffus'd himſelf ſo largely, that when he wou'd have return'd to his Matter, he forgot where he left off. This was remark'd as a heinous Fault, and the Cenſors being inform'd of it, immediately committed him to Priſon: The Criminal upon his Trial pleaded guilty; and the Judges proceeding againſt him with the utmoſt Rigor of the Law, forbad him the uſe of his Pen and Books. The miſerable Virtuoſo, to get this cruel Sentence taken off, or at leaſt mitigated, appeal'd to APOLLO, who, tho he hates that any of his Virtuoſi ſhou'd deſerve the Character of talkative Fellows, yet to ſhew his Equity he wou'd determine nothing in this Affair till he firſt heard at large what the Accus'd had to offer in his juſtification. An excellent Method, which if Princes obſerv'd, they wou'd not have ſo much to anſwer for the Wrongs they do to their Subjects.

THE Virtuoſo frankly related to APOLLO the Crime for which he had been condemn'd: and his Majeſty having heard his Confeſſion, immediately revok'd the Sentence; for he found that the Epiſode in which this Virtuoſo had ſo freely expatiated was more delightful than the main Subject it ſelf, and therefore did not believe that his Forgetfulneſs ought to be imputed to him as a fault, ſince 'twas wholly occaſion'd not thro his talkative Humor, but thro his generous Ambition of acquiring Honor by that Digreſſion: for which reaſon he commanded that he ſhou'd be ſet at liberty; ſince to ſpeak much is no Crime in him who always ſpeaks well.

ADVICE XCVI.

PHILIP *the Second, King of Spain, being highly provok'd at ſomething which the Duke of Alva had ſaid to* APOLLO *relating to his Government of Flanders, purſues his Revenge on that Miniſter; but his Majeſty hearing of it, ſends for the King and appeaſes him.*

THERE was never yet any Court in the world free from ſwarms of thoſe Malignants who are continually divulging what ought to be kept ſecret, and take delight in ſowing Miſchief, and kindling the Flames of Enmity; as any one will judg by the following Inſtance.

THE Duke D'Alva, late Prince of the Achaians, had told APOLLO, that the reaſon why he caus'd the Prince of Egmont and Count Horn to be beheaded on publick Scaffolds in Bruſſels, tho he foreſaw 'twou'd be a matter of very great ſcandal, was, becauſe when a Man governs for another, his Judgment is very different from what it wou'd be if he govern'd for himſelf. Theſe words were ſcarce utter'd before they were carry'd to the Ears of King PHILIP the Second, who was ſo incens'd againſt his Miniſter for this Reflection, that he reſolv'd to be reveng'd on him by the Sword: and to this purpoſe commanded ſome Gentlemen of his Bedchamber to arm themſelves, and whenever they met with the Duke to have no Mercy on him.

BUT this Deſign was ſoon diſcover'd, and repreſented to APOLLO who ſent both for the King of Spain, and Duke of Alva. When they were come into his Preſence, King PHILIP firſt in a violent Rage complain'd of the Duke, That thro the ſole Ambition of perpetuating to himſelf the Government of Flanders, he had brought him into thoſe inextricable Difficultys, of which the whole World was witneſs: a Crime which deſerv'd the greater Puniſhment, becauſe the Duke had confeſs'd this ill Treatment of his King with the ſame freedom which others uſe in glorying of their virtuous Actions.

TO this the Duke reply'd in his Defence: That he had wag'd War for his King in Africk, Germany, France, Flanders, and in Italy, and always with Victory. Yet his faithful and honorable Services had been ſo little rewarded in Peace, that in the Government of thoſe very Provinces which he had conquer'd, not only Gown-men unfit for War, but Women had been prefer'd before him; and he in the mean time was kept at Court in Imployments beneath a Man of his Character, and meanly forc'd to worſhip RUY GOMEZ DI SILVA, and others (who were really much his Inferiors) becauſe they had moſt intereſt in the King. A Contempt which his Honor, and his Temper, averſe to all Indignitys, wou'd not ſuffer him to digeſt! That not only his Enemys, but even the King himſelf had interpreted this to be the intolerable Pride of a Man who cou'd not endure an Equal in Court, much leſs a Superior. That he did not deny, that to vindicate his Reputation, and not to ſee himſelf kept in the low rank of common Courtiers, he ſought to ſecure himſelf for ever in the Government of Flanders; and he wou'd have endeavour'd to bring that Country to a peaceful Condition, had he thought he cou'd have govern'd it in Peace.

THIS frank Anſwer fir'd the King of Spain, who ſaid, That ſince D'Alva had twice confeſs'd his fault, he ought immediately to be condemn'd. On the contrary, ſays APOLLO, I think it fit, that by acquitting the Duke I ſhou'd admoniſh all great Monarchs like you, to treat well thoſe Generals, who having with the expence of their Blood purchas'd true Military Honors, deſerve to enjoy their Maſter's univerſal Favor. For Reaſon and Juſtice require that Kingdoms and great Provinces ſhou'd be govern'd in time of Peace by thoſe, who had the courage either to gain 'em in War, or to defend 'em againſt Invaders. But becauſe many of you have no regard to what is juſt and reaſonable, or what Gratitude requires of you; and ſince I ſee you have not the Ingenuity to learn from Hiſtory how you ought to keep thoſe Generals content, whoſe Actions in Arms have deſerv'd boundleſs Rewards; bluſh not at leaſt, in an Affair of ſuch mighty importance, to take example from the Conduct of the Ottoman Emperors, who in the turbulent times of War, never give the chief Command of the Armys to any but their Grand Vizier: a Dignity ſo ſublime, that he who enjoys it governs all the vaſt Ottoman Empire with ſupreme Authority, as the ſole Arbiter both of War and Peace. The Grand Viziers therefore knowing their Imployment to be much more honorable in Peace than in War, behave themſelves with extraordinary Fidelity in their Expeditions, that ſo they may ſecure themſelves in the great Poſt they enjoy: Beſides, the Ambition which neceſſarily accompanys ſo high an Honor, puſhes 'em on with Vigor, and haſtens the Victory. Nor is it in my power, PHILIP, nor in that of any other Prince, to prevail with Men to love others Advantage more than their own; and therefore the true art to keep Generals eternally faithful is, as I ſaid before, amidſt the Troubles of War, to give 'em a proſpect of an honorable and gainful Peace at home.

ADVICE

ADVICE XCVII.

POMPEY the Great invites ſeveral Roman Lords to the Dedication of a ſplendid Theatre which he had built in Parnaſſus, but they refuſe to come.

POMPEY the Great having built in Parnaſſus a magnificent Theatre, nothing inferior to that he erected in Rome, reſolv'd to celebrate its Dedication with the Show of Gladiators. To this Solemnity he invited many Princes, and among the reſt ſome modern Roman Lords; but they excus'd themſelves by ſaying they had not the heart to look upon ſuch bloody Spectacles, and freely told him they were both amaz'd and ſcandaliz'd, that their Anceſtors were ſo far from deteſting ſuch Scenes of Barbarity, that even the Women took delight in being preſent at 'em: and they durſt affirm, that they were a ſhame to thoſe who willingly beheld 'em, and brought but little Reputation to ſuch as procur'd 'em to be repreſented.

POMPEY readily anſwer'd; That he ſhou'd extremely love and admire the mildneſs and humanity of the modern Romans, in abhorring to ſhed human Blood, if they did not ſully ſo great a Virtue with the barbarous Curioſity of ſtanding frequently among the Rabble at Executions, to ſee Men hang'd, broke on the Wheel, and beheaded.

ADVICE XCVIII.

PETER ARRETINE is again aſſaulted; and APOLLO conſidering his leud and vicious Qualitys, will not let the Delinquent be proſecuted.

LAST night PETER ARRETINE, as he was going home from viſiting his belov'd TITIAN, was aſſaulted by a Perſon who gave him a deviliſh Cut croſs the Face; which is at leaſt the twentieth Rebuke he has met with either by Cudgels or Daggers, from Men who are it ſeems as quick of Hand as he is flippant of Tongue, and who have maul'd his Face, Breaſt, and Hands in ſuch a manner, that he looks like the Deſcription of DEIPHOBUS in VIRGIL.

APOLLO was much diſpleas'd at this Action, and gave orders to his Attorny General to uſe his utmoſt diligence to diſcover the Delinquent. ARRETINE himſelf was ſtrictly examin'd about it, and declar'd that he neither knew, nor cou'd imagine who 'twas that aſſaulted him. When APOLLO heard this, he commanded that no farther ſearch ſhou'd be made, but all Proſecution ſtopt: for ſince ARRETINE cou'd not imagine who had treated him ſo roughly, he muſt of neceſſity have one of thoſe two monſtrous Defects, which deſerve no pity; either of having offended ſo many as to be confounded in the number of his Enemys, or of forgetting thoſe to whom he had done Injurys worthy of Reſentment.

ADVICE XCIX.

Apollo having receiv'd good News from Italy, imparts it to his Virtuoſi, to their univerſal Joy.

SO great is his Majeſty's delight in hearing of whatever is commendable among Mankind, that not only in Italy and the reſt of Europe, but in all other parts of the World where Learning flouriſhes, he gives large Penſions to a great number of Perſons, who are oblig'd by the moſt ſpeedy Expreſſes to acquaint him with all the virtuous Actions and honorable Works of Princes or private Men in any Kingdom or Province whatſoever; which being afterwards imparted to his belov'd Literati, ſerve 'em as ſo many learned and uſeful Lectures.

NOW the Virtuoſi of Parnaſſus being inform'd, that Thurſday laſt in the evening an Expreſs arriv'd from Italy to his Majeſty, early next morning they flock'd together in great numbers, and fill'd the Hall of Audience to ſhare the News; for Italy being the Sovereign of all the illuſtrious Kingdoms of the Univerſe, and the Abode of the moſt valuable Sciences, is regarded not only by his Majeſty, and the other moſt benign Planets, but by all the fix'd Stars too, with thoſe aſpects of peculiar Favor, which beget in Men a ſprightly Genius for the Invention of all things moſt excellent and rare, the Prudence of diſcourſing well and acting better, and the eaſy learning and fruitful vein of writing elegantly on all the Liberal Arts.

APOLLO therefore with his moſt ſerene Goddeſſes being come into the Hall, took out of his boſom the Letters; and ſhewing 'em to all that were preſent, My deareſt Virtuoſi, ſays he, the World that has often produc'd Princes of eminent Virtue, and private Men of excellent Learning, will for ever hereafter continue to produce 'em in great numbers: for tho Learning, thro the Inundation of the barbarous Nations, has ſometimes been ſeen floating on the Waves, yet by the care of Providence it will never ſink and periſh. Rejoice then with me, and let us be tranſported even to extaſy; for no leſs is due to the moſt acceptable News I have now receiv'd from Italy, where my worthy Virtuoſo FRANCESCO MARIA DELLA ROVERE, Duke of Urbin, and Prince of the modern Literati, has acted agreeably to the Deſign of Heaven, that ſacred Juſtice ſhou'd inhabit the Earth, to prevent all differences about Property, and that it ſhou'd not be lull'd aſleep while all ſtand idle Lookers on: he has been ſenſible that the numberleſs and pernicious Volumes written by Lawyers have almoſt loſt it in Sophiſtry and Confuſion; ſo that Law is become one of the greateſt Plagues among Mankind, and more cruel than War, Peſtilence or Famine. A Miſchief, my dear Virtuoſi, the greater, becauſe tho all bewail it, yet every one gives it over as incurable. But the Almighty Governor of the World, who in Judgment for the Sins of Men ſuffer'd thoſe Diſorders to grow to ſuch a head, has at laſt in great Mercy rais'd up a new JUSTINIAN among the Nations, and retriev'd ſacred Juſtice from the ſhades of Diſcord and Confuſion, in which ſhe has lain ſo long bury'd. Know therefore, that the great FRANCESCO MARIA DELLA ROVERE, putting on a Reſolution worthy eternal Fame, has commanded by an Edict that no Advocate ſhall be permitted in defence of his Client to alledg any thing but the Text of the Laws, together with the Comments of ACCURSIUS, BARTOLUS,

BALDUS, PAUL DE CASTRO, JASON; and in criminal Affairs, ANGELO DE MALEFICIIS, and ſome others. An admirable Edict! nor can I without Tears reflect, that in all States, Suits at Law are grown ſo tedious, that a Man's Life at the longeſt is too ſhort to ſee many of 'em decided: and yet every one knows, that among the Turks, who tho they have no Books, may be ſaid in this particular to be wiſely ignorant, they wou'd have been determin'd at a ſingle hearing. Add to theſe things, my Friends, that this moſt pernicious Diſeaſe of the Eternity of Law-ſuits, which good Princes ought with their utmoſt diligence to exterminate from their States, is, to the laſt Calamity of Mankind, become the fatal Traffick of a rapacious Crew, who ſuck the vital Blood from Tradeſmen, Peaſants, Merchants, and other Perſons uſeful to the Publick, who are all brought by 'em to beggary and ruin; whilenothing makes more noiſe in the World than the prodigious Eſtates left by Notarys, Scriveners, Proctors, Attornys, Advocates and Judges.

HAVING ſaid this, APOLLO, accompany'd by vaſt numbers of his Virtuoſi, went to the great Temple of Parnaſſus, where from the bottom of their Hearts they implor'd Heaven for the univerſal good of Mankind to grant long Life to the moſt ſerene FRANCESCO MARIA, to fill the World with Princes like him, and to awaken in all other Potentates the ſame honorable deſign which that wiſe Prince had executed in his own happy Dominions: Since 'twas a Miſery which the calmeſt Temper cou'd not bear to ſee, that the Adminiſtration of Juſtice ſhou'd be ſo confounded, that in Tribunals the Opinions of private Lawyers, being alledg'd more than the Laws themſelves, Suits were grown ſo expenſive, vexatious and everlaſting, that 'tis better to part with one's Right quietly, than endure a thouſand Torments of Mind in defending it among ſuch ravenous Harpys.

ADVICE C.

An unuſual Fragrancy iſſuing from the Delphick Library, APOLLO *goes thither in Perſon to diſcover the reaſon of it.*

SIX days ago from the Delphick Library proceeded an extraordinary fragrant Smell, which increas'd every day, ſo that all the Virtuoſi of this State were extremely amaz'd at it; and not being able to divine the Cauſe, intreated APOLLO to diſcover it to 'em. His Majeſty too was ſurpriz'd at this Novelty; and went early the next morning to the Library, thro which this Perfume was ſo equally diffus'd, that the Virtuoſi cou'd not particularly diſcern from which Part it came: but APOLLO ſoon made the Diſcovery, and going directly to a place where, in an Urn of the fineſt Oriental Chryſtal, are preſerv'd the Divine Writings of SENECA the Moraliſt, he firſt paid ſome diſtinguiſhing Honors to thoſe fortunate Labors, then took up the Urn with both his hands, and turn'd towards his Virtuoſi, who thinking themſelves unworthy even to behold ſuch a Treaſure, fell on their Knees with their Heads inclin'd to the ground, while APOLLO thus ſpoke to 'em.

MY deareſt Literati, Let the miraculous Fragrancy which you find proceeds from the immortal Writings of my belov'd SENECA, for ever afford you this Inſtruction, that if you wou'd perfume the World with your ſacred Precepts, and your ſelves with glorious Fame, you muſt, as SENECA did at laſt, tho late, conform your Lives to your Writings, and your Actions to your Words.

The End of the Second Century.

THE

Political Touchſtone.

Written by

TRAJANO BOCCALINI.

With an APPENDIX

By the ſame Author.

THE AUTHOR'S DEDICATION.

To the Illuſtrious Signior P. P.

THE trueſt and ſafeſt Political Precepts are form'd either from the prudent Reſolutions, or from the Errors of Princes in the Conduct of their moſt important Affairs; or laſtly, from the ſtudy of Politicks: All which conſiſt in a ſevere and judicious Cenſure of the Actions of the Great. And thoſe who read Hiſtory, and have a Talent to examine aright, draw from thence excellent Rules of Government. 'Tis no wonder then that the beſt Writers of State-Affairs have incurr'd the Diſpleaſure of Sovereigns: for, as Princes attend with Delight to their own Praiſes, tho proceeding from the Pen or Mouth of the moſt impudent Flatterer; ſo on the contrary, they abhor nothing ſo much as the Cenſures that are paſs'd on their Actions. They think it an Affliction not to be endur'd, that the World ſhou'd ſee the Imprudence of thoſe who appear outwardly ſo great and glorious, and that their Miſcarriages ſhou'd ſerve others as Leſſons of Inſtruction to avoid the like Errors. This Truth has convinc'd me, that my preſent Advices from Parnaſſus, in which, under ſeveral Rallerys, the Actions of many unjuſt Princes are criticiz'd, their Intereſts debated, their Deſigns laid open, and their Faults remark'd, wou'd be infinitely diſpleaſing to 'em, if they ſhou'd be made publick to the World. Wherefore being unwilling to give the leaſt diſtaſte to any Perſon either publick or private, I have made a firm Reſolution not to have 'em printed; for ſince Time is neceſſary

ceſſary to bring to maturity thoſe things which at firſt thro their ſharpneſs are diſpleaſing, I hope theſe Writings of mine, ~~which for many reaſons are diſtaſteful to our Times, will, when~~ the preſent Set of Princes come to leave the Stage, and when the Affairs that now fill the Scene, (which being matters of great jealouſy, require to be handl'd very tenderly) ſhall grow old and ſtale, afford no ſmall delight to the Readers of the coming Age, whom I have labour'd, by painting the preſent Face of things, at once to inſtruct and pleaſe. In the mean time I have choſen to conceal theſe Papers in your famous Library by making you a Preſent of 'em; with this allowance, that they may then be made publick, when the time ſhall come that they will not give the leaſt diſguſt to any Man. For my own part, I ſhall have obtain'd the utmoſt of my Ambition, if they happen to afford you that Satisfaction which I extremely wiſh they may, as well for the infinite Veneration I bear you, as for the innumerable Obligations I owe you; which have made me your Debtor in ſo vaſt a Sum, that ſhou'd I ſpend my whole Life in your Service, I ſhou'd believe after all I had done nothing towards the diſcharge of it, and that, like an ungrateful Perſon, I ſhou'd die in your Debt. I conclude with my moſt zealous Prayers for your continu'd Health and Proſperity, and am, with the profoundeſt Reſpect,

Your moſt oblig'd and devoted Servant,

TRAJANO BOCCALINI.

The

The Political Touchſtone.

I.

Why the Neapolitans are heavily oppreſs'd and ill treated by the Spaniards.

EVER ſince it has pleas'd Almighty God to give up the People of Naples to Tyrannick Government, as a ſevere Puniſhment for their repeated Diſloyaltys, the Spaniſh Kings have wiſely enjoyn'd by a Law, which has been always ſtrictly obſerv'd, that the unruly Horſe, which the State bears for its Arms, boaſting that he'll endure neither Saddle nor Bridle, ſhou'd be conſtantly brought every ſix Months into the publick Forum, where the Political Farriers, after a formal Conſultation held, ſhou'd preſcribe the propereſt means they cou'd for the perfect Mortification of that reſtiff Beaſt, who was of ſo inconſtant and ſeditious a Temper that he'd frequently chuſe to carry two Kings rather than one. Accordingly the Grooms that look after him took this wretched Animal yeſterday out of his Stable, and becauſe he was ſo out of caſe that he cou'd hardly ſtand, they drag'd him along with Ropes into the Forum. 'Twas indeed very ſurprizing to ſee that ſtately pamper'd Steed, which us'd to make ſuch a comely Figure, ſo miſerably fall'n away now, that his Bones were ready to ſtart thro his Skin. By his ill Uſage too he was grown broken-winded, his Back was gall'd, and his Buttocks all furrow'd with Cuts and Slaſhes. And yet the jealous Spaniards keep heavy Fetters night and day on his Legs, Blinds over his Eyes, a Halter on his Head, and Barnacles on his Noſe, as if there were eminent danger of his doing 'em ſome mighty Miſchief.

THE Beaſt being produc'd after the uſual cuſtom, the Farriers held a Conſult upon him, and very learnedly debated his Caſe. At laſt they unanimouſly reſolv'd, That his Rack ſhou'd be rais'd a handbreadth higher than before, and a third part of his daily allowance of Corn taken from him. Some moral Philoſophers, and conſequently good natur'd Perſons, happ'ning to be by, were extremely mov'd at their Severity to the Horſe, and ask'd 'em, Why they cruelly ſhorten'd him of his Provender, when he was reduc'd ſo low already that he had nothing left but Skin and Bones, and had ſcarce Breath enough to keep him alive for a month.

THE wiſeſt of the Farriers turning towards the Philoſophers in a heat, told 'em very roughly; They had better mind their wrangling Diſputes of Entity and Quiddity, than trouble themſelves with Politicks, in which they were notorious Blockheads. That if the Government of that vicious Beaſt had been committed to them, they'd ſoon have found all their Kindneſs return'd with Kicks and Bites, his uſual Recompence for good

Services:

Services; and not only that, but he wou'd have thrown 'em into Ditches wretchedly trodd'n and buis'd: For 'twas his peculiar Cuſtom to plague his Maſters, tho ever ſo much his Benefactors, with all manner of Perverſeneſs, except they held a very ſtrong hand over him, and kept him in that feeble Condition by hard Uſage and Faſting. That if they wou'd make a right Judgment of that untractable Steed, and the method to be taken in governing him, they muſt not regard the leanneſs of his Sides, or weakneſs of his Legs, but obſerve the untowardly Inclinations of his Mind, which was now grown more ſeditious and fickle than ever. They added further; Wo to the Spaniards, if this unruly Horſe had Power and Means to do the Miſchief he's continually plotting againſt his preſent Maſters!

FROM all which 'tis evident to the World, that the Oppreſſions of Naples are not the Effects of the Spaniards Cruelty, or the Viceroy's Avarice, nor the Negligence of the Spaniſh Kings, but the Reſult of the moſt prudent and well-weigh'd Councils; for 'tis the higheſt Charity to employ the ſharpeſt Remedys to deprive him of the power of doing ill, who can't by any Obligements and Kindneſs be reform'd to do well. And it muſt be confeſs'd, That the ſeditious Temper of the Neapolitans can't have a better Cure than the exceſſive Cruelty of Spain.

II.

Genoua being accus'd of too much Familiarity with Spain, juſtifys her ſelf in Parnaſſus.

THE moſt ſerene Liberty of Genoua has not been admitted for ſeveral years to viſit or hold familiar Converſation with the fam'd Republick of Venice, or any chaſt Italian or Foreign Libertys. For tho ſhe liv'd formerly in wonderful Reputation for unſpotted Chaſtity, yet ſhe has of late mightily impair'd her Credit by that intimate Converſation ſhe was obſerv'd to hold with the deceitful Spaniard, whom ſhe has not only furniſh'd with the nobleſt Apartment in her Palace, but ſuffer'd the chief of her Nobility to ſerve him.

THESE irregular Practices, which are ſo heinous in a Lady of her Quality, have occaſion'd many to cenſure her very freely, That ſhe made her ſelf too familiar with a People who were notoriouſly plotting on her Chaſtity: and 'tis publickly reported, That ſhe granted 'em ſome diſhoneſt Favors very prejudicial to her Fame; particularly there's great murmuring about the ardent Thirſt ſhe diſcovers after the Spaniſh Gold. An Avarice fit for an infamous Proſtitute, but very unbecoming a ſpotleſs Virgin!

FROM theſe Exceſſes 'tis manifeſt, that this noble Princeſs who was counted, before ſhe fell into that pernicious Acquaintance, one of the moſt beautiful Republicks, is now become extremely deform'd in her Members; for the Noſe of the Family of DORIA is increas'd four fingers breadth, and the SPINOLA's right Leg half a hand: And to add to her Misfortunes, ſhe's mortify'd with ſeveral ſcandalous Reports, That her Citizens are ſo great with the Spaniards, that they ſerve 'em as Panders to ſuch leud Intrigues as are not fit to be nam'd. And ſome ſtick not to affirm, That the Kings of Spain have expreſs'd a deſire of coming to the very Act of Diſhoneſty with her. For, to be certain on what Terms they ſtand with her, and what

what they might expect at her hands, they ſent ſome days ago one of their Miniſters in Italy, PIETRO ENRIQUES GUZMAN, Count of Fuentes, with a Billet-doux full of extravagant Requeſts, and highly reflecting on her Honor: which convinc'd every one, that the Affection the Spaniards pretend for this moſt ſerene Lady has nothing of Platonick in it, but was mere Luſt to rule.

THE honorable Liberty had no ſooner receiv'd this inſolent Letter, but ſnatching off her Slipper, ſhe broke the Bearers Head with it, and expreſs'd ſuch Reſentment of the Affront, and Reſolution of coming, if need were, to downright Blows with the Sender, that ſhe has fully recover'd her Reputation which ſhe had undeſervedly loſt. To give the World therefore a juſt account of the Innocence of her Thoughts and Actions, ſhe diſpatch'd Embaſſadors to all the Princes of Europe, who clearly prov'd, That their Miſtreſs's Familiarity with Spain is not only honorable to her ſelf, and profitable for her Citizens, but abſolutely neceſſary to maintain the Liberty of Italy; to which her Intereſts are as inſeparably united, as any Potentates of that Country. For by the exorbitant Exchange and griping Uſury ſhe impoſes on their common Enemys the Spaniards, ſhe haraſſes 'em with a more cruel War, than the Hollanders and Zeelanders do with their Armys and Fleets.

III.

The Spaniſh Monarchy is griev'd that her Treacherys are diſcover'd.

A DREADFUL Fire broke out in the Palace of the French Monarchy, whether by Accident, or thro the Malice of ſome treacherous Frenchmen, or (which is rather ſuſpected) by the contrivance of a People who for many years have been implacable Enemys to France, is uncertain. It rag'd ſo furiouſly, that the neighbouring Monarchs, afraid that their own States wou'd be conſum'd by it, immediately ran one and all to quench it. The Engliſh, tho naturally Enemys to that Nation, diligently carry'd thither the Waters of their Thames; the Germans thoſe of the Meuſe and Rhine; the Venetians drain'd almoſt all their Lakes; and the wiſe Dukes of Tuſcany came ſpeedily in with their Arno to extinguiſh the Fire, which, in the opinion of the moſt prudent Men, threaten'd no leſs than a univerſal Conflagration. But 'twas very ſurprizing to ſee the Monarchy of Spain her ſelf, tho thought to bear immortal Hatred to the French, as buſy as the beſt of 'em to promote ſo pious a Work. Many ſuppos'd ſhe came with no other deſign than to take pleaſure in warming her ſelf by the Blaze; and cou'd hardly believe their Eyes, when they beheld with what unſpeakable Care ſhe brought Supplys not only from Tagus and Hebrus, but ev'n from the main Ocean, of which ſhe's abſolute Sovereign, when the Engliſh and Dutch pleaſe to give leave.

SOME Politicians however, putting an untoward Conſtruction on her good-will, publickly declar'd, That 'twas very pernicious for the French to admit of the Spaniards Aſſiſtance in this their neceſſity; and that ſince they knew they were their irreconcilable Enemys, they ſhou'd rather ſuſpect 'em of contriving their Ruin, than imagine they wou'd in the leaſt endeavour their Safety: For they are a Race of Men, who meaſuring all the Actions

of Monarchs only with the Compaſſes of Self-intereſt, are ſo far generally from conducting themſelves in Affairs relating to Princes by Rules of Piety, that they never follow the Precepts of common Charity.

BUT the Politicians were ſharply rally'd for their Aſſertion, becauſe the Spaniards not only equal'd, but evidently ſurpaſs'd any Friend of the French in their Diligence and Zeal to ſuppreſs the Fire. And what was more amazing, and won Spain the greater Reputation with the ſimpler ſort, was, that tho Flanders and Auſtria were involv'd at the ſame time in the Flames of War, ſhe prefer'd the Safety of the French to any Regard for her antient Patrimonys.

YET becauſe no human Aid, or plenty of Water was ſufficient to quench the leaſt Spark, but the more Remedys they apply'd, and the greater Diligence ſhe us'd, the more the Flames of thoſe bloody Civil Wars increas'd, the moſt unthinking began to hearken to the Politicians Remonſtrances, and miſtruſted that the Spaniſh Charity was nothing but Intereſt: A ſort of Charity peculiar to that People. Inſomuch that they reſolv'd to truſt fair Appearances no longer, but to examine what the Spaniards brought in their Buckets; and upon ſearch found that inſtead of Water to put out the Fire, they fill'd 'em with Pitch, Oil, Turpentine, and other Deviliſh Combuſtibles to increaſe it.

THE like Treachery was diſcover'd alſo among ſome French Barons, who making great Profeſſion of Concern, us'd the ſame Buckets and Ingredients with the Spaniards. The French Monarchy therefore juſtly incens'd, had 'em immediately executed, and burnt in that very Flame they had been rebelliouſly fomenting in their own Country.

THE Spaniards were not only driv'n from meddling at the Fire, but by ſound of Trumpet proclaim'd villanous Hypocrites. The French Lady beſides iſſu'd out a particular Edict, That if any one ſhou'd hereafter believe there was the leaſt Charity in the Hearts of the Spaniards towards the French, he ſhou'd be poſted for a notorious Blockhead. And if after the firſt Admonition he perſiſted in his Error, he ſhou'd be toſs'd in a Blanket for his Folly.

AND now the Fire, which had got ſuch a head that the moſt judicious thought it could never be extinguiſh'd, to the wonder of all Men went out of its own accord, as ſoon as the ſaid Spaniards and French were remov'd from it. The immortal Flower-de-Luces, which were trodden under foot before, reviv'd with greater Splendor, and flouriſh'd more gloriouſly than ever. And the whole Kingdom, which had been in miſerable confuſion for above forty years thro the boundleſs Ambition of many, in a moment became perfectly calm and ſerene. An undeniable Proof that the Spaniards were the firſt Incendiarys who ſet France in a Flame, tho they endeavour'd, with ſpecious Pretences of Religion and Kindneſs, to perſuade the World that they did what they cou'd to quench it.

'TIS ſaid by all, that after this the Monarchy of Spain kept her ſelf cloſe immur'd in her Palace for ſeveral days, admitting no Viſits; but giving way to extreme Melancholy, and burſting into Tears, ſhe freely confeſs'd, She had rather have loſt two of her beſt Kingdoms, than ſee her holy Pretexts, by which ſhe put off her worſt Fripperys to advantage, made a publick Ridicule and Jeſt. She thought ſhe had loſt her richeſt Treaſures, and the inexhauſted Mines of America, in being depriv'd of the benefit of painting Black for White to the World. She took it as a great Misfortune to be reduc'd to the Condition ſhe had obſerv'd the French were always in, of winning Kingdoms ſolely by dint of Sword, whereas ſhe had been

able

able by her Saintly Appearances to ſet the Univerſe in a Flame. But it griev'd her moſt, that ſhe was fall'n into ſuch Diſreputation with Mankind, that ſhe was in danger of not being believ'd for the future, ev'n when ſhe happen'd to ſpeak Truth; tho before her impudent Hypocriſy paſs'd for true Devotion.

IV.

The Spaniſh Monarchy arrives in Parnaſſus, and begs a Cure of APOLLO *for her Iſſue, but is diſmiſt by the Political Phyſicians.*

THO the ſerene Monarchy of Spain arriv'd four months ago in Parnaſſus, and had immediate leave from his Majeſty to make a publick Entry, and hold a Conſiſtory of the Virtuoſi in the Royal Hall of Audience, in the preſence of the Muſes, yet the Solemnity was not perform'd till two days ſince; all the four Months it ſeems were employ'd in ſetling with the Royal Poets the Titles ſhe was to give and receive, and the Ceremonys to be obſerv'd in Viſits. The Virtuoſi cou'd not but admire at it, and heartily lament the Condition of the preſent Age, which is infected with theſe trifling Vanitys. They were griev'd the more too, becauſe ſeveral Princes poſitively refus'd to admit of any Viſits from this Monarchy, declaring they were apprehenſive of receiving ſome Affront: for their Friends had advertis'd 'em by Letters newly dated from Italy, That 'twas the Spaniards uſual Cuſtom to viſit rather out of deſign to do Injurys, than to pay Reſpect; and 'twas the higheſt piece of Folly in their eſteem that cou'd be, inſtead of avoiding Incivilitys, to wait for 'em at home, and receive 'em reverently Cap in hand.

NOW tho that Monarchy is obſerv'd to be more ſparing of her Titles than of her Piſtoles, yet ſhe has met with all poſſible Satisfaction from the Royal Poets, and noble Virtuoſi, who in Stile regard Realitys more than Oſtentation and Sound. 'Tis true, her Reputation is conſiderably leſſen'd in Parnaſſus, becauſe, tho ſhe has extreme occaſion to make Friends, ſhe's very careleſs in preſerving thoſe Perſons Affections, who deſire nothing of her but the fair Treatment of good words. Nay, every one obſerv'd it as very ſingular, that when the Maſter of the Ceremonys ſent to inform her, that the great State ſhe took upon her was odious, and proper only for a Barbarian King, but very unbecoming ſo illuſtrious a Princeſs of Europe, ſhe return'd in a prodigious Fury, that ſhe wonder'd he ſhou'd be ignorant, that a Prince without Pomp was like a Peacock without a Tail.

'TIS impoſſible to expreſs what Curioſity all the Literati had to get a ſight of this magnificent Dame; vaſt Crouds flock'd from all parts of his Majeſty's Dominions to her Palace, to behold the mighty Queen, who by a wondrous courſe of Felicity has erected in a ſhort time ſuch a formidable Empire out of the potent Kingdoms ſhe has united under her, that there is not a Prince in the Univerſe but has taken Arms of Defence thro the Jealouſy of her Power.

THIS great Queen, after a proſperous Voyage under Convoy of a numerous Fleet, arriv'd ſome months ſince in the Iſle of Lesbos, where the ſerene Republick of Genoua lent her gratis her famous Haven; tho by an antient Cuſtom the Family of the DORII took the Tribute of a fat Pigeon.

THE Monarchy of Spain, in compariſon of England, France and the other old Monarchys of Europe, is very young, but vaſtly larger in bulk. Whence 'tis concluded, that if ſhe continues to grow the uſual time, ſhe'll ſwell to the immeaſurable Gigantick ſize of Univerſal Monarchy, to which the Romans formerly attain'd. But Perſons intelligent in Politicks poſitively affirm, That ſhe'll never increaſe, but is at her full Stature in her tender years: As appears by this, that ſhe grows half an inch with more difficulty now, than ſhe did two handsbreadth before. Her Complexion is brown, and begins to incline to the Mooriſh Hue. Her Deportment is rather haughty than majeſtick, and her Actions rather cruel than ſevere. And her not being able to learn the Art of Forgiveneſs, is generally believ'd the chief hindrance of the advancement of her Grandure. She values her ſelf moſt on the Title of Univerſal Doctreſs in the Science of lopping the Heads of the talleſt Poppys in her State-Gardens; and is proud to have it ſaid, that in this Art ſhe has excell'd the mighty TARQUIN himſelf, who was the firſt Founder of it. This inflexible Severity is one reaſon why ſhe finds it ſo difficult to pardon, and ſo ſeldom beſtows her Favors, and expreſſes ſuch a magiſterial Air in thoſe few ſhe does grant, as renders 'em not very acceptable to the Receivers. But at the ſame time ſhe ſeems to be all Civility and Compliments, tho 'tis eaſy for one who can glance thro with political Spectacles to the bottom of her Heart, to diſcover that ſhe's a perfect Compoſition of Pride, Avarice and Cruelty; for thoſe who have negotiated long with her ſay, they never met with ſweeter Words or ſourer Deeds from any Princeſs in the World.

BY this ſhe has got the trick of alluring Mankind as a Friend, and terrifying 'em as a Miſtreſs. Her Hands are diſproportionably long, and ſhe's ever reaching 'em about to the beſt Advantage, without diſtinguiſhing Friend from Fo: Her Nails are like the ravenous Claws of Harpys, and her Fingers of ſo tenacious a Gripe, that they never quit what they have once ſeiz'd: Her Eyes are black and piercing; ſhe ſquints, and while ſhe ſeems to look ſtedfaſtly on one, attentively regards another. A thing very dangerous to Princes, for having turn'd her Face of late years towards Algiers, ſhe fix'd her Eyes full on Marſeilles. Beſides, her Looks may be diſcern'd to be eager and avaricious, for ſhe never caſts her Eyes on any thing, but ſhe preſently deſires it. Whence the Speculators among Mankind ſay that this lofty Queen is inflam'd with immoderate Thirſt after what is another's; and ſhe never had a Friend, but in a ſhort time by her Artifices ſhe made him a Slave. From all which it appears, that ſhe's fitter to govern Vaſſals than free Men: for 'tis her Ambition to have not only her Subjects, but even her Friends intirely at Command.

SHE is grown ſo lordly, that ſhe diſdains to imbrace the fair Opportunitys which have preſented themſelves to her, and is moſt artificial in covering her Deviliſh Intereſt with a Mantle of double Brocade. Tho ſhe daily commits Actions of an ill Aſpect, yet ſhe is continually boaſting of her Conſcience: for which reaſon the French, who have been ſo often deceiv'd by her pious Pretences, have learn'd at length to their Coſt to put themſelves in Arms and prepare for the Field, when with her Crown in hand ſhe treats of Affairs which have the greateſt appearances of Religion and Charity to her well-belov'd Neighbour. She's ſo dextrous a Rider, that ſhe has not only been ſucceſsful in breaking the generous Courſer of Naples, but has tam'd the vicious Mules of Spain, which are naturally giv'n to kicking. Her Nature is extravagantly jealous beyond all compariſon, inſomuch that ſhe has lately declar'd her Diſtruſt of her own Nation, and of every one under

under her, tho ſhe has receiv'd on all occaſions confirm'd Experience of their unſhaken Fidelity.

THIS is ſo prejudicial to her, that ſuch as are well vers'd in Affairs do affirm, This ſingle Defect renders it impoſſible for her to grow any bigger; for no Queen values her Subjects Love leſs than She, or ſtudys more to make her ſelf fear'd. Politicians therefore think it a notorious piece of Folly in her to imagine her ill uſage of People is the way to be ador'd by 'em. But notwithſtanding theſe hateful Qualitys, ſhe allures all Nations to her Service by the Loadſtone of her immenſe Treaſures, whoſe attractive Virtue violently draws 'em, tho at the ſame time they deteſt it as ungenerous and baſe. She's very accurate in minute Affairs, but in thoſe of the greateſt weight ſhe is eaſily bubbl'd. In debating and reſolving things of moment ſhe ſhews wonderful Judgment and Prudence: but whether it be thro her native Sloth, or the Artifice of her avaricious Miniſters, who certainly make their Markets of all important Tranſactions; or laſtly, for that ſhe believes no Reſolution can be taken with Honor and Decency, unleſs a world of time be ſpent in Conſult; ſhe executes her Deliberations ſo ſlowly, that the Scene changing with time, her wiſeſt Reſolutions often prove unſucceſsful. For this reaſon ſhe is thought better in framing Conſpiracys than in the exerciſe of Arms. She has great Courage indeed, and unſpeakable Conſtancy to ſupport all Inconveniences and Fatigues, but ſo little Reſolution, that her extraordinary Circumſpection has frequently the face of Fear. She ſeems therefore fitter to preſerve States than acquire 'em; and many ridicule her, becauſe ſhe'll pretend to regulate all her Actions by certain ſolid and mature Counſels, without ever leaving any thing to the diſpoſal of Fortune or Fate, which has favor'd the French in an extraordinary manner, and render'd 'em glorious, when they have been govern'd by much Intrepidity and little Judgment.

SOME think the ſole reaſon of this is, becauſe ſhe's as fond of ſaving her own Blood, as thirſty after others; and the greateſt Captains in the military Art laugh at her for aſpiring to univerſal Empire, ſince ſhe will never venture a ſtroke. Her Practice, 'tis true, is to acquire States by Marriage; which has giv'n her the utmoſt Averſion to the dreadful Cuſtom of the French, of winning Kingdoms with their Blood.

SINCE ſhe is thus more wiſe than bold, ſhe's conſequently more dangerous to her Enemy in Peace than War. The French therefore, who have liv'd with her hitherto in a ſupine Negligence, have been taught by their Calamitys to be moſt on their Guard when they have concluded a League with Spain. She's very prodigal of her own Riches, but ſo exceſſive covetous of her Neighbors, that ſhe do's not value the ruining of her own Dominions in purſuit of anothers. Her Thoughts are cloſe, and ſhe's ſo reſerv'd, that 'tis impoſſible for the ſharpeſt Politicians to penetrate her Deſigns, tho they had the Eyes of LYNCEUS himſelf; whereas Men of common Capacity can pry into the Heart and Soul of France and other Nations.

BUT whoever wou'd paſs a right Judgment on the Genius and Manners of this Lady, muſt believe that in all her Negotiations ſhe's quite the Reverſe within of what ſhe appears without. Tho among the Virtues we have mention'd, ſhe has a ſtrong Allay of Vices, yet her ample Fortune bleaches 'em, and makes 'em paſs for good Qualitys: Whence ev'n many prudent Princes think it honorable to imitate her very Crimes.

SHE's of a robuſt Conſtitution, from which all conclude her to be long-liv'd: Her only Indiſpoſition is the Diviſion of her Members, a Diſeaſe that infinitely

infinitely impairs the ſtrength of ſo vaſt a Body. Tho ſhe labours all ſhe can, by the aſſiſtance of Genoua, and her Alliance with the Duke of Savoy, to compaſs a perfect Union, yet the different Intereſts of thoſe two Potentates prevent her making any Progreſs therein. But ſhe ſuffers not more prejudice from any thing than from her own Grandees, whom ſhe ſolely employs in her principal Concerns. For they deport themſelves with ſuch abominable Haughtineſs, that not content to be reſpected as Men, they will be ador'd as Gods. This intolerable Arrogance has render'd the Spaniſh Government burdenſom, not only to the Italians and Flemings, but ev'n to the Spaniards themſelves.

HER Majeſty has been obſerv'd alſo, to the ſurprize of all Men, to have her Body ſtuck full of Leeches, moſt of 'em of Genoua, and ſome as large as an Eel. 'Tis uncertain whether her negligence or weakneſs hinders her from ſhaking 'em off, or the Deſtiny of great Princes, whoſe fatal misfortune 'tis to have theſe odious Animals always ſucking their vital Blood.

THIS ſtately Princeſs preſenting her ſelf before his Majeſty in the royal Hall, made her Servants unbind her left Arm; and ſhewing it naked to APOLLO and all the Virtuoſi, ſhe thus ſpoke: Great Sovereign of the Literati, behold here, I beſeech you, the noiſom Iſſue of Flanders, which the French, Germans, and ſome Italian Princes, together with the tranſmarine Renegade, out of their cruel jealouſy made me ſeveral years ago. I grant, they had ſome reaſon to be apprehenſive of my Power, when after the death of HENRY the Second, they ſaw France fall'n under the calamity of Infant Kings, and me in their Minority buſy to ſow Diſcord in the Kingdom. But now this Umbrage is remov'd, and I, without a Bluſh I ſpeak it, in my great Conteſt with the French, and particularly with that outrageous Lunatick the Prince of Bearn, have been judg'd to pay all coſts and charges, I deſire this offenſive Iſſue may be dry'd up. For 'tis evident that the abundance of Humors which flow to it, have made it ſuch a venomous Canker, that I pray Heav'n it don't prove my ruin! 'Twas not my own Ambition brought me into Italy, nor had I ſuch an ardent Thirſt to ſubdue that Country, whatever my Enemys alledg. 'Tis notorious to all, that I was invited, or rather forcibly drawn thither by the Italian Princes themſelves, to deliver 'em from the fear they were in of the French Yoke: And not a Man in Europe, but knows I remit every Year to the States I poſſeſs there, ſuch Sums of ready Mony, that they ſerve only to weaken and keep me low. How happy had it been for my Palace in Spain, which I might have cover'd with Tiles of Silver and Maſſy Gold, if I had never meddl'd with the Italians; a double-hearted People full of Deceit and ſelf-Intereſt, and good for nothing but to embark Men in dangerous Affairs without Proviſion, and then abandon 'em in their greateſt extremity: A Nation who openly profeſs to uſe the Cat's Foot to pull the Cheſnut out of the Fire. And I can't but admire that Italy, who publickly proſtituted her ſelf to all Nations, ſhou'd now pretend ſuch religious Chaſtity, that upon the leaſt motion I make, ſhe preſently falls into a Fit of jealouſy, as if I had a deſign to violate her Liberty. And tho the preſent Greatneſs of France prevents Italy and the other Princes I nam'd from any dread of my Power, yet, if your Majeſty ſhall think fit, I am ready to give 'em all ſecurity *de non offendendo*, provided this ulcerous Iſſue may be heal'd.

APOLLO order'd the Political Phyſicians to take her Caſe into diligent Examination; and after a long Conſultation held, they reported, That the Spaniſh Monarchy being evidently afflicted with a continual ardent Thirſt of Reign, had abſolute need of that Iſſue, to purge off the groſs Humors

of

of Peru, which fell on her Stomach. They conſider'd farther, that upon ſtopping the Iſſue there was eminent danger of thoſe Humors flying up into the Head of Italy, to the manifeſt ruin of the principal Members which are yet untouch'd, and that Spain wou'd by that infallibly fall into the Dropſy of Univerſal Monarchy; to prevent which inconvenience, they ſaid, there was nothing better than the Iſſue of Flanders, which ought to be kept open, as long as there was ſuch a pernicious Flux from Peru.

THEIR Reſolution was highly diſpleaſing to the Princeſs, who expreſs'd her Reſentment in theſe menacing Terms: If to ſatisfy the malice of others, I muſt waſt my ſelf to furniſh Ointment for this Canker, which my Enemys call a wholeſom Iſſue to divert ill Humors, ſome body perhaps who leaſt dreams of it, may be forc'd to take the trouble of dreſſing it.

THE French, Engliſh and Italians immediately knew her meaning, and reply'd: They did not fear it in the leaſt, for they only ſent into Flanders the Refuſe and Scum of their States, whereas the Spaniards conſum'd their Gold and vital Blood in it. For they together with the Germans, in order to ſecure themſelves from the formidable Empire of Spain, and her boundleſs Ambition, are forc'd, after the Aphoriſm of TACITUS the Political HIPPOCRATES, *Conciliis & aſtu res externas moliri, arma procul habere.*

V.

The Duke of Guiſe's Secretary is puniſh'd for an Offence of his Tongue.

THE Duke of Guiſe's Secretary, diſcourſing yeſterday with ſome French Barons of the paſt Troubles of France, and mentioning his Maſter's Party, call'd it the Holy League. His Majeſty preſently heard of it, and order'd him three Baſtinado's in Publick, with this Advice, That he ſhou'd learn for the future to term it, a Deviliſh Rebellion.

VI.

The Spaniards endeavour the Subjection of Sabionetta, but fail in their attempt.

EVER ſince the unwary Italian Princes, to draw the French Nail that was fix'd in the Table of Milan, made uſe of the Spaniſh Chiſſel, which pierc'd ſo deep into the Wood it ſelf, that all their Force cou'd not pull it out, the Potentates of Europe, and more particularly thoſe Princes, have been juſtly ſuſpicious of that Monarchy. And perceiving the Spaniards, after they had enſlav'd the Milaneze, openly deſign'd the abſolute Dominion of Italy, they reſolv'd, for the ſecuring their ſmall remains of Liberty, to depute every five and twenty Years certain Perſons to take the exact meaſure of the Chain that Spain was forging for their Thraldom.

THIS was put in execution a few days ago; and they found to their infinite Surprize, that 'twas increas'd five prejudicial Links. The Political Smiths were immediately aſſembl'd, and with great care aſſay'd the Iron that was added,

added, and diſcover'd the firſt Link was made for Piombino, the ſecond for Final, the third for Correggio, the fourth for Porto Longone, and the laſt for Monaco.

THIS News made the Princes aſham'd, that their ſupine Negligence had giv'n the Spaniards the opportunity of increaſing the Chain of their Slavery more in the time of Peace, than they cou'd have done in the hotteſt War. In a juſt Indignation therefore at theſe exorbitant Proceedings againſt 'em, they freely told the Spaniards: That if they did not contain themſelves within the Bounds of Honeſty and Modeſty, they'd imploy the French Files, if their own prov'd ineffectual, to reduce that villanous Chain to its due Proportion; that if thoſe fail'd, they wou'd ſend for a ſufficient number from England and Germany; and if after all, things came to extremity, they'd provide themſelves with the admirable Steel Files of Turky.

WHILE the Princes were thus arguing the matter, a Courier came in, diſpatch'd in all haſt from Italy, with certain Advice, That Spain was preparing another Link for Sabionetta. Upon this the moſt ſerene Liberty of Venice inſtantly ſet open her famous Arſenal, and all the Princes of Italy ran and furniſh'd themſelves with Arms; the Warlike Monarchy of France commanded her Nobility to Horſe; Germany prepar'd to paſs the Mountains; and the numerous Fleets of England and Holland were ready to ſail ſpeedily for the Straits of Gibraltar: when in this moment of the Alarm another Courier arriv'd with joyful News, That 'twas true indeed the Spaniards had been induſtriouſly contriving a ſtrong Link for Sabionetta, but their Labor was in vain, for it broke to pieces as they were ſodering it.

VII.

Sir THOMAS MORE *asks* APOLLO *when Hereſys will ceaſe.*

SIR THOMAS MORE, that fam'd Engliſhman, who upon the very day of his Admiſſion into Parnaſſus was immediately honor'd by his Majeſty with the Title of Matchleſs and moſt Holy, lives a very ſorrowful and uneaſy Life, being infinitely griev'd at thoſe wicked Hereſys, which taking riſe in his own Country and elſewhere, have driv'n true Chriſtianity out of the World, and thrown all things ſacred and profane into Confuſion. 'Tis a great Affliction to him to behold theſe Diſſenſions increaſe in the Church, and he inceſſantly laments the Errors of the Seduc'd, and the notorious Atheiſm of their Seducers.

YESTER Morning this illuſtrious Virtuoſo preſented himſelf to APOLLO, and beg'd to know when there wou'd be an end of thoſe Diſorders in the Chriſtian Religion, which had been invented and ſown by impious Men, either out of the ambition of Gaining, or fear of Loſing, or thro Hatred and deſire of Revenge.

TO this Demand APOLLO immediately anſwer'd: You'll ſee, my dear MORE, the modern Hereſys ceaſe when the Spaniards contenting themſelves with their own Kingdom, ſhall give no further cauſe of Jealouſy to any; and when the moſt ſerene Houſe of Auſtria ſhall bound their Ambition of Univerſal Monarchy with their antient Patrimony of Apsburgh. For the preſent Hereſys being nothing but a Political League againſt the Grandure of that Family, the Miſchiefs will never ceaſe till the true Cauſe of 'em be remov'd.

VIII.

VIII.

The French endeavour to find out the Secret of the Spaniſh Perfume for Gloves.

'TIS an immortal Emulation that's obſerv'd to reign between the potent and warlike Nations of France and Spain. There's nothing excellent in the French, but the Spaniards are eager to poſſeſs it; and the French on the contrary are reſtleſs, till they have made themſelves Maſters of all that's curious and rare in Spain. And becauſe the perfuming of Gloves with Ambergreaſe is the peculiar Invention of the Spaniards, they have left no Stone unturn'd to arrive at the Perfection of that Art: They have been at vaſt Expence in providing Muſk, Ambergreaſe, Civet, and the moſt odoriferous Drugs that the Eaſt produces, but to no purpoſe; for after all their Coſt and Pains they were not able to compaſs their Deſign. But before they wou'd give it over as deſperate, they apply'd themſelves to his Majeſty, from the Influence of whoſe Beams all Aromaticks ſpring, earneſtly beſeeching him to teach the French Nation the true Spaniſh Way of perfuming Gloves.

APOLLO never laugh'd more heartily at the Fall of fluttering ICARUS, than he did at this fantaſtical Requeſt; he order'd his Prieſts that attended, to ſmell the Monſieur's Hands, which they did, and anſwer'd, they had no ill Scent: Whereupon his Majeſty told the French, That Nature ſupply'd Defects in Men with ſome extraordinary Virtue, and to that purpoſe has giv'n the Art of making ſuch ſweet Gloves to a Nation, whoſe Hands ſmell intolerably rank.

IX.

The Spaniſh Monarchy goes to Delphos, to enquire whether ſhe ſhall ever obtain Univerſal Monarchy, and receives a negative Anſwer.

YESTER Morning, two hours before Day, the Monarchy of Spain ſet out privately from Parnaſſus in a Coach and Six, attended only by a few Confederates of her Court. Her Departure gave great Umbrage, and the Monarchy of France in particular was ſo alarm'd at it, that, in order to diſcover the meaning of this Journy, ſhe took Poſt immediately, and overtook her, juſt as ſhe arriv'd in Delphos at the Oracle of APOLLO, to whom (as they who were preſent report) ſhe addreſs'd her ſelf in the following manner.

O ETERNAL and reſplendent Lamp of the World, thou right Eye of Heaven, who art not only the Author of the Day, but the Parent of all Good to Mankind! Thou knowſt that all my Thoughts have long been aiming at that Univerſal Monarchy, to which only the antient Romans cou'd happily arrive: Thou knowſt with what Effuſion of Blood and Treaſure I have endeavor'd to compaſs my Deſires; and to thee only are known the

inceſſant Watchings, Toils, and artful Induſtry, which I have us'd to accompliſh that great Deſign: Thou knowſt beſides, that a few years ago, when I ſow'd in France thoſe Civil Wars, in which I plac'd my only hopes thro the Bravery of my People, the Dexterity of my Wit, and the Force of my Treaſure, I almoſt gain'd my End. To ſurmount all the Obſtacles in my way, I had nothing left, but to join Naples to Milan; a Difficulty, which if I can ever conquer, I may boaſt I have won the Game. But, whether thro my own croſs Deſtiny, or the impoſſibility of the Affair, or the power of the many cruel Enemys combin'd againſt me, the Revolutions I had ſo long been preparing among the French, whom I have never been able to conquer, are in one day chang'd into that Peace and Tranquillity, which it breaks my heart to think of. Therefore that I may not quite ruin all my Subjects, whom by this Project I have almoſt reduc'd to Deſolation, and that I may be no longer the Proverb of the World, I throw my ſelf at thy Feet, moſt humbly beſeeching thee to anſwer me without Ambiguity, whether that Univerſal Monarchy I have ſo ſet my Heart upon, is by the Will of Heaven deſtin'd to me or not? that I may either reſt ſatisfy'd in the Impoſſibility of the Succeſs, or take heart again and encourage my Spaniards in the Poſſibility of it: for to confeſs the Truth to Thee, who ſeeſt Mens hidden Thoughts, the many Loſſes I have ſuffer'd by Sea and Land, the many Conſpiracys and Counter-Plots which my implacable Enemys have contriv'd againſt me, and are at this day more buſy in contriving than ever, make me begin to loſe all manner of Courage.

WHEN ſhe had thus finiſh'd her Demand, the Temple ſhook, and the Earth trembl'd all around, while from the Mouth of APOLLO's Prieſt iſſu'd out theſe Words: THE UNIVERSAL MONARCHY WILL RETURN TO THE MOST NOBLE ITALIAN NATION, WHEN THEY HAVE BANISH'D THOSE INTESTINE DISCORDS, WHICH HAVE MADE 'EM SLAVES TO FOREIGN NATIONS.

THE Monarchy of Spain, all diſconſolate and aſtoniſh'd at this Anſwer, went out of the Temple; and when ſhe ſaw the French Monarchy advancing to her, after the uſual Compliments, ſhe took her by the hand, led her aſide, and having reveal'd the Oracle to her, added, that ſince by the Will of Heaven the Univerſal Monarchy was to return to the Italians, France was in as great danger of new JULIUS CÆSAR's, as Spain of ſecond SCIPIO's; and to ſecure themſelves, the beſt Advice, in her Opinion, was to divide Italy between 'em. To this end, ſhe offer'd to teach her the ſame Receipt, which, ſhe ſaid, ſhe had try'd with Succeſs in the Indys; by which they wou'd make ſure Work with the Italian Nation, that nothing ſhou'd remain of that worſt Race of Men but the Name.

THE Monarchy of France thank'd her, but firſt, ſays ſhe, let me forget that unfortunate Partition of the Kingdom of Naples, which my King LEWIS XII. made with you not long ago, and then we'll talk further of this Affair; yet know, 'tis not ſo eaſy to injure the French a ſecond time, as you imagine. As to the Receipt you propoſe, to ſecure our ſelves from the Italians, pray keep it for your ſelf. To make a Deſart of the World, as you have done of the Indys, to exterminate the Race of Mankind, and govern the naked Earth void of Inhabitants, are not Maxims of French Politicks: For I have learn'd at my Coſt to reſt ſatisfy'd with a little; and therefore I build my Greatneſs more on the Multitude on my Subjects, than on the Extent of my Dominions: And provided my French can live at eaſe, I am content that others ſhou'd live too. The Agreement about Italy is an Affair at a diſtance: You

know

know by Experience, that Phyſick taken by way of Prevention, often haſtens the Diſeaſe; and let me tell you, with all the Freedom which is ſo natural to me, that the Enterprize of ſubduing all Italy is not ſo eaſy as you imagine. For when I had that fancy in my brains, it prov'd fatal to me; and I am apt to believe, it won't ſucceed much better with you. In ſhort, I have been convinc'd, that the Italians are a ſort of Men, who are always ready upon the firſt opportunity to ſlip out of our hands, and never grow tractable under a foreign Yoke. Tho like crafty Apes they eaſily mimick the Manners of the Nations that govern them, yet in their Hearts they preſerve their antient Antipathy: They are cunning Merchants of their Slavery, and traffick it with ſo much Art, that only by wearing Breeches made in the Sevil Mode, they force you to believe they're become good Spaniards; and make us imagine by the Collar of Cambray, that they're grown perfect Frenchmen: but when the Matter is brought to the Teſt, they ſhew more Teeth than a million of Saws. They are very like thoſe jilting Coquettes, who by fair Words and Courteſy feed their Lovers with hopes of what they never intend to grant 'em. Believe me therefore, who have experienc'd it but too dearly in the attempt of ſubduing Italy, you will get nothing at laſt but Loſs and Shame.

X.

APOLLO *orders an Edict to be publiſh'd againſt the Virtuoſi of Parnaſſus.*

TO reſtrain the many Extravagances daily made publick by the unruly Wits of whimſical Poets, APOLLO has thought neceſſary to publiſh a very ſevere Edict againſt all the Virtuoſi of this State, but chiefly againſt the Italian Poets; whereby the great Authority that Poetical Licence had arrogated to it ſelf, is ſo ſtrictly limited, that 'tis next to being reſtrain'd *ad terminos Juris*. Moreover, his Majeſty has commanded, that all the Latin Virtuoſi ſhall take an Oath to DONATUS, Arch-Pedagogue of Pedantry, not to vary the leaſt Tittle from his Grammar; and ſevere Puniſhments are appointed for Delinquents.

NOW tho in this general derogatory Decree there be a provoking Article, to take away from all Nations their Immunitys and Privileges, as well Antient as Modern, yet a particular Clauſe is added in favor of the eloquent PARTHENOPE, by which the Neapolitans are allow'd to retain their antient Prerogative of conjugating with the Preter-plu-imperfect Tenſe.

XI.

PHILIP the Second, King of Spain, after ſome Diſpute concerning his Title, makes a magnificent Entry into Parnaſſus.

THO 'tis two months ſince the potent King of Spain, PHILIP the Second, arriv'd at this Court, yet he was not allow'd to make his publick Entry till yeſterday; for on ſome of the Triumphal Arches, which the Spaniſh Nation had erected for him with Royal Magnificence, was this Inſcription: *Philippo ſecundo Hiſpaniarum, utriuſque Siciliæ, & Indiarum Regi Catholico, Italiæ Pacis Auctori feliciſſimo.* At which moſt of the Italian Princes were diſpleas'd, and demanded to have it ras'd out; for they ſaid they wou'd never acknowledg that the Peace of Italy was owing to the Spaniards, ſince they had bought it with ready mony from the People of Holland and Zeeland.

THIS Matter was long canvaſs'd: and tho the Italian Princes clearly prov'd in Court that the Peace of Italy ought intirely to be aſcrib'd to the Netherlanders, and not to the good Will of the Spaniards, who wou'd have inſlav'd the whole Country, if they had not met with a great Diverſion; yet when this Contention roſe to the greateſt height, the Queen of Italy, with her uſual Prudence, quench'd the Flame: for having call'd all her Princes together, ſhe told 'em, they ſhou'd leave Boaſting and Rhodomontados to the Spaniards, and minding Realitys themſelves continue to feed them with Smoke.

THE Cavalcade was the nobleſt Parnaſſus ever ſaw, both for the Number and Quality of the Princes aſſembl'd to honor and ſerve King PHILIP, who was plac'd among thoſe Monarchs that have been renown'd for their Prudence in Peace, and Bravery in War. 'Twas therefore much admir'd that the Device on his Royal Banner was a Pen; by which, as the Hiſtorians fully evince, he had in France and other Places, where he had an Opportunity to uſe it, wrought more Ruin and Deſtruction, than his Father CHARLES the Fifth had been able to do with almoſt all the Cannon of Europe. The Sacred College of the Virtuoſi highly prais'd this Device, for the Authors thought it no ſmall honor to 'em, that a Pen in an able Hand had wrought ſuch Wonders.

KING PHILIP has always had the higheſt Reſpect paid him in Parnaſſus; the chief Monarchs of Europe have been proud to ſerve him: inſomuch that the day after his Entry, while he was trim'd, the Queen of England held the Baſon, and the warlike HENRY the Fourth of France thought it a mighty honor to waſh his Head; which Office he perform'd with ſuch Dexterity, that one wou'd almoſt have thought he had been born for that Employment: tho ſome malicious Perſons have reported, that inſtead of a Waſhball, he us'd nothing but very ſtrong Lye.

ALL the Virtuoſi of Parnaſſus preſented this great Monarch with abundance of Poems and other elaborate Writings, which he recompens'd with extraordinary Liberality. One of 'em preſented him with a Diſcourſe, ſhewing how the noble PARTHENOPE, and the whole flouriſhing Kingdom of Naples, thro the Plunders of the Soldiers, the Judges, the Barons, and the rapacious Viceroys who are ſent thither from Spain to fatten, is brought

brought to the utmoſt Deſolation; and propoſing a Method by which ſhe might recover her former Greatneſs and Splendor. The King made him a Preſent of twenty Ducats of Gold, and gave the Diſcourſe into the hands of his Confeſſor, commanding him to take care of it, as of a Treatiſe very piouſly written. But ſoon after it happen'd, a crafty Politician gave him a long Diſcourſe quite contrary to the former, ſhewing how the Oppreſſions of Naples might be increas'd, and how it might be reduc'd to ſuch Calamity, that the generous Horſe, without Saddle or Bridle, which the City of Naples has for its Device, ſhou'd patiently carry the Packſaddle and its Load, and at length be brought to draw in a Cart. For this King PHILIP gave the Author a Penſion of Twelve thouſand Crowns a year, and created him Grandee of Spain; for that Book, he ſaid, was written with Senſe and Underſtanding, according to the true Maxims of good Polity.

XII.

All the Princes, Republicks and States, are exactly weigh'd in a Ballance by LORENZO MEDICI.

SINCE 'tis apparent, that the Republick of Rome, after ſhe had acquir'd all Italy, found means to arrive in a little time at that Univerſal Monarchy ſo famous thro the World; the Empire and Kingdoms that were built out of the Ruins of this great Monarchy, fell into a Debate, whether 'twas impoſſible to hinder a Potentate, grown ſo great that no other Prince ſingly can cope with him, from attaining Univerſal Monarchy; ſince 'tis evident, that the Aſſiſtance of ſeveral Nations, by reaſon of their different Intereſt, and the many Jealouſys that reign among Confederates on many Occaſions, are but vain Hopes and wretched Remedys.

TO avoid therefore thoſe Calamitys and Diſſolutions which thoſe Potentates ſuffer'd who were oppreſs'd by the Roman Power, the Empires and Kingdoms that ſprung up in the World after its Ruin, following a Counſel which for its Wiſdom ſeem'd almoſt inſpir'd, agreed that every fifteen Years all the Princes of Europe ſhou'd meet, that their ſeveral Strengths might be weigh'd, and a due Counter-poiſe and Allay given to him, who ſhou'd be found to have grown to a degree of Greatneſs dangerous to his Neighbors.

MANY Men of great Parts have been prefer'd to the honourable Employ of weighing theſe Princes and their States; but for above a hundred Years laſt paſt, it has always been executed by the illuſtrious Houſe of MEDICI, and particularly by the great LORENZO. And tho 'twas fear'd this Prerogative wou'd much offend the Popes and the Senate of Venice, who, both in Italy and Abroad, have always been at leaſt as watchful, if not more than LORENZO and the Republick of Florence, to maintain an equal Ballance between the Forces of the European Potentates; yet, by the conſent of all Hiſtorians, the Ballance was committed to LORENZO.

ACCORDINGLY on the firſt day of Auguſt, all the Princes and Potentates of Europe met together at Phocis, to aſſiſt in the important Affair of taking an exact account of their own Condition, and that of others, which laſt in State-matters is of far greater moment. By an antient and juſt Prerogative, the Ariſtocratick Monarchy of the Apoſtolick See was firſt

put

put into the Scales; and becauſe fifteen years ago it weigh'd only ſix Millions of Pounds, and was now found to weigh ſeven Millions and a half every one knew that the addition of the Dukedom of Ferrara had occaſion'd this Increaſe. Then a Curtain was drawn up, and there appear'd glittering, amidſt the Spiritual and Temporal Authority, the ſacred two-edg'd Sword that was ſent to the Popes from Heaven. And becauſe a thing of ſuch value cannot be weigh'd by human Judgment, it was only admir'd, honor'd, and ador'd by all.

AFTER this the ſeven Electoral Princes brought to the Scales the Roman Empire, which, as appear'd by the old Regiſter books, weigh'd formerly ſixty Millions of Pounds; but thro the irregular Lives of many Emperors, its robuſt Conſtitution, which made it fear'd by all, has been much impair'd, and it fell into thoſe dangerous Infirmitys, that after a long Quartan Ague have ended in a Conſumption, which has ſo waſted it, that our Age beholds it dwindl'd to nothing but Skin and Bones: yet tho 'tis thus fallen away, it makes a fair Appearance by the ſtately Motion of its Body. Beſides, that its Imperfections might not be diſcover'd, ſome good People have kindly imbelliſh'd it all without, with the antient Auguſt Titles, and with the Majeſtick Name of CÆSAR; but when it came to the Scales, 'twas found all empty within: for Feathers are not ſo light and vain, as the Name of a Prince without Authority. The Weight of the Roman Empire therefore prov'd ſo inconſiderable, that it exceeded not four hundred and eighty Pounds; this reflected great Diſhonour on the Lay-Electors, who, 'twas believ'd, had by their Artifices brought it to that miſerable Plight: For 'twas the general Opinion, that they had perſuaded all thoſe Citys and States they cou'd not get into their own hands, to revolt from the Empire, and ſet up for Liberty; that the Emperor might not be ſtrong enough to recover thoſe, of which they had ſo perfidiouſly poſſeſs'd themſelves. Thus by a miſerable Example of the Viciſſitude of human Affairs, the Roman Empire, once ſo formidable, is now, thro the Avarice and Ambition of its own Subjects, villanouſly plunder'd of its antient Poſſeſſions, and reduc'd to live in a hir'd Chamber, with a miſerable Salary of ſeven Ducats a month; which they give it rather under the Notion of Recognition and Alms, than as a Tribute: inſomuch that the illuſtrious Houſe of Auſtria is forc'd to ſupport the Imperial Dignity with its own Patrimony.

THO this great Calamity mov'd Compaſſion in many Princes, yet ſuch as call'd to mind the Inſolences of the HENRY'S, the Crueltys of the FREDERICK'S, the Seditions, Impietys and Robberys, which many other Emperors had practis'd in Italy, ſaid aloud, 'twas not the Rapaciouſneſs of the Electors, nor the Diſloyalty of the People, but the great Prudence of all the Princes of Europe, had cut the Talons, and pluck'd the Wings of that Eagle, who continually profeſs'd to live by Rapine, and perſuaded her ſelf, that all the People of Europe, like ſo many tame Pigeons, were to be her Prey. And many took notice, that the Princes of Italy rejoic'd heartily to ſee the Roman Empire reduc'd to ſuch Ruin, remembring very well what ſevere Uſage they had met with when the Emperors came into Italy.

THEN the renown'd Peers of France brought to the Scales their flouriſhing and warlike Monarchy, a Machine five hundred and fifty Miles ſquare, abounding with innumerable Nobility well arm'd and mounted, who not only preſerve Peace at home, but render their mighty King formidable to all the Nations of the Univerſe. A Kingdom, fill'd with great Numbers of Holy Perſons, who render it Religious; of Learned Men, who adorn it; of Merchants and Artificers, who enrich it; and of Huſ-

bandmen,

bandmen, who make it plentiful. The antient weight of this famous Monarchy was twenty millions of Pounds; but fifteen years ago it amounted not to twelve millions, thro the horrid Calamitys which the Disloyalty of some of her Barons brought upon her: yet now she far exceeded the weight of her former happy days, for she is got up to twenty five millions.

ALL were infinitely astonish'd at this, insomuch that the Spaniards put on their Spectacles, and examin'd very nicely, whether the Scales were true. Then to the antient Kingdom of France was added the late Acquisition of Brescia, a Present made by the Duke of Savoy; which, because it gave large elbow-room to the City of Lyons, increas'd her weight above a million of Pounds.

AFTER this the Spanish Grandees laid in the Scales the several Kingdoms of Spain; and, to the great astonishment of some greybeard Chronicles, who remember'd that sixscore years ago those Kingdoms were held in no esteem, the weight amounted to twenty millions. The Spaniards were highly satisfy'd, and did not question, but that by the addition of so many other States, which they had yet left, they shou'd not only equal, but far exceed the French Monarchys weight of twenty five millions. They threw into the Ballance therefore the flourishing Kingdom of Naples, which all believ'd wou'd have increas'd the weight at least two millions; but instead of that, it lessen'd it one and a half: At which strange Accident the Spaniards being much surpriz'd, cry'd out, that either LORENZO had giv'n 'em foul play, or the Ballance must of necessity be false; for 'twas a monstrous contradiction in nature, that the weight shou'd decrease by addition. They added, in a great Passion, that the MEDICI's wou'd do well to be quiet at last, and not add new Provocation to the insupportable Injurys of Flanders, Marseilles, and Aldighiera, and give fresh occasions of Disgust to the Spaniards.

TO this reproachful Language, LORENZO without the least Discomposure answer'd, That his Ballance was just, but Naples and Milan kick'd up the Scale, by being so distant from the Force of Spain, and full of People, who so unwillingly supported the Government of Strangers; whereas the Affection and Multitude of Subjects, the Fertility and Concord of States, are the heavy weights that sink the Scales. Then LORENZO, with an Air of Indignation, answer'd to the Particular of Flanders, Marseilles and Aldighiera, That whenever the Spaniards contain'd themselves within the bounds of Justice, they shou'd always be lov'd, honor'd and serv'd by his Great Dukes of Tuscany; but they were greatly mistaken, if they thought they shou'd ever be able to wheedle the MEDICI's out of Florence, as they had done the SFORZA's out of Milan; that States can't be deposited in the hands of Princes, like Mony left with Bankers, to be taken up again when the Owner thinks fit, and that the Merit of any Gift is lost when the Donor shews a desire to resume it. The Princes, who saw things grown so high, interpos'd between LORENZO and the Spaniards, and cutting short this hateful Dispute, bid him go on with the weighing.

THEN the Spaniards threw into the Scales the Dukedom of Milan, which made the weight yet a million lighter: At which they were so confounded, that they refus'd to put Flanders into the Scale, fearing they shou'd yet receive some greater Affront. 'Twas said indeed, that if they had put in the Indys, it might have produc'd some good effect, provided they had left out those romantick Miracles, related by some wide-mouth'd Fellows, who make no more difficulty of boasting of millions of Crowns, than a Builder of reckoning his Bricks.

THEN

THEN the Engliſh were call'd, who put their Kingdom into the Scales: A Kingdom, for the Strength of its miraculous Situation, for the everlaſting Mountains that ſurround it, like Bulwarks built by the Potent Hand of the Almighty; and for the Sea, which ſerves it inſtead of a profound Ditch, truly formidable, by reaſon of the Convenience it has to attack others, and the inſuperable Difficultys of its being invaded. This Kingdom the laſt time weigh'd fifteen millions of Pounds, but now it ſcarce amounted to nine: The reaſon of this Diminution is imputed not only to its Apoſtacy, but likewiſe to the King's being a Foreigner, who cannot yet have had time ſufficient to ſettle himſelf firm in the Saddle. The Engliſh, to increaſe the weight of their Kingdom, wou'd have put Scotland into the Scales; but all the Scotch Nobility appear'd againſt it, and declar'd openly Sword in hand, that they wou'd never ſuffer their Kingdom to be united to England. The King of England ſhew'd not the leaſt Diſpleaſure againſt theſe Noblemen, who in preſence of his Majeſty, and all the Princes of Europe then preſent, had ſpoken with ſo much Freedom; but very calmly aſſur'd 'em, that ſuch an Union wou'd be of great advantage to the Scots. They reply'd, that they had freſh in their memory the mournful Example of the Miſerys of Flanders, who, when ſhe ſaw her Earls become Kings of Spain, fooliſhly flatter'd her ſelf, that ſhe ſhou'd be Miſtreſs of the Spaniards: whereas in a ſhort time, inſtead of Spain's being pillag'd by the Flemings, Flanders was tore to pieces by the avaritious and cruel Spaniards; and to compleat all her Miſerys, the Emperor CHARLES the Fifth, and his Son King PHILIP, by conſtantly living in Spain, being of Flemings become Spaniards, the unfortunate Flemings, by having loſt their Prince, from natural Subjects began to be accounted Foreigners, and of a ſuſpicious Loyalty. Thus Flanders, the native Country of CHARLES the Fifth, and Patrimony of PHILIP the Second, according to the Maxims of modern Politicks, became a conquer'd State, and was govern'd by Foreigners, with ſuch Jealouſys and Oppreſſions of new Taxes, Subſidys and Contributions, as bred thoſe ill Humors, that ſoon broke out into a Civil War; which after an unſpeakable Devaſtation of Treaſure, and Effuſion of Blood, with an incredible Loſs of Honor to the Flemings, is chang'd into a greedy Merchandize of the Spaniards. From theſe deplorable Miſerys the Scots, they ſaid, had learnt not to ſuffer their Kings to abandon their Country, and transfer the Royal Seat from their antient Kingdom, to a greater newly acquir'd; for then the Scots wou'd certainly meet with all the Calamitys, which weaker Nations are forc'd to ſuffer from more powerful that govern 'em. In ſhort, if the Kingdom of Scotland were united to that of England, and the Scotch Kings ſhou'd become Engliſh; Scotland's miſery wou'd be equal to that of Flanders, and the Engliſh wou'd imitate the Spaniards.

THOSE who were preſent when this happen'd, report, that the Spaniards told the King of England, that the Scots, who had talk'd ſo ſaucily in his Majeſty's Preſence, ought to be puniſh'd. But his Majeſty anſwer'd, that the Spaniards ought not to give others that Counſel, which had prov'd fatal to themſelves: And then, having commanded that Scotland ſhou'd not be weigh'd, he aſſur'd his Scotch Subjects, that in a ſhort time he wou'd give 'em all poſſible Satisfaction.

NEXT was put into the Scales the vaſt Ottoman Empire; which, fifteen years before, amounted to the ſum of thirty two millions, but now was found to be leſs than ſixteen: A Novelty, at which the Princes were much ſurpriz'd, and particularly the Venetians, who cou'd not believe ſo great a Decreaſe was poſſible; and therefore deſir'd, that it might be weigh'd again more

more carefully; which was done accordingly, and they found, that in the ſhort Interval, between the firſt and ſecond weighing, it loſt eight hundred twenty two Pounds. This made it appear, that the Ottoman Empire, once the Terror of the World, was now ſo conſum'd by Luxury, Avarice and Sloth, that 'twas hurrying to its Ruin: At which all the Princes were extremely pleas'd. But the wiſer ſort diſcover'd, that the Joy of the Spaniards laſted but a moment; for they were full of fears, leſt the Depreſſion of the Turks ſhou'd turn to the Exaltation of the Republick of Venice.

THEN the Senators of Poland put their Kingdom into the Scales: but that, thro the ſeditious Hereſys they have ſuffer'd to take footing there, thro the little Authority their King has among 'em, and the exceſſive Power the Palatines have aſſum'd, prov'd not very weighty; for it amounted not to ſix millions, tho formerly it always weigh'd upward of twelve.

AFTER this the Grand Sages of the Continent, and the venerable Heads of the Council of Ten, put into the Scales the moſt flouriſhing Republick of Venice, miraculous for its Greatneſs, and for the Convenience of its Situation, which renders it fit for great Enterprizes. It weigh'd eight millions, which they ſaid proceeded from the great Maſs of Gold, which the wiſe Senators, during their long Peace, had heap'd up in their Treaſury.

THEN the Switzers, Griſons, and the other free People of Germany, brought their Republicks to the Scales; and the Princes deſir'd they might be weigh'd ſeparately, to which the Germans agreed. But the thing prov'd impracticable; for LORENZO having put the Republick of Baſil into the Scale, found that moſt of the other Republicks were ſo cloſely link'd together, that 'twas impoſſible to unrivet 'em one from another; which threw many ambitious Princes into a ſweat for fear. In ſhort, LORENZO was forc'd to put 'em into the Scales together, and found 'em ſo heavy, that all the Weights he had wou'd not raiſe the Beam.

IN the next place Savoy was brought to the Ballance by the noble Knights of the Annunciade; it weigh'd juſt as much as at the laſt Trial: But LORENZO putting into the Scale with it the illuſtrious Title which CHARLES EMANUEL Duke of Savoy enjoys, of chief Warrior of Italy, its weight was increas'd one million four hundred and twenty Pounds.

THEN with a Pomp and Majeſty reſembling that of a mighty Monarch, appear'd the Duke of Lorrain: His State, tho but ſmall, equal'd the weight of the greateſt Kingdoms, which was thought to proceed from a peculiar good Fortune of that Prince, in having his Country ſo ſituate, as to be able to create great difficultys to the Low Countrys, by hindring the Paſſage of the Succors which the Spaniards ſend thither from Italy. By this means he was riſen to ſuch Reputation, that he ſold the Merchandize of that Prerogative for its weight in Gold. So that having, with a Zeal equal to any of the devouteſt French Barons of the Holy League, lent his aſſiſtance to the Spaniards, afterwards, when the French had got the better, he ſided with them, and knew how to play the Turncoat with ſuch Succeſs, that no leſs than the Great HENRY the Fourth King of France, the Great Duke of Tuſcany, and the Duke of Mantua, thought themſelves happy in coming into his Alliance. And to compleat the Jealouſy of the Spaniards, the immortal Republick of Venice her ſelf hir'd one of the Princes of Lorrain to ſerve her, and diſcover'd ſo extraordinary a Paſſion for him, that notwithſtanding her Vow of perpetual Chaſtity, if the Venetian Senators had not took care, as ſoon as ſhe was

born, after the Cuſtom of ſome Indians, to ſow up her Virginity, 'tis thought ſhe'd infallibly have made him her Husband.

'TWAS perceiv'd that the Duke of Savoy extremely envy'd the good Fortune of that Prince; ſince knowing himſelf to be a Barrier between the French, and the Spaniards of Milan, as the Duke of Lorrain is between the French, and the Spaniards of Flanders, inſtead of reaping, like him, many Advantages by it, he had receiv'd as great Injurys and Affronts from the Spaniards his Friends, as from the French who were then his Enemys: ſo that all perceiv'd, the Duke of Savoy was convinc'd, that his adhering to the part of the Spaniards had been very pernicious to him.

THEN the eight Magiſtrates of Sienna laid in the Scales the flouriſhing State of the Great Dukes of Tuſcany, truly wonderful for the Qualitys of the Inhabitants, who are all very fruitful both of Brain and Body, and have ever labor'd with both to maintain that good Government, Peace, Plenty and Security, which the Country enjoys: So that this State being all ſolid Subſtance, prov'd equal in weight to the moſt famous Monarchy. And 'twas obſerv'd, that LORENZO took vaſt Delight to ſee, that on the Foundations of the Churches and Hoſpitals, which, in the time of the Florentine Liberty, he and his Anceſtors had laid in their Country, his Succeſſors, according to the Model the great COSMO had left 'em, had built ſtrong Citadels. Therefore, to make a pompous Diſplay of the Bravery and Prudence of the Princes of his Race, he put into the Scale the vaſt Head of FERDINAND the Great, the exceſſive weight of which hurry'd it down with ſuch a ſudden Force, that it ſnap'd in two the great Chain which faſten'd the Beam, and all was daſh'd to pieces. Upon this the Princes obſerv'd the ſingular Prerogative of the Court of Rome, in producing Men of extraordinary Prudence; for all of 'em knew that this great Man was educated in that School.

THIS Accident of breaking the Scales hinder'd ſome Italian Princes, who were coming up, from being weigh'd. It was reſolv'd therefore, that ſince by antient Cuſtom all the Princes and Potentates of Italy were wont to be weigh'd againſt the Spaniſh Monarchy, from the general weight of all together ſhou'd be calculated the particular weight of each. To this end was brought into the middle of the great Hall a very large and exact pair of Scales, in one of which were put all the Kingdoms of the Spaniſh Monarchy, in the other all the Principalitys of Italy; and the Ballance was obſerv'd to ſtand in Equilibrio, which infinitely afflicted the Italian Princes. But while they were in this anguiſh of mind, all took notice that the Monarchy of France, by one kind Look only which ſhe caſt on the Scale in which the Italian Princes were laid, made it deſcend on a ſudden, to the general Joy of all.

WE muſt not omit to tell you here, that when the Spaniards ſaw that the Duke of Savoy, who fifteen years ago refus'd to be weigh'd with Italy, had put himſelf into the Ballance to counterpoiſe Spain, they threaten'd him by ſevere Frowns and biting their Fingers; which he obſerving, with a Generoſity becoming his undaunted Courage, Signiors, ſaid he, 'tis no longer time for you to feed Men with Hopes; I'm now convinc'd what you are, and know every Inch of you: I have learnt from your paſt Actions to reſolve to trace out my Accounts and Deſigns with another Coal; for yours, which I have hitherto us'd, has too much ſoil'd and gall'd my hands. All the flatt'ring Hopes you gave me, have not yet reduc'd me to that degree of Madneſs, as to make me drop a little Morſel in my mouth, to run after the ſhadow of the great Spaniſh Inheritance, which I ſee at the bottom of the River.

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THE Spaniards complain'd moreover, that the Dukes of Parma, Modena, Urbino, the Count of Mirandola, and the illuſtrious Roman Barons CAJETANI, COLONNA, and URSINI, who are of the Order of the Golden Fleece, and to whom they pay Salarys, had been weigh'd with the Forces of Italy; whereas by that Order of Knighthood, and the Penſions they receive, they are oblig'd to adhere to them, and be the Miniſters of their Greatneſs. But thoſe Noblemen anſwer'd 'em, that the Italian Princes and Barons receive from the Monarchy of Spain the Honor of the Fleece, and enjoy the Profit of their Penſions, juſt as ſome honorable Ladys receive Preſents from their Lovers, that is, out of pure Civility, and not becauſe they ever intend to ſuffer themſelves to be debauch'd by 'em.

XIII.

Why the Monarchy of Spain keeps her ſelf ſhut up in her Palace.

THE Monarchy of Spain has not appear'd in publick for many days: She not only lives retir'd in her Apartment, but has kept her Palace-Gates continually barr'd. Now the Princes of Italy, and above all the Venetians, who are cunning Searchers into the very Thoughts of this Great Queen, as well as diligent Obſervers of her Actions, took great Umbrage at this Novelty. And becauſe they cou'd by no means penetrate the Cauſe of her unaccountable Solitude, they all concluded, there muſt be ſome great Myſtery in it.

THE Venetians, whoſe Jealouſy made 'em impatient of all Delay, clap'd Ladders againſt her Palace, and peep'd in at the Windows; they ſaw ſhe was mighty buſy, and that, together with one of her Miniſters, the Count de Fuentes by name, ſhe imploy'd her ſelf in ſtopping all the Holes about her houſe. Theſe prudent Obſervers therefore, foreſeeing well enough to what end ſhe was at work, gave notice to their Friends to take Arms; for the Spaniards, ſaid they, as ſoon as they have ſtopt up the Holes of Succors, will certainly fall to hunting the Mice, and make a terrible ſlaughter of 'em.

XIV.

The Duke of Alva being arriv'd in Parnaſſus, pays a Viſit to PROSPERO COLONNA, *who falls out with him concerning a Title, of which he had defrauded the Family of* COLONNA.

DON FERNANDO of Toledo, Duke of Alva, arriv'd here a few days ago: The military Men, by APOLLO's Command, made exact inquiry into his Actions, and he was adjudg'd worthy to be rank'd in Parnaſſus among thoſe famous Commanders, who ſubdu'd their Enemys by Patience and Cunning, rather than by open Force, and hazarding the Fortune of a Kingdom upon the dubious Event of a Battel. But becauſe GUICCIARDINI, a moſt judicious Writer of the Affairs of Flanders, had

had enter'd a Complaint againſt the Duke, that he treated him ill for ſome things he had written of him not much to his Reputation, the Duke us'd all his Endeavors to clear himſelf of the Charge: for in Parnaſſus there's an Edict of APOLLO, that any Prince or private Perſon ſhall incur the Penalty of Infamy, who dares to ſhew Reſentment againſt an Hiſtorian or other Writer for any diſreputable things related of him, provided they are true. But ſo powerful were the Duke's Friends, that GUICCIARDINI was content to revoke his Complaint againſt him; who then, with the greateſt Solemnity imaginable, was receiv'd into Parnaſſus, and had a place aſſign'd him in the Company of his Majeſty's Gend'arms, commanded by the famous QUINTUS FABIUS MAXIMUS, who for his great warineſs is ſirnam'd CUNCTATOR.

NOW it happen'd, that the Duke, after having viſited ſeveral other Princes and great Generals, went to pay his reſpects to the illuſtrious PROSPERO COLONNA, who receiv'd him with all imaginable Honor, and the rather becauſe he had been told, that the Duke profeſs'd to imitate his ſlow and ſafe method of making War. But a ſtrange unlucky Accident happen'd in this Viſit; for at their firſt meeting, the Duke addreſſing himſelf to PROSPERO, call'd him *Voſtra Merce*: He was exceedingly provok'd at the meanneſs of the Title, and in a great Paſſion, I thought, my Lord, ſaid he, your Viſit had been deſign'd to honor a Perſon who is your Superior, not to affront him; but becauſe 'tis the Cuſtom of the Family of COLONNA to requite baſe Language by their Deeds, come out of my Houſe, and with my Sword I'll make you know, that all who give ſuch little raſcally Appellations to Perſons of my Character, deſerve not the Converſation of Men of Honor.

THE Duke was aſtoniſh'd at this paſſionate Reſentment of that great Commander, and reſiſting the force which PROSPERO us'd to thruſt him out of the room, clos'd with him. Upon which the Spaniards, who attended the Duke, came to his Aſſiſtance, and PROSPERO's Italian Servants ran to aid their Maſter; ſo that great Numbers being ingag'd in a narrow Place, the Combate was very ſharp and cruel.

THE noiſe was heard into the Street, and APOLLO ſoon having the News of this dangerous Accident, diſpatch'd thither in great diligence the Lieutenant-Governor of the Place with a Guard of Archers, who reſcu'd the Duke; and having quieted the Tumult, commanded the Spaniards, who had been but ſcurvily handled, to return to their Houſes. PROSPERO, to prevent any wrong Information againſt him, went in all haſt to APOLLO, and as the Story goes, in a great Rage deliver'd himſelf thus.

ALL the World knows, Sir, that the Men of the Family of COLONNA, of my Quality, have been treated with the Title of Excellence time out of mind, and before the Spaniards were thought of. Now 'tis an inſupportable Arrogance that this People ſhou'd pretend to trample on a Man like me, as the Duke of Alva durſt this moment in my own Houſe: for, if the Affront is infinitely aggravated by the meanneſs of the Perſon who gives it, how is it poſſible that an Italian Baron ſhou'd contain himſelf within bounds, when he's affronted by that baſe Spaniſh Nation, whoſe Miſerys not long ſince were a ſubject of univerſal Compaſſion, and were even recommended in all Churches to the Charity of good Chriſtians, from whom they gather'd Alms to free themſelves from the cruel Servitude they were under to the Moors of Granada?

BESIDES, the Spaniards enjoy the Sovereignty of the greateſt part of Italy, where they are lov'd, honor'd, and even ſerv'd by ſuch as my ſelf,

tho

tho they daily threaten us with a cruel and univerſal Slavery. Their monſtrous Avarice has rob'd us of our Eſtates, and in the deplorable Pillage of Rome their inſatiable Luſt violated our chaſteſt Matrons. And now, when in return for our humble Patience they wou'd take from us our poor empty Titles, thoſe unhappy Reliques of the Italian Reputation, every Baron of Italy ought to revenge it with Daggers, not with Complaints, as I do.

THOSE who were preſent report, that at the beginning of this Complaint APOLLO began to ſmile; and the warmer COLONNA grew, the more Gaiety was obſerv'd in his Majeſty's divine and reſplendent Countenance; inſomuch that when PROSPERO talk'd of the Daggers, he burſt out into open laughter: PROSPERO, ſaid he, thou haſt ever been and wilt be too cholerick; and let me tell thee, I'm much ſcandaliz'd, that a Man, who has always made particular Profeſſion of Prudence, ſhou'd be ſurpriz'd, that Slaves, who have liv'd upon black mouldy Bisket twenty years in the Galleys, ſhou'd, when they light on good white Bread, be apt to ſtuff till they burſt. This is ſo far from provoking the Brave who behold it, to hate 'em, that it rather moves their Pity. Do you Italians therefore ſuffer the Spaniards, who are raw in this World, and juſt redeem'd from Slavery to the Moors of Granada, to feed on the Titles of Honor they found in Italy. And take it from me, when they have ſated themſelves with that windy Repaſt like the French, they'll become ſo well-bred, that they'll give the Title of Excellence, not only to men of your Quality, but even to the Grooms that look after their Horſes. And let me tell you, if you had that Prudence and perfect Knowledg of the Affairs of the World which I cou'd wiſh, you'd know that theſe exorbitant Meaſures and odious Behavior of the Spaniards in Italy, of which you ſo grievouſly complain, is Sugar for you, and Poiſon for them; for if to their Bravery, Prudence, and inſatiable Ambition, they wou'd add the Charms of Civility and a winning Behavior, you'd find 'em in a little time Maſters of the Univerſe. The Monarchy of Spain therefore, and not you Italians, ought to revenge with Daggers and all ſorts of Cruelty's, the Inſolence of her Spaniſh Miniſters, who diſguſt the good Servants of ſo great a Queen, and render her Sovereignty ungrateful to all her Subjects: Their Exceſſes ſtand in great need of a remedy, as being ſo many Blocks in her way to Univerſal Monarchy; to which, with the publick hate of all Italy, ſhe never can arrive.

WITH this Anſwer APOLLO ſent away PROSPERO very well ſatisfy'd. After which came into his Preſence the Duke of Alva and all his Family, exceeding melancholy. APOLLO preventing the Complaint which the Duke was about to make of COLONNA, ſaid, I am much diſpleas'd, my Lord Duke, at the Diſorder which has happen'd; and the more, becauſe the Occaſion of it is neither juſt nor honorable on your Side. Therefore I think fit to put you Spaniards in mind, that 'tis an evident Token of a malignant Temper to be tenacious, as the World knows you are inſtead of profuſe, in giving to others thoſe Titles of Honor which they look for. The Generoſity of a Nobleman is known by his ſhewing little Greedineſs of receiving Titles, and much Liberality in giving 'em; and he that gives to another even greater Honors than are his due, gains more Reputation by it, than the Perſon to whom they are given. But you, who are ſo zealous in engroſſing all the great Titles to your ſelves, inſtead of increaſing your Reputation, are become by this means ſuch a jeſt to all Mankind, that the Italians, whoſe Talent 'tis to ridicule every body, when they'd expoſe a Braggadochio in their Comedys, always give him the Perſon of a Spaniard: This ought to make you all aſham'd. But, I know not how it comes to

paſs,

paſs, you are not aware, that to pretend to attain Univerſal Empire by affronting the whole World, is the greateſt Contradiction that can be. No, my Lord, Humanity, Gratitude, Kindneſs and Civility, are the Decoys that take the minds of Men. And pray what wou'd you think of a Fowler, who, as I perceive you Spaniards do, ſhou'd go beating a Drum into the Dove-houſe to catch the Pigeons? Let me tell you farther, that if any People have reaſon to lay the bait of Dignitys to bring the Italians into their Nets, you are the Men, by reaſon of your Deſigns on Italy: and you ought to conſider, that by the States of Naples and Milan, which you poſſeſs already, you are but faſten'd to 'em as it were with Wax; for you ſhall govern there no longer than till the Italians reſolve to drive you out: and if they cou'd be certain after your Ruin not to fall under the French, you know very well, that by giving you a little diſturbance in the Port of Genoua, they wou'd be able to throw you into a thouſand inextricable Difficultys. All which things are ſo many Admonitions to you, not to refuſe the ſatisfaction of fair words to thoſe, whom by reaſon of your Poſſeſſions in Italy you will be forc'd ſo bitterly to diſguſt by Deeds. As to the Injury you pretend to have receiv'd from PROSPERO, I muſt tell you, whatever Affront ſhall be offer'd you on the like occaſion of Titles, I will not only not reſent it, but ſhall believe you have deſerv'd the Uſage you met with.

THE Duke wou'd have excus'd the matter, by ſaying, that he had receiv'd Inſtructions from his King how to behave himſelf with the Italian Barons in the particular of Titles. But APOLLO told him, the Spaniſh ill treatment of the Italians extended no farther than to the Neapolitans and Milaneſes: Adding further, that if the Spaniards were not blind with Paſſion, they wou'd ſee that their Grandees, whom Spain it ſelf cannot contain, and who in Italy too will be playing the Giants, are yet no more than Dwarfs, when compar'd to the Roman Barons. And here a white Cloud beginning by little and little to cover the Perſon of APOLLO, the Prieſts who were about him perceiv'd that his Majeſty intended to propheſy; they fell proſtrate therefore on the Earth, and the Duke with all his Attendants did the like: Then from that hollow Cloud was heard the Prophetick Voice of APOLLO, in harmonious Accents pronouncing theſe Words.

I PROGNOSTICATE to you Spaniards, that your auſtere Behavior will one day provoke the Nobility of Italy, the Miſtreſs of the cruel Sicilian Veſpers, to plot againſt you ſome bloody Neapolitan Night-ſervice: For 'tis the peculiar Cuſtom of the Italians, with greater Fury to revenge injurious Language than the Stabs of Daggers; as being a ſort of Men, who have ſhort Forgiveneſs and long Hands, and are not only naturally inclin'd to great Reſolutions, and proſecute their Revenge to the utmoſt, but ſlily defer it, till thoſe from whom they receiv'd the Injurys have quite forgot 'em. This you will experience, and to your utter Deſtruction will find 'em, with their Arms in hand, to be ſo many ORLANDO FURIOSO's, when you ſhall imagine 'em to be grown the tameſt, and moſt paſſive Aſſes.

XV.

XV.

BOCCACE *is aſſaſſinated by* SALVIATI.

LEONARDO SALVIATI, a Man, conſidering the preſent times, and the quality of the modern Tuſcans, very renown'd for Learning, two days ago was guilty of an Action, which has been infinitely blam'd by all the Virtuoſi: for in the great Forum, at two in the night, he quarrel'd with the famous BOCCACE, his Majeſty's chief Writer in Proſe, and by ſeveral Wounds ſo mangl'd and disfigur'd him, that his moſt familiar Friends who have ſeen him ſince, affirm, 'tis impoſſible to know him for that comely Perſon he was before. That which infinitely aggravated this Extravagance was, that SALVIATI committed it, not thro any particular Pique againſt BOCCACE, but only at the requeſt of the GIUNTI's, Printers in Florence, and for the Lucre of five and twenty Crowns, which they offer'd him in reward of this monſtrous Villany. This Morning therefore the Cavalier LEONARDO SALVIATI, a Perſon of ſo illuſtrious a Family, was proclaim'd in the uſual Forms, a publick and notorious Aſſaſſin.

XVI.

Embaſſadors from Sicily are refus'd Audience of APOLLO, *and diſgracefully driven away.*

TWO days ago arriv'd in the Harbor of Pindus a Ship from Sicily, which landed ſome Embaſſadors, whom the People of that Iſland diſpatch'd to APOLLO upon Affairs of great Importance. They ſent to inform his Majeſty of their Arrival, and deſir'd Audience: But APOLLO as ſoon as he heard the name of Sicilians, ſhew'd open ſigns of great Diſpleaſure, and commanded LUIGI PULCI, Provoſt of the Country, to let 'em know, he wou'd neither give 'em Audience, nor ſee 'em; and therefore they ſhou'd re-imbark immediately: for the inſupportable Injury he had receiv'd from the Sicilians made him long ſince reſolve never more to have Commerce with that Nation.

THE Embaſſadors return'd to their Veſſel in obedience to his Majeſty's Command, but ſent him a moſt humble Petition, declaring, that they were ſent to his Majeſty, to lay before him the new unparallel'd Oppreſſions they ſuffer'd from the Spaniards: And that the Calamitys, in which they found themſelves involv'd, were ſo deplorable, that they deſerv'd not only his Majeſty's merciful Ear, but even the Compaſſion of the moſt barbarous Savages of the Earth.

THIS Petition was preſented to APOLLO by the Reverend Father THOMASO FAZZELLO, a very ſenſible Writer of the Affairs of Sicily, who aſſur'd his Majeſty, that the preſent Miſerys of the Sicilians exceeded the utmoſt of all human Afflictions. APOLLO anſwer'd him, that ſo great were their Demerits, that they had no juſt reaſon to complain; therefore he ſhou'd preſently let the Embaſſadors know, that if within the ſpace of

two

two hours they left not the Port of Pindus, he'd poſitively cauſe their Ship to be ſunk by the Cannon: for he was reſolv'd not to ſee the face of any of that imprudent Nation, which had been the Original of thoſe mighty Miſchiefs, that had plung'd both her ſelf and other Nations in the loweſt Miſerys; for, by ſubjecting themſelves to the Kings of Arragon, they laid the Ground-work of that cruel Tragedy, of which if the Italian Princes cou'd foreſee the laſt Scene, they'd faſt perpetually, and on their Knees inceſſantly pray for the Divine Aſſiſtance, to deliver 'em from thoſe Ills which cannot be heal'd by human Remedys.

FAZZELLO reply'd, that his Majeſty ought not to be angry with the Sicilians; but that Queen JOAN the Second, by the ever deplorable Adoption of PETER of Arragon, had occaſion'd the preſent Ills of the Spaniſh Government in Italy: And his Majeſty might with great reaſon expreſs his utmoſt Hatred againſt that imprudent and unchaſt Lady.

TO this APOLLO anſwer'd, That ſuch who knew not ſo well as himſelf the hidden Thoughts of Princes Hearts, blam'd that Queen for the preſent Servitude of Italy; but the Truth was otherwiſe: for 'twas evident, that to defend her ſelf from the French Kings, ſhe'd never have adopted a Spaniard, had ſhe not been firſt convinc'd of his powerful Intereſt throughout Sicily; and the Kings of Arragon were no ſooner call'd to the Sovereignty of that Iſland, than they began to execute all thoſe Deſigns on Italy, in which they have ſucceeded but too well. And all this was ſo certainly owing to the Demerits of the Sicilians, that 'twould be Impiety to leſſen thoſe Calamitys, by which alone they expiated their Crime of Imprudence: On the contrary, 'twas an Act, he ſaid, of the higheſt Charity to afflict 'em perpetually, that they might ſerve as a notorious Example to all Nations, what are the bitter Fruits that ſpring up in time to a People, who in madneſs of Deſpair ſubject themſelves to a foreign Sovereignty.

FAZZELLO reply'd, That all this wou'd have been true, if the Sicilians had exchang'd the Government of an Italian King, to make themſelves Slaves to Barbarians; but having by their Veſpers chang'd the indiſcreet and violent French for the conſiderate and mature Spaniards, he thought, ſince their Intention was good, they did not merit this grievous Diſpleaſure of his Majeſty.

APOLLO at this grew very angry with FAZZELLO, and in great Fury, Thou thinkſt then, ſays he, that the Folly of the Sicilians ought not to be blam'd, in giving up the Inſolence, Prodigality, and Negligence of the French, for the Cruelty, Avarice, and inſupportable Strictneſs of the Spaniſh Government. Cou'd the Sicilians alone of all Mankind be ignorant, that the Government of the Spaniards is eternal, and therefore infallibly a mortal Diſeaſe? Whereas the Sovereignty of the French, like a malignant Fever, tho very dangerous, yet gives a man ſome hopes of Life, and by the application of proper Remedys may at length be cur'd, as 'twas by your fam'd Veſpers; a Remedy which had been glorious indeed, if by it you had not exceedingly impair'd the State of your own Health. For wiſe People, FAZZELLO, never take up the Arms of Rebellion, but when they are ſure to gain the ineſtimable advantage of changing their Slavery into Liberty, and not to change a foreign Prince for a barbarous Tyrant.

XVII.

XVII.

SIGISMUNDO BATTORI *very late learns the Latin Tongue.*

YESTERDAY at eight in the Evening arriv'd at this Court the ordinary Poſt from Germany, and caus'd an univerſal Joy by the welcome News he brought, that the moſt ſerene SIGISMUNDO BATTORI, formerly Prince of Tranſilvania, was ſo enamor'd with the Beauty of the Latin Tongue, that to his extraordinary Glory he ſpoke and writ it with a Ceſarean Purity.

THE Virtuoſi inſtantly deſir'd APOLLO, that on this happy occaſion all thoſe Demonſtrations of Joy ſhou'd be made in Parnaſſus, which are uſual, to encourage Great Men to the Love of the Belles Lettres, when any Prince is become Learned. But his Majeſty, who ſees to the bottom of all things, deny'd 'em this Requeſt, and told 'em, Parnaſſus only feaſted when Princes learn the Sciences, not conſtrain'd, but thro the free choice of a noble Genius, and the pure love of Study. But they ought all to know, that Prince BATTORI had acquir'd the Latin Tongue, not for the Glory of appearing learned, nor thro the virtuous Curioſity of extending his Knowledg; but thro the neceſſity he was in of correcting, for the ſake of his Reputation, the boyiſh Miſconſtruction he made, in Gender, Number and Caſe, when, in the War of Hungary, he put on the fatal Reſolution of arming againſt the Turk, to adhere to the Emperor of Germany, whom, becauſe he had ſuch ſtrong Pretenſions to the Principality of Tranſilvania, he ought to have held in greater Horror than ſixty Ottoman Emperors.

XVIII.

The French are diſcharg'd from the Hoſpital of Madmen, by means of the Spaniards.

TWO days ago APOLLO diſcharg'd from the Hoſpital of Madmen a great number of French, who had been there many years; during which time, in their high-flying Fits, they play'd the Devil at ſuch a rate, that to their own prejudice, as well as the detriment of their Friends, they had given all Europe cauſe to mourn.

AT laſt it fully appear'd by authentick Evidence produc'd in form before the moſt ſerene MEDICI's, Princes of Florence, who have always been aſſiſting to the cure of that Nation's Infirmity, that they were brought to their ſenſes, and ſo accordingly they were ſet at liberty.

BEFORE their Departure from Parnaſſus, his Majeſty ſent for 'em, and told 'em, That for the future they ſhou'd learn to enjoy the Proſperity of their potent Kingdom, with more prudence than they had formerly; and above all things ſhou'd remember, they were wholly indebted for their recovery to the Spaniards, who only by ſhewing themſelves in Arms in the Kingdom of France, and particularly in Paris, had reſtor'd ſome Brains to

the empty Skulls of thoſe Frenchmen, who before had play'd ſuch mad Pranks in their own Country.

THE Monſieurs moſt humbly thank'd his Majeſty, and ſaid, They'd be ſo ſtrictly mindful of his wholeſom Advice, that in meaſuring the diſtance of Places for the future, they'd intirely make uſe of the Italian word Miles, to avoid the mournful name of League. But as to the recovery of their Brains, all their Thanks, they ſaid, were due to their magnanimous and ever victorious HENRY the Fourth; who, by the Splendor of his Bravery, enlighten'd the Eyes of the French, which were baſely blinded by the Spaniſh Hypocriſy: Beſides, the Spaniards, who had been the firſt Authors of that deplorable French Tragedy, had by their bewitching Piſtoles been able to play their Game ſo cunningly, and get ſuch Credit in France, that they made even the Wiſe run mad as well as the Fools.

XIX.

A Diſcovery that the Spaniſh Miniſters are wholly imploy'd in their private Intereſt.

THREE days ago at two in the morning, forty Waggon-loads of Hay were ſeen to go into the Royal Palace of the Spaniſh Monarchy. Now the unſeaſonableneſs of that hour gave great ſuſpicion to the French, Venetians, and other Potentates, who live in perpetual Jealouſy of the Greatneſs of this formidable Princeſs; and therefore made diligent inquiry, whether in the Waggons ſomething elſe was not conceal'd, which might prove to their prejudice. The Spys they employ'd for this Diſcovery, reported, that under the Hay were hid ſeveral Cheſts, full of Pick-axes, Spades and Shovels; and becauſe theſe are Inſtruments us'd by Pioneers, the French reſolv'd to arm, and the Venetians to fit out the Gallys in their Arſenal. But 'twas judg'd convenient, before they diſcover'd themſelves, to get certain Intelligence, whether the Spaniards had lodg'd in the Palace any more of thoſe Inſtruments, or whether they expected any from other parts; and they were aſſur'd, that neither any more had arriv'd before, nor were expected for the future. The Spys added, that as ſoon as the Cheſts were unloaded, all the Grandees of Spain, and other principal Officers of this potent Monarchy, inſtead of lodging thoſe Pick-axes, Spades and Shovels in the Royal Armory, immediately divided 'em among themſelves, and fell briskly to work the next morning very early to dig Ditches, raiſe Banks, and make a thouſand Conduits and Aqueducts, each conveying the Water to his own Mill, with ſo much Labor and Diligence, that they had brought the publick Affairs to ſuch a Paſs, that the Mills of the common People cou'd grind no more for want of Water to turn 'em.

XX.

MAXIMILIAN *the Emperor receives Advice of the Troubles ſprung up among his Children.*

LAST night MAXIMILIAN the Emperor receiv'd three Expreſſes: The Advice they brought was ſoon known, that the Arch-Duke MATTHIAS had taken Arms againſt his Brother the Emperor RODOLPHUS, and demanded the Kingdoms of Hungary, Bohemia, Auſtria, and the abſolute Sovereignty of the other Provinces.

THIS moſt unhappy News pierc'd the Emperor's Soul with all the Extremity of Grief; for he knew very well, that the Diſcord ariſen among his Children, adminiſter'd to the Enemys of the Houſe of Auſtria that Satisfaction they had ſo much deſir'd. That Prince therefore yeſter Morning very early addreſs'd himſelf to APOLLO, and pouring forth a Deluge of Tears, ask'd him, When the misfortunes of the Auſtrian Family, which commenc'd long before by the Conſpiracy all Germany carry'd on againſt him, wou'd end? and what Crimes they had committed to deſerve ſo cruel a Chaſtiſement?

TO this Queſtion APOLLO thus anſwer'd: The Perſecutions and Troubles of your Family, Great Emperor, ſhall ceaſe, when it has abandon'd the thoughts of governing Hungary and Tranſilvania; at which all Germany has taken ſuch umbrage, that to ſecure their antient Liberty from the power of your Family, they ſtudy nothing more than its Depreſſion: for the Germans fearing much greater Ills from your Acquiſitions, than from the Succeſs of the Turks, are reſolv'd rather to loſe Vienna than recover Buda; and the potent Confederacy, that is fram'd againſt you, ſhall then diſunite, and all Germany tenderly love your Arch-Dukes, when they let all Men ſee, they have quitted their preſent Ambition, and deſire only to be equal, not ſuperior to the other German Princes.

XXI.

The Dogs of the Indys are turn'd into Wolves.

ON the twelfth inſtant about eight at night, an Expreſs arriv'd at Court, ſent to APOLLO in great diligence from Lisbon; and inform'd his Majeſty that he had brought very important News from the Weſt Indys.

NEXT morning therefore the Virtuoſi of all ſorts ran early to the Palace, to gratify their Curioſity with the Intelligence. The Spaniards were the firſt, and with great Sollicitude ask'd, whether there had been a Diſcovery made in the Indys of another Mountain Potoſi, or a new Rio della Plata; if ſo, they'd be gone this moment, they ſaid, to plant there the Holy Word of God.

THE French were ſollicitous to know, whether any new World were found out, to compleat the Spaniards ſo potent, that they might utterly ruin the Old. But 'twas look'd on as a very ill Omen, that APOLLO, when he had read the Letters, grew very ſad; and wrapping himſelf in a dusky Cloud, wept bitterly an abundant rain of Tears: from this all concluded, that the Expreſs had brought very unlucky News.

NOW while all the Avenues of the Court were crouded with Literati, who in great Affliction were waiting to know the reaſon of his Majeſty's apparent Sorrow, after much Thunder and Lightning, a dreadful Voice was heard to break out in theſe Expreſſions: ——" Faſt, and afflict your ſelves, " clothe your Bodys with Sackcloth, ſprinkle your Heads with Aſhes, and eat " the Bread of Sorrow, O you Inhabitants of the Earth, to avert the divine " Wrath, beſeeching the Majeſty of Heaven, of his infinite Mercy to pre- " ſerve the People of the old World from the monſtrous Miſerys, which we " are certainly inform'd have happen'd in the New.

THIS dreadful Exclamation ſtruck the Virtuoſi with ſo intenſe a Sorrow, that they fell to the Earth half-dead; and believing that the new World was either deſtroy'd by a Conflagration or a Deluge, they trembl'd in apprehenſion of the like Fate. All the People of Parnaſſus therefore who were preſent, in mighty Terror pour'd forth a Flood of Tears, and fill'd the Air with ſuch Sighs and Groans as were never heard before, crying aloud, Mercy! Mercy! and humbly pray'd his Majeſty to declare to his moſt devoted Subjects, what were the Ills which he advis'd 'em to deprecate.

THEN from the Royal Palace iſſu'd a ſecond Voice, which ſaid, that the Dogs which the Spaniards had tranſported into the Indys, to guard the Flocks from Wolves, were themſelves become Wolves ſo ravenous, that in devouring the Sheep they ſurpaſs'd the voracious Cruelty of Tygers. Upon this all the Virtuoſi gave an univerſal Groan, and each lamented this mighty Affliction. To what Guardians for the future ſhall Shepherds truſt their Flocks and Herds, ſince they can no longer rely on the Dogs who were wont to be ſo faithful? And how is it poſſible, that the World ſhou'd preſerve the Species of Sheep, the moſt unhappy of all Animals, now they're expos'd a Prey not only to the Wolves their Enemys, but even to the Dogs their Friends?

WHILE the other Nations were fallen to the Earth almoſt dead with fear, the People of the Low Countrys only were ſeen to run undaunted up and down Parnaſſus, encouraging every one to take heart, and not abandon themſelves to Deſpair; telling 'em, no ſort of Calamity was threaten'd to Mankind, but what might be avoided by noble Reſolutions, and an intrepid Courage. For proof of which the Flemings gave all men to know, that the Dogs, which the Spaniſh Shepherds had ſent into their Country to guard the Flemiſh Sheep, grew likewiſe ſuch ravenous Wolves, that they wou'd have deſtroy'd the whole Flock, had they not prevented 'em by a noble Reſentment, and that brave Reſolution which was known to the whole Earth. If therefore the old World ſhou'd fall into the ſame Calamitys, which are now ſaid to have happen'd in the New, all Men ought to know, that the true Remedy to chaſtiſe Dogs, who have got the vicious quality of Sheep-biting, is to give 'em a Doſe of Flemiſh *Nux Vomica*, and diſpatch 'em out of the way as they deſerve.

XXII.

The Monarchy of Spain viſits the Queen of Italy, and great Compliments paſs betwixt 'em.

THE moſt ſerene Queen of Italy was juſtly fill'd with Dread, when ſhe ſaw the potent Kings of France, already Maſters of the Kingdom of Naples, lay claim to the Dutchy of Milan; and that, tho they ſeem'd to continue in their antient Friendſhip, they conſpir'd againſt her Life and Reputation with ſuch Malice, that for many years even in Peace they have made a cruel War againſt her by the Stratagems of Mony, and the Snares of the Pen.

NOW when the deadly Animoſitys between theſe two Queens flam'd higheſt, the Monarchy of Spain, contrary to all expectation, with a Retinue becoming her Grandeur, went to wait on the Queen of Italy. She was receiv'd with ſo great Demonſtrations of Honor and tender Affection, that all the Virtuoſi, who from the Looks of either Princeſs obſerv'd the Motions and Affections of their Minds, rather than their fine verbal Compliments, plainly diſcover'd, that there was a perfect Reconciliation between 'em; and nothing of this kind that ever happen'd in Parnaſſus caus'd greater Aſtoniſhment, or excited more Curioſity.

AND becauſe the Philoſophers, Poets, and other Virtuoſi in all Sciences, are to ſeek in the art of diſcovering the true end of the Councils of the Great, for ſatisfaction in this point they had recourſe to the Society of Politicians, to whoſe Profeſſion this properly belongs, and who by their enlighten'd Views are able *penetrare abditos Principum receſſus, & ſi quid occultius parant.* The Politicians gave 'em this Anſwer, That the Queen of Italy, to ſecure her Liberty from the powerful Arms of France, had been conſtrain'd to unite with the Spaniſh Monarchy. But having perceiv'd, that ſhe too, after ſhe had got the Kingdom of Naples and Dukedom of Milan, with a more greedy Ambition and baſer Practices than the French themſelves, aſpir'd at the Sovereignty of all Italy; and to this end, ſet herſelf to raiſe Troubles in France during the minority of the Children of King HENRY the Second: obſerving further, that for Bauds to her boundleſs Luſt of Rule, and Inſtruments of the Slavery of Italy, ſhe imploy'd ſome of the chief, but indiſcreet Italian Princes; ſhe conceiv'd ſo cruel a Hatred againſt her, that by all manner of Machinations they ſought the Deſtruction of each other. After this, thro the late unfortunate Concluſion of the Affair of Sabionetta, the Spaniſh Monarchy being convinc'd, that the Acquiſition of all Italy was a deſperate Attempt, and impoſſible to ſucceed, ſhe intirely quitted a Thought to which ſhe had ſo abandon'd herſelf before; and perceiving, that the greateſt part of her Troubles in Flanders and elſewhere proceeded from the ſame Ambition, ſhe was convinc'd, that no better way cou'd be found to ſecure her ſelf, than that of giving peace to others. She ſaw farther, that without the Friendſhip and Aſſiſtance of the Italian Princes, 'twas impoſſible ſhe ſhou'd quietly enjoy the Kingdom of Naples and Dutchy of Milan; therefore ſhe deſign'd by this Viſit to compoſe the diſturb'd Mind of that Queen. A Reſolution, which the Politicians term'd

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moſt wholeſom; for what Numbers wou'd have riſen againſt her in the World, if the Spaniards ſhou'd have ſhewn an inclination to fall upon Breſcia, Bergamo, Turin and Genoa, ſince in the Acquiſition they hop'd to have made of the ſmall Territory of Sabionetta, they ſaw ſuch Conſpiracys fram'd againſt 'em, where they had the leaſt ſuſpicion, that the Quail was taken under the Net, and cou'd not have avoided falling into the Spaniel's Mouth, but by breaking the Net, and ſaving her Life thro a torn Meſh.

XXIII.

The Monarchy of Spain throws her Phyſician out of the Window.

THIS morning the Monarchy of Spain ſent for her Phyſician in ordinary, and ſoon after, with her own hands, threw him headlong out of her Palace-window; ſo that the Wretch was daſh'd to pieces, and immediately dy'd upon the ſpot.

THIS Action ſeem'd the more ſtrange, becauſe the Doctor was always look'd on to be a very good Perſon, and of great Abilitys in his Profeſſion. Many Conjectures there are concerning this remarkable Affair, but APOLLO reſolv'd to know from the Spaniſh Monarchy herſelf the reaſon of her ſevere Reſentment. Her Majeſty has told him, that forty years are already paſs'd, ſince by ſome Symptoms ſhe obſerv'd in her ſelf, and by ſome Tokens appearing in the Body of the Royal Houſe of Bourbon, ſhe fear'd, in proceſs of time ſhe ſhou'd be ſeiz'd with ſome dangerous French Diſeaſe: wherefore by way of prevention, ſhe had conſulted her Phyſician, who preſcrib'd her a tedious, fulſom and expenſive Purge, compos'd of the Oils of ſeveral Holy Leagues, Inſurrections of the People, Rebellions of Barons, and other very ungrateful Medicines, by which ſhe weaken'd her Conſtitution, and quite loſt her Appetite; and that the vaſt quantity of Syrups and Drugs ſhe had taken with ſo much Agony of Torment, had no other effect, than to haſten that Miſchief which otherwiſe might perhaps never have happen'd to her. Beſides that by the frequent Application of Leeches, her Body had been ſuck'd ſo dry of its beſt vital Blood, the Spaniſh Gold, that thro her Weakneſs ſhe had not been able to evacuate thoſe ill Humors of Flanders, with which ſhe has been, and is ſtill grievouſly oppreſs'd.

NOW theſe Diſorders, ſhe ſaid, proceeding from the ill Advice of this ſottiſh Quack, ſhe was ſo inrag'd againſt him, that ſhe had vow'd to throw him out at the Window, if ever he preſcrib'd her another Purge for Prevention. And perceiving that the Pains ſhe has now in her Shoulders of Holland, are plainly a French Pox, ſhe ask'd his Advice how to get rid of it: he, having forgot his firſt blunder, fooliſhly order'd her a ſecond Purge, exactly like the former. This vex'd her to the very Soul, and therefore ſhe took that Method to puniſh him in his ſecond Fault for the firſt great Error he committed. And ſhe thought too he abundantly deſerv'd it, ſince from the fatal Conſequences which happen'd before to her Spaniards, he had not learnt to know, that precautionary Purgations work not thoſe good Effects which the Phyſician believes, and the Patient ſtands in need of.

XXIV.

XXIV.

The Cardinal of Toledo's Summary is refus'd Admiſſion into the Library of Parnaſſus.

SOME days ago the Illuſtrious and Reverend FRANCESCO CORDOVESE, Cardinal of Toledo, a Perſon of moſt exemplary Life, a learned Divine, a great Philoſopher and fam'd Preacher, arriv'd in Parnaſſus, having been met on the Borders of this State by ALEXANDER of Alets, and CORNELIO MUSSO Biſhop of Bironto, and treated every where at his Majeſty's Expence.

THIS learned Perſon preſented his Writings to the venerable College of the Virtuoſi: His Philoſophical Tracts were not only prais'd but admir'd; and his Commentarys on Subjects of Divinity were receiv'd with extraordinary Applauſe by all the ſacred Writers, and ſoon after carry'd in a rich Urn under a Canopy into the Delphick Library, where, together with the Name of their Author, they were conſecrated to Immortality. His Summary only, tho a very learned Piece, was rejected by the Virtuoſi, who freely ſaid, his Majeſty's Library was already ſo ſtuff'd with Summarys, that many of 'em might be ſpar'd as needleſs. For great numbers of Divines had treated of Affairs relating to private mens Conſciences with ſuch ſeverity, that they had call'd in queſtion their Salvation for the value only of three Farthings. And the World wanted very much to ſee a compleat Summary, compos'd on the Conſciences of great Princes; a thing very neceſſary for the univerſal Quiet, and yet wholly omitted by the Theologians. Such a Work ought to treat with exactneſs about thoſe Actions of Princes, by which they ſo frequently throw the World into the utmoſt Confuſion, and fill it with Robberys, Aſſaſſinations, and ſuch innumerable Murders, that many of 'em, thro the Rage of arbitrary Sway, have made Rivers run with human Blood.

THE wiſe College of the Literati hearing theſe Particulars, ſaid, they had a great deſire to hear the following Queſtions diſputed and reſolv'd, viz. Whether Chriſtian Piety allows of that Right, which the Violence of the Sword has uſurp'd to it ſelf over the States of others? Whether a Principality taken from another, either by Force or Fraud, can be kept by a Man who has the true fear of Heaven? Whether the Maxims for governing a Kingdom which is conquer'd, with deſign only to impoveriſh and deſtroy it, can be practis'd by a Man born in the Chriſtian Faith? And laſtly, whether to have carry'd ſo high the reaſon of State, that at preſent it tramples on all Laws both Human and Divine, be not a more deteſtable and execrable Idolatry, than to worſhip the Statue of Nebuchodonoſor and the Golden Calf?

THE College ſaid farther, their Deſires wou'd be compleatly ſatisfy'd, when there ſhou'd be found any Divine ſo conſcientious, as to deter Princes by his Writings from doing Ill, as many of 'em have taken abundant pains to terrify private Men: For they thought it ſtrange, that many of thoſe Gentlemen play'd the Caſuiſt ſo laborioufly, concerning the minute account which Shopkeepers muſt give hereafter for every idle word in Trade and Converſation, and had never once mention'd the enormous Crimes committed by the Great, when plundering with their Troops the Territorys of others,

others, they precipitate all things Sacred and Profane into the utmoſt Ruin. But ſurely, inſtead of writing Volumes upon the venial Treſpaſſes of private Perſons, they might with much greater Advantage to the Publick, and to their own eternal Reward, have commented upon the Actions of LEWIS the Twelfth, and FRANCIS the Firſt, Kings of France; of FERDINAND King of Arragon, and of the Emperor CHARLES the Fifth, whoſe Souls left this World, charg'd with the Guilt of a million of Murders, of which they muſt render a punctual account to the Majeſty of Heaven. And this is no more than a Debt due to Mankind, which is ſo much afflicted by the Ambition of Princes, and ought to receive the Conſolation they ſo earneſtly deſire, of ſeeing the Rulers of the Earth aw'd from their evil Practices, and taught to know, that the Devil's Houſe has Apartments to receive the Great as well as the Little.

XXV.

ALMANZOR, *formerly King of the Moors, meets with the Kingdom of Naples, and they bewail their Miſerys thro the Oppreſſion of the Spaniards.*

ALMANZOR, that famous King of the Moors, who for many years govern'd the noble Kingdom of Granada, meeting yeſterday with the Kingdom of Naples, fell into diſcourſe with him; and as they walk'd, having for a good while look'd earneſtly on the Chain which the Kingdom of Naples wears on his Legs, told him, He perceiv'd the Workmanſhip was Mooriſh, and believ'd he had ſeen it before. At length in a Surprize—— Alas! ſays he, I know this very well! Why, 'tis the very individual Chain wherewith my Predeceſſors and I for ſeven hundred years held in Slavery many Kingdoms of Spain: Let me therefore intreat to know, how, by whom, and when you were firſt ſhackl'd with it?

THOU haſt good Eyes, ALMANZOR, reply'd the Kingdom of Naples, and an excellent Memory; for this unlucky Chain was brought from Spain by GONSALVO CORDOVA, ſirnam'd il Gran Capitano, and therefore 'tis very likely to be the ſame thou ſpeakeſt of. 'Tis now above a hundred years that I have endur'd the Slavery in which thou ſeeſt me, and I know not whether I ſhall ever get free from it: for the mighty Power to which I ſee Spain arriv'd, makes me deſpair of Succour from Men; ſo that I never expect to regain my antient Liberty, unleſs Heaven in my behalf is pleas'd to renew the Miracles of the Red Sea.

ALMANZOR reply'd, The Years agree exactly; for not long before the beginning of thy Slavery, the Spaniards ſhook off from the Feet of the Kingdom of Granada this my Chain, with which they have ſince fetter'd thee. But do me the favor to relate how 'twas poſſible for the Spaniards to render themſelves Maſters of a Kingdom like thee, ſo powerful and ſo remote from their Strength.

By Fraud, ALMANZOR, ſaid the Kingdom of Naples, did the Spaniards get footing in Italy; for by open Force they cou'd never have made ſuch ſignal Acquiſitions, and ſo diſproportionate, as thou well obſerveſt, to their Strength, which was ſo far remote. But liſten, and be amaz'd at the large Conſcience of a certain King of Spain in State-Affairs, tho he us'd the

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utmoſt Artifices to appear to Fools a perfect St. MACARIUS, painted on a Wall; Liſten, I ſay, and thou ſhalt hear a Tragedy, according to the Precepts of my Chriſtian Religion, cruel and villanous; but, according to modern Politicks, the wiſeſt that ever any Nation repreſented on the Theatre of the World.

MY King ALPHONSO gave his Niece ISABELLA in marriage to GIOVANNI GALEAZZO Duke of Milan; from which unhappy Nuptials my Perdition bears date. At firſt that unfortunate Prince's Youth, and afterwards his unſpeakable Stupidity, encourag'd LODOVICO SFORZA to ſeize upon his Nephew's State. ALPHONSO, as he was oblig'd in honor, endeavor'd to hinder this Uſurpation: LODOVICO perceiving his Intentions, and knowing that, without the ruin of my Kings, 'twas impoſſible to obtain his unjuſt deſire, ran violently into the Reſolution, which prov'd afterwards ſo fatal to himſelf, to me, and all the Italian Princes, of inviting the French into Italy to conquer me. My Kings, to defend themſelves from ſuch potent Enemys, call'd to their aſſiſtance that good Prince FERDINAND of Aragon their Couſin, who ſhew'd himſelf ſo loving a Relation, and ſo faithful a Friend, that inſtead of driving away the French, he very honeſtly ſhar'd me with 'em; and to compleat the Tragedy, ſoon after this unhappy Partition, he made war on the French, beat 'em, and compel'd 'em to return into France with ſhame and loſs. Thus the pious FERDINAND, without any ſcruple of Conſcience, became my abſolute Lord; then it was that he ſhackl'd me with this Chain, which thou haſt obſerv'd to be the Manufacture of thy Nation: And I know not, whether the Chronicles of the Saracens, Moors or Turks, record any greater Villany than this, committed by a King, who affecting to be thought a Saint, not long before had receiv'd from the Apoſtolick See the glorious Title of Catholick Majeſty.

'TIS certain, reply'd ALMANZOR, that the Chronicles of my Nation, which thou haſt mention'd, record very foul Actions committed by Princes thro the Luſt of Sovereignty; yet what thou haſt told me of FERDINAND ſurpaſſes 'em all. But ſince thou, ALMANZOR, ſaid the Kingdom of Naples, and thy Nation held in Chains the Kingdom of Granada for ſo many hundreds of years, what courſe did the Spaniards take to ſet it free?

THAT Union, anſwer'd ALMANZOR, of the Kingdoms of Caſtile and Aragon, which enſu'd upon the Marriage of FERDINAND and ISABELLA, occaſion'd the Liberty of the Kingdom of Granada; a moſt unhappy Union, which all the Potentates of Europe as well as my ſelf will for ever bewail with unfeign'd Tears, as the Occaſion of all thoſe mighty Subverſions of States, which to this day are ſeen in moſt parts of Europe, but more notoriouſly in Italy. And believe me, Neapolitan Kingdom, I ſhou'd till now have reign'd happily in Spain, had not that pernicious Union precipitated my Grandeur. For the great Jealouſys that reign'd between the People of Caſtile and Aragon, were to me impregnable Citadels, which would have made my Sovereignty eternal: But believe me too, that the Succors which the Popes gave to FERDINAND and Queen ISABELLA, much accelerated my Suppreſſion.

NO more of that, good ALMANZOR, ſaid the Kingdom of Naples; for after thy expulſion from Spain, the Popes ſuffer'd ſo extremely from the ambitious Spaniards, that it may be truly ſaid, they dearly ru'd thoſe Succors, which drew on their Heads the vaſt Calamitys into which they fell. For, tho the Apoſtolick See was very well pleas'd to ſee the Moors driven out of Spain,

yet that Pleaſure was imbitter'd by my Slavery, which ſoon ſucceeded it: The Popes having never dreaded any thing more, than that I ſhou'd fall into the hands of a potent Prince, who might be able to make 'em live in thoſe perpetual Jealouſys, which now will ſcarce permit 'em to ſleep in their Beds. A full Teſtimony of the Truth I now tell thee, was the villanous plundering of Rome by the Spaniards ſoon after my Slavery; by which Ingratitude they requited the Apoſtolick See for her Remiſſion of the Tribute of Naples, and for the Succors they receiv'd from her during the War of Granada. A Calamity, which exceeding all others, has ſo open'd the Eyes of the dulleſt Sleepers, that every one ſees of what fatal conſequence it is, out of an imprudent Zeal, to unchain Lions. For the Spaniards no ſooner ſaw themſelves free from the Impediment of the Moors of Granada, than thro their notorious Ambition of ruling the Univerſe, moſt important Jealouſys of State and Controverſys in Religion diſcover'd themſelves not only in Italy, but throout all Europe; inſomuch that I have often heard it declar'd by Perſons of the fineſt Diſcernment, that 'twou'd perhaps have been leſs prejudicial to many Princes of Europe, that thou ſhou'dſt ſtill have reign'd in Granada, than that the Spaniards ſhou'd have come into Italy to rob us of the important States which there they now poſſeſs: This has occaſion'd ſuch a Change even in Affairs of Religion, that thoſe who enter deepeſt into the ſprings of publick Councils, make no ſcruple to ſay, that the fear which Germany had of the exorbitant Power of the Emperor CHARLES the Fifth, was the reaſon that the Moors who were in Granada, are chang'd into the innumerable Hereticks we now ſee in Germany and elſewhere.

TO this ſad Confuſion of ſacred things are added the publick and private Miſchiefs which my Deſtruction brings upon the Italian Princes, and particularly on the Popes: For no ſooner had the Kings of Spain loaded my Heels with this Chain, but they began to aſpire after the Sovereignty of all Italy. And for the ſpeedy attaining it, they knew very artfully how to intereſt themſelves in the differences then on foot between the Italian and French Princes, concerning the Succeſſion of the Dutchy of Milan; in which the mighty CHARLES the Fifth behav'd himſelf in ſuch a manner, as proclaim'd him a worthy Deſcendent of his Great Grandfather by the Mother's ſide; for having driven the French out of Italy with the Forces of the Italian Princes, inſtead of replacing the SFORZA's in their States, according to the Compact between him and the other Confederate Princes, he, by the fraud of a thouſand Turkiſh Notions, made himſelf abſolute Maſter of that important Dutchy.

HOLD here, ſaid ALMANZOR, make a full Pauſe——If the noble State of Milan be likewiſe unhappily fallen into the hands of the Spaniards, what hinders 'em from over-running all Italy in an inſtant? And if thy Slavery has manifeſted to the World, that the Succors of Princes ſerve more to his advantage who lends 'em, than to theirs who receive 'em, what was the occaſion that the Italian Princes did not rather ſuffer Milan to be ſubject to the French, than by receiving Aids from the Spaniards, run the riſque of that Dutchy's falling into the power of the Kings of Spain, as thou ſayſt it has?

WHAT?——why the Power of the Kings of France, anſwer'd the Kingdom of Naples, in defending from the Spaniſh Ambition the Remains of the Italian Liberty; for thoſe glorious Kings, in reſpect to their own Greatneſs, wou'd not permit the Sovereignty of all Italy to fall into the hands of the Spaniards, who cou'd not ſatiate their ardent Appetite of Rule by the acquiſition of all the new World, and by ſo great a part as they poſſeſs

poſſeſs of the Old. Beſides, the Italian Princes, who are ſenſible of the danger of a wretched Slavery, to which they're expos'd, are ſo united, that tho compos'd of many States, they make but one body; and the Spaniards, who have us'd all poſſible Artifices to diſunite 'em, have loſt their Labor.

BUT as to the State of Milan, thou oughtſt to know, that 'twas judg'd more ſafe for the common Liberty of Italy, to have that Dutchy fall into the power of the Spaniard, than to have remain'd in the hands of the French, who, becauſe they border on Italy, if the leaſt part of it were given 'em, wou'd in all probability make themſelves Maſters of the whole. But 'tis quite otherwiſe with reſpect to the Spaniards; for tho their Strength be very formidable, 'tis ſo remote, that they can't without extreme difficulty tranſport Forces enough to maintain their Acquiſitions, much leſs to ſubdue the whole. That's true indeed, ſays ALMANZOR, but proceed and tell me what prejudice the Popes have ſuſtain'd by thy falling into the hands of the Spaniards.

YOU muſt know, anſwer'd the Kingdom of Naples, that whereas the Popes were formerly the Terror of my Kings, 'tis now quite otherwiſe; for they live in perpetual dread, leſt Milan ſhou'd one day be united to Naples, to which they ſee the Spaniards have directed all their Thoughts: hence the Spaniards (who have a peculiar Genius in making their advantage of the fears into which they have thrown their Neighbors) have arrogated to themſelves ſo great an Authority in the Court of Rome, that they boaſt themſelves Arbiters of the moſt important Matters tranſacted there. To this may be added, that when the Kings of Naples were not Kings of Spain, the Popes, on the leaſt threatning to refuſe the Inveſtiture, obtain'd from my Kings Principalitys, Dukedoms, Marquiſates, and other great States, by way of Donative: Beſides that they made 'em purchaſe their Friendſhip by Marriage into their Familys, and by all manner of Liberality. But now that fear being over, if the Popes will aggrandize their Relations with the Titles of important States, they muſt buy 'em with ready mony; and the wiſe Kings of Spain extort an exceſſive Price for 'em too, beſides the precious Gold of Prayers and Intreatys, which they never fail to inſiſt on as the firſt payment.

IMPORTANT Intereſts and great Grievances, ſaid ALMANZOR, are theſe which thou haſt repreſented to me; but ſay, Kingdom of Naples, thou who art the Magazine of Silks, and the Granary of Italy, how com'ſt thou to appear ſo ragged and lean? Alas! reply'd the Kingdom of Naples, ſince the Spaniards who come naked from Spain, after their Arrival at my Houſe, will preſently be cover'd with Gold, I'm compel'd to ſtrip my ſelf to clothe thoſe Tatterdemallions. Beſides, if thou ſawſt the greedineſs of the Viceroys who are ſent to me to repair their ruin'd Fortunes, and knewſt the Rapines of the Secretarys, and of a thouſand Officers and Courtiers they bring with 'em, who are all thirſty of my Blood, thou wouldſt wonder indeed how 'twas poſſible I ſhou'd ſatisfy the voracious Appetites of ſo many hungry Wolves. As to the little Fleſh thou ſeeſt on my Bones, the Spaniards ſay, they found it written in the Book of a certain Florentine, who has laid down the cruel Rules of modern Politicks, that I being a conquer'd Kingdom muſt be kept lean, like thoſe Barbary Horſes that are imploy'd only in Races.

AND the People of Milan, ſaid ALMANZOR, how are they treated?

THEY too, anſwer'd the Kingdom of Naples, are daſh'd with the ſame Water with which thou ſeeſt me all over wet; and there's only this

difference between us, that it drops in Milan, but pours down on me like a Deluge. The reaſon of this is the different Temper of the Lombards and the Neapolitans: for the Nobility of Milan are naturally capricious, free, reſolute, and very remote from the Vice of Flattery, which is peculiar to my Neapolitans; but are ſo apt to take fire, that I dare affirm, if there were but one Spirit of a Cremoneze among my Barons of Naples, 'twou'd be ſufficient to hinder that extorted Donative, which has brought me to feed on Bread and Onions; and which the Spaniards have often with big words demanded in Milan, but have been reſolutely anſwer'd, they ſhou'd have no ſuch thing. Beſides the neighbourhood of the Griſons, the Duke of Savoy and the Venetians oblige the Kings of Spain to greater moderation in Milan: When the Popes handled their Arms, I too, on their account, was highly reſpected.

BUT withdraw, good ALMANZOR, and be gone immediately, for yonder comes my mortal Enemy Don PIETRO DI TOLEDO: I wou'd not for the World he ſhou'd ſee me here making my Complaint to thee, for this too is an Aggravation of my Sufferings, that I'm compel'd to call this wretched Condition my moſt happy Golden Age, tho, as thou ſeeſt, it has brought me to the laſt Extremity.

XXVI.

The Count DI FUENTES *is admitted into Parnaſſus.*

DON PIETRO ENRIQUES GUZMAN Count di Fuentes, was in the laſt Conſiſtory admitted into Parnaſſus, but not without a very ſtrict examination; for APOLLO wou'd be fully ſatisfy'd whether, during the many years that he govern'd the Dutchy of Milan, he had given no Diſtaſt to thoſe Italian Virtuoſi, who for their wonderful Fertility of Wit, given 'em by Nature for the invention of elegant things, were deſervedly ſtil'd by his Majeſty THE ELDEST SONS OF LEARNING.

AMONG ſeveral Oppoſitions made againſt this illuſtrious Perſon, one thing very prejudicial to him, was his being accus'd of not having been ſo diligent in governing the People of Milan, as in the ſowing Diſſenſion and creating Jealouſys between his King and thoſe Italian Potentates, whoſe Friendſhip he ought to have ſought by all the Artifices in the World, and even by the meaneſt Condeſcenſions: yet he invalidated the heavieſt Accuſations brought againſt him, by producing authentick Teſtimony that in Italy he had been a Prodigy of Nature never ſeen before; that is to ſay, a Spaniſh Officer that hated mony. FUENTES was therefore declar'd moſt worthy of a Station in Parnaſſus. And becauſe APOLLO believ'd him a great Lover of Juſtice, and a mortal Enemy to Ruffians, of whom he had purg'd the State of Milan, having fill'd the Spaniſh Gallys with 'em, he conſtituted him Superintendent of the Satyrick Poets, with full Authority to puniſh ſuch who play the Aſſaſſins in Parnaſſus, and with their defamatory Diſtichs wound the Honor of Perſons of Quality.

THE Lord High Chancellor ſent the Count, in a very rich Baſon of Gold, the Patent of his Admiſſion, with all the uſual Favors, Prerogatives, Honors and Salarys; but with one Reſtriction, written by APOLLO himſelf, whereby his Majeſty commanded him, upon no account whatever to ſtir out of his Houſe during the month of March.

FUEN-

FUENTES complain'd much to APOLLO of this ſtrange Prohibition, which had not been us'd in the Letters Patent of BARTOLOMEO D' ALVIANO, of ANTONIO DA LEVA, of PIETRO NAVARRO, of the Marquiſs of Peſcara, nor of the other Captains of his Rank; and indeavor'd by all manner of Intreatys to prevail with his Majeſty to take it off, but to no purpoſe: for APOLLO bid him be quiet, and told him, that ſince himſelf, to prevent the World's being left without light, was oblig'd to run his uſual Courſe that month when he has the ill quality of ſtirring up pernicious Humors in men, without being able to diſſipate 'em, he wou'd not during that time ſuffer a Perſon to be ſeen in Parnaſſus, who had the ſame defect in a much greater degree.

THE Spaniards however, who are very oſtentatious of the Proſperity of their Affairs, and artful in concealing their Misfortunes, made extraordinary Rejoicings by Fireworks, Illuminations, diſcharging of Cannon, and the like, for the Count's Admiſſion into Parnaſſus. Now it happen'd that after midnight, while the Piazza, in which ſtands the Palace of the Spaniſh Monarchy, was throng'd with Princes, who took delight in ſuch ſights; FUENTES, either thro a ſeditious Nature, or prompted by ſome private Grudg, or deſigning to diſturb the quiet of Italy, offer'd to diſmount him in War who commanded in Peace; inſomuch that he went into the Street, and wou'd have thrown a Rocket at an Italian Prince, but it burſt in his Hand, burnt his Face, and made him in ſuch a filthy Pickle, that he immediately left Parnaſſus to get himſelf cur'd, ſome ſay in private; others affirm 'twas out of ſhame, that the miſchievous Affront he had deſign'd for another, was retorted on himſelf: but the moſt common Opinion is, that he'll return no more hither, that he may not become the general Laughing-ſtock, for having by that indiſcreet Action wholly loſt the Glory he had been ſo many years acquiring by the good Government of Milan, and his moſt important Enterprizes in Flanders.

XXVII.

All the States in the World are cenſur'd in Parnaſſus for their Faults.

SINCE nothing employs APOLLO's Thoughts more, than that the Princes of the Univerſe, by their good Government, ſhou'd give their People the ſatisfaction they ought, his Majeſty many hundred years ago inſtituted an admirable Cuſtom in Parnaſſus, that every year the Names of the chief Potentates of the Earth ſhou'd be written in little Schedules, and drawn one by one from an Urn: and that in preſence of the whole ſacred College of the Literati, the publick Cenſor of Politicks ſhou'd repreſent to each the faults he had obſerv'd in his Adminiſtration; obliging the Princes to defend themſelves with very ſufficient reaſons from the things laid to their Charge, or to amend 'em in a months time.

THIS noble and ſacred Inſtitution, in the proceſs of ſo many Ages that it has been put in practice, has oblig'd the Princes to correct many of their Errors; beſides that, knowing the rigorous examination they are to undergo, they ſtudy to conduct themſelves ſo virtuouſly, that they may not be put to the bluſh in the preſence of ſo many illuſtrious Perſons.

ON the day appointed therefore all the Princes of the Univerſe appear'd before APOLLO: At what time Count BALTHAZAR CASTIGLIONE,

LIONE, Political Cenſor, told the Reverend GIOVANNI DELLA CASA, Nuncio from the Apoſtolick See to this State, who was firſt drawn out of the Urn, that he thought it very ſcandalous, and unbecoming the Majeſty of the Popes, that there ſhou'd be ſeen in Rome ſo many potent Familys, to whom it ſerv'd inſtead of a rich Patrimony, to make themſelves known to foreign Princes for Perſons diſaffected to the Grandeur of the Apoſtolick See; and who on all occaſions, by the power of their Factions, are ready to bring the Popes into a World of Trouble: And he might truly affirm, he had never in all his Life ſeen a baſer or more execrable Action than that of the Emperor CHARLES the Fifth, in rewarding with the noble Charge of the Kingdom of Naples, the ſeditious and ſhameful Treacherys which Cardinal POMPEO COLONNA practis'd towards Pope CLEMENT the Seventh.

THEN the Nuncio ask'd the Count, how long 'twas ſince he had been at the Court of Rome? He anſwer'd, above threeſcore years. The Nuncio told him, that he ought to make another Viſit there now, and he'd find that the vaſt quantity of four Grapes, which the POMPEYS, the FABRITII, the PROSPERI, and the ASCANII of the Family of COLONNA, the VIRGINII, and other chief Barons of the Houſe of ORSINI had eaten, had ſo ſet on edg the Teeth of their Nephews and Grandchildren, that they cou'd not ſo much as chew the Herbs in their Broth. For the Popes, remembring their Exceſſes, had ſo excellently practis'd the Tarquinian Maxim, that they had reduc'd thoſe Poppys, which were formerly as high as Cypreſſes, to the humble Stature of ridiculous Shrubs.

THIS Anſwer ſatisfy'd the Count, who turning towards the Roman Empire, which happen'd to be the ſecond drawn, told him, The Diſorders that reign not only in the Houſe of Auſtria, but throout all Germany, proceeded from the negligence of the preſent Emperor RODOLPHUS: he earneſtly deſir'd therefore, that his Imperial Majeſty wou'd attend with greater care to the Government of his many Dominions; and remember, that Princes, who are the Rulers of Mankind, bear on their ſhoulders the heavieſt Burden, and have taken in hand the moſt laborious Task in the World.

THE Roman Empire return'd a thouſand Thanks to the Cenſor for this kind Advice, and with much gravity anſwer'd, 'twas the common misfortune of Princes to be accus'd of negligence when any Diſorders happen in their States, tho it be notorious that they have ſprung from the Machinations of too powerful Enemys, and cou'd not have been avoided by the moſt prudent Prince whatſoever. Now he left it to every one's conſideration, whether the prodigious Felicitys of the puiſſant Houſe of Auſtria, in inheriting by Marriages the States of Flanders, the Kingdoms of Spain, Naples, Sicily, Bohemia, Hungary and Portugal, and the Acquiſition of the noble Dutchy of Milan, had not given ſuch deviliſh Jealouſys to the Princes of Germany and Italy, and indeed of all Europe, as to occaſion the paſt and preſent Ruins which are ſeen in his antient Patrimony; to which not even the Emperors who ſucceeded MAXIMILIAN the Firſt, tho reputed moſt valiant and wiſe Princes, cou'd ever apply any remedy, which did not infinitely exaſperate the Wound, which thro the abundance of malignant Humors flowing to it, might truly be call'd incurable. Beſides, he deſir'd all to reflect on the little Authority which the modern Emperors have in Germany, and ſaid, it was not only unkind, but manifeſt Injuſtice, to expect that a Man with his hands bound ſhou'd perform the Exploits of ORLANDO. He propos'd likewiſe to their conſideration the Quality of the Empire, which being Elective, they who obey have more Authority there than

than they that command. Moreover, he repreſented to 'em the preſent weakneſs of the Houſe of Auſtria in Germany, from which the ſeditious Hereſys now reigning there, having alienated the Hearts of the People, the preſent Emperor ſees himſelf depriv'd of the obedience of the greateſt part of his Subjects. Therefore he deſir'd every one wou'd pleaſe to reflect on the Inclinations of the Kindred, which the German Branch of the Houſe of Auſtria has in Spain: And they wou'd find, that the Germans who are born in Liberty, to ſecure themſelves from the exorbitant Power of that great Family, take an impious collateral Revenge even on thoſe, who wou'd not themſelves be ſafe from the Tyranny of the Spaniards, if they ſhou'd ever for the Sins of Mankind be ſuffer'd to obtain that Univerſal Sovereignty, from which, thro the Mercy of Heaven, they are yet the farther off, the more they labor to approach it. Then he put 'em in mind, that the firſt, who with all manner of diſreſpect in Italy and elſewhere, diſinherited the Empire of his Grandeur, were the very ſame Kindred of his in Spain; which all Men plainly perceiv'd by the Uſurpation of Final, and the other Imperial Fiefs, of which they have poſſeſs'd themſelves.

NOW all theſe things, by ſtirring up pernicious Humors without diſſipating 'em, have been the cauſe that the German Branch of the Houſe of Auſtria is cruelly aſſaulted by moſt potent Enemys; while the Spaniards by their Threats only fill the whole World with Diſguſts and Jealouſys.

IN the laſt place, he deſir'd the whole ſacred College to conſider, that to the miſerable barrenneſs in Children, which appears in the preſent Emperor, is added a fatal fertility of Brothers; one of which, ſpur'd on by the moſt violent Ambition, had lately made no ſcruple to give a puſh to his tottering Houſe: All which unfortunate Circumſtances wou'd have made even King SOLOMON himſelf appear a Fool. Now every one thought theſe Excuſes very ſubſtantial, and the Cenſor was ſatisfy'd with 'em.

THEN he addreſt himſelf to the warlike Monarchy of France, and told her, that all the Virtuoſi of Parnaſſus earneſtly deſir'd that ſhe'd pleaſe to regulate the reſtleſs, capricious, and too impetuous brains of her French, reducing 'em to thoſe bounds of Diſcretion, and to that quietneſs of Temper, which is obſerv'd in the noble Italian and Spaniſh Nations; for 'twas a great blemiſh, he ſaid, to her Reputation, that the Kingdom of France, which holds the firſt place among the chief Monarchys of the Univerſe, ſhou'd be inhabited by ſuch raſh and hair-brain'd People.

TO this Reprehenſion the French Monarchy reply'd, That the Cenſor not being well inform'd of the Intereſts of her Kingdom, had blam'd as Defects the chief Virtues which ſhe valu'd in her French, whoſe Folly, Inconſtancy, Inadvertency and Temerity, had render'd her ſo formidable a Queen: For her Frenchmen, with unſpeakable Alacrity, at her leaſt beck expos'd themſelves to dangers, to which ſhe ſaw other Princes cou'd neither with Goads, Halters, nor all the moſt cruel Tortures, drive on their wiſe, wary, and circumſpect People; and in her many Wars with ſeveral brave Nations ſhe had learnt, that Armys compos'd of Soldiers of little Brains and much Courage, provided they are commanded by an able General, win Victorys over thoſe People, who make moſt profeſſion of Circumſpection and extraordinary Wiſdom.

CASTIGLIONE was the more ſatisfy'd with this anſwer of the Monarchy of France, becauſe by the Condition of her potent Kingdom it plainly appear'd, that the French poſſeſs all thoſe Endowments and Virtues that are neceſſary to found, enlarge, and maintain a great Empire.

THEN

THEN the Cenſor turning towards the mighty Monarchy of Spain, told her, That nothing gives more ſatisfaction to all People, particularly to ſuch as are ſubject to foreign Nations, than the Humanity and courteous Behavior of their Rulers: But her Spaniſh Barons, whom alone ſhe ſends to the Government of Naples, Milan and Sicily, by their uſual Caſtilian Stiffneſs and inſupportable Spaniſh Pride, greater beyond all compariſon than the Kings of Spain themſelves cou'd have practis'd in thoſe States, have ſo diſguſted her good and faithful Subjects, that they have render'd the Spaniſh Government infinitely odious to Mankind. Beſides, ſhe wants a quicker diſpatch; for by her tediouſneſs and perplexity in deliberating important Matters, ſhe has ſlipt very fair opportunitys of enlarging her Empire.

THE Monarchy of Spain expreſs'd her grateful Thoughts to the Cenſor for his Advice; and to clear her ſelf, ſaid, That a Gentleman, who has a young Wife, beautiful to a miracle, but very wanton withal, ſhews his Diſcretion, in being more pleas'd to ſee her hate a certain ſpruce Servant in his Family without a cauſe, than be fond of him. As to the ſlowneſs of Reſolution in her Affairs, ſhe ſaid, tho ſhe knew it to be a fault, and prejudicial to her, 'twas not in her power to remedy it: for the Almighty, not without important reaſons, had created her Spaniards of a nature wholly different from the French; and as theſe are rather raſh than mature in their Reſolutions, ſhe, by being over-ſlow and irreſolute, obeys the Will of the Creator, who was pleas'd to have it ſo.

THE Monarchy of Poland was next drawn; to whom Count BALTHASAR ſaid, That all the Princes of Europe cou'd have wiſh'd, that the preſent King SIGISMUND had puniſh'd the ſeditious Noblemen who lately rebel'd againſt him, with ſome Severity worthy of ſo heinous a Crime, that other Noblemen might have been deter'd from the like Offences.

THE Poliſh Monarchy anſwer'd, that in her Elective Kingdom, Severity to the Nobles had always prov'd hurtful, tho it be expedient in Hereditary States: For the ſame Senate, that out of love to a Prince gave him the Kingdom, may, if they are agitated with the powerful paſſion of Hate, take it from him again; for wiſe Senators are wont to reſerve to themſelves the neceſſary Inſtruments, to inable 'em, upon all occaſions of diſſatisfaction, to revoke their former Liberality. And SIGISMUND the preſent King, being the firſt of his Blood that ever reign'd in Poland, ought to direct all his Thoughts to this ſole end of winning the hearts of the Nobility, that ſo he may perpetuate the Succeſſion of that great Kingdom in his own Family; eſpecially conſidering that the Poles, tho their King be elected, never alienate the Succeſſion from the Blood Royal, if the Prince knows how to acquire the univerſal good Will of the Nobles by his Humanity and obliging Behavior. For Poland, being a Nation which cannot live in perfect Liberty, has yet ſo great a deteſtation of total Slavery, that the King, who feigns moſt not to ſee, and ſeems not to deſire to know all things, is by them accounted the moſt vigilant and quick-ſighted.

NOT only the Cenſor, but the whole College of Virtuoſi allow'd that this Juſtification of the Monarchy of Poland was truly excellent. And becauſe the moſt renown'd Monarchy of England was next drawn out of the Urn, the Cenſor, with a Countenance ſomewhat angry, but in very gentle expreſſions, told her, That if Wiſdom were neceſſary to any, 'tis chiefly to Princes, in order to their diſcharging the weighty Truſt of the Government of Mankind: Now the trueſt Wiſdom of Men being the Fear of God, no very prudent Government, he ſaid, cou'd be expected from one who was an Apoſtate. He deſir'd her therefore to tell her preſent King JAMES the

Firſt,

Firſt, that the political Maxim which England and Scotland have follow'd, of accommodating Religion to the purpoſes of Ambition, and uſing it as an Inſtrument to wind about the People, was either unknown to the Antients, or not practis'd by 'em; becauſe they durſt not ſo grievouſly offend Heaven: and that his Majeſty wou'd do well to have continually painted before his Eyes the deplorable Calamitys of the Greek Empire; which, tho in extent of Dominions, in the multitude of Subjects, and in immenſity of Treaſure it far ſurpaſs'd the Kingdom of England, yet becauſe to exempt it ſelf from the Divine Superiority of the Roman See, it diſunited from the Catholick Religion, it incur'd the Divine Diſpleaſure in ſo eminent a degree, that the World beheld it a Slave to the moſt vile and barbarous Nation, which in the memory of Mankind ever had any Sovereignty on the Earth. The Cenſor told her too, ſhe ſhou'd admoniſh King JAMES, that he ought the rather to reconcile himſelf to Heaven; becauſe being Lord of two Kingdoms, ſo great Enemys to each other, 'twas impoſſible for him, without particular aſſiſtance from above, to eſtabliſh the Union of thoſe two great Crowns; and he ought to know, that he daily irritated the Divine Majeſty more and more againſt him, becauſe he ſpent the greateſt part of his Time in diſputes of Divinity, and in defending the Errors of his Sect.

AT this ſharp but juſt Cenſure of CASTIGLIONE, the Engliſh Monarchy was ſeen to weep, and made no Reply but with Tears.

AFTER this the Count turning towards the Ottoman Empire, ſaid, That to be ſo ſevere as he was againſt his chief Miniſters, merely on ſlight Suſpicions, was judg'd by all the World to be very great Barbarity; ſince all agree that Men of extraordinary Merit ought to be puniſh'd only for heinous and manifeſt Crimes: and if the Ottoman Emperors took away their Miniſters Lives juſtly, yet the Cuſtom of ſeizing their Eſtates on a ſudden by Confiſcation, and thus depriving their Poſterity of 'em, was a great blemiſh to Juſtice; for every one was of opinion, that by this cruel Proceeding the Eſtates of Men were rather condemn'd than their Crimes.

TO this open Reproof the Ottoman Empire anſwer'd with wonderful gravity, That he was grown to that Greatneſs, in which the World beheld him, only by the powerful means of rewarding and puniſhing immeaſurably; and that the ſole Foundation of the quiet of every State conſiſting in the Fidelity of the chief Miniſters, Princes ought to make it their chief Indeavor, by endleſs Rewards and Puniſhments, to allure men to be Loyal, and deter 'em from Treachery. And ſince thoſe Miniſters, ſays he, who have in their power the Arms of Emperors, and the Government of their States, can commit no fault, but in Affairs of the greateſt moment; 'tis the part of a fooliſh Prince, to allow the Criminal a formal Trial, to grant him time for his Defence, and hear his Juſtification. No—in this caſe the Prince who wou'd not be ruin'd, ſhou'd rather indeavor to ſeize his Miniſter unawares, and ſecure himſelf by making the Execution even precede the Accuſation. Thus have I often by precipitate Puniſhments prevented the accompliſhment of the baſeſt Treaſon; which method, tho I confeſs very ſevere, is the reaſon that in my States there have never appear'd any Counts of St. Paul, Princes of Orange, GASPAR COLIGNI's, Dukes of Guiſe, of Aumale, of Mayne, and of Mercury, nor any other Monſters of Treachery, who, to the eternal reproach of thoſe Princes, who knew not how by Cords, Daggers and Poiſon to prevent their Ruin, have been ſeen elſewhere. In State-Affairs 'tis a Rule, no leſs common than ſecure, that any Miniſter who gives his Prince the leaſt ſhadow of a Reaſon to ſuſpect his Truth, incurs the penalty of Death. For thoſe Generals who have Armys under their

command, are oblig'd, like the Wives of Men of honor, to live with ſuch Purity, as not to give the leaſt ſuſpicion of an immodeſt Deſire, much leſs of an unchaſt Action. Now as to my ſeizing the Eſtates of my Baſſa's after their death, I think I may ſay with a great deal of truth, that the Salarys, Gifts and Riches, with which other Princes reward their Favorites, in compariſon of the inexhauſtible Treaſures which I beſtow on my deſerving Miniſters, are but poor and miſerable, as appears by the vaſt Wealth that RUSTAN, IBRAHIM, MEHEMET, and many others left behind 'em: and the chief care that a Prince ought to take in rewarding his Miniſters, conſiſts in following ſuch meaſures, that the immenſe Riches with which he has bought of 'em their Fidelity, may never be imploy'd to the prejudice of the Donor. I have learnt from the great Diſorders which have happen'd in the States of other Potentates, that 'tis fatal for Princes to ſuffer the extraordinary Wealth of a deſerving Miniſter to fall to his Children, unleſs they have merited it by imitating their Father's fidelity. I confiſcate therefore the vaſt Eſtates of my Baſſa's, not as many have misjudg'd out of Avarice, but to keep thoſe Perſons from being debauch'd by an idle Life, who being the Sons of very worthy Fathers give hopes that they will tread in the ſteps of their Progenitors: and I perpetually keep the doors of my Treaſury open, to reſtore 'em twofold their paternal Inheritance, when by their Loyalty they have deſerv'd it. To conclude, France and Flanders have afforded freſh Examples, which have made it notorious to all the World how apt immenſe Riches are to diſturb the Peace of any great Kingdom, when poſſeſs'd by an ambitious Perſon.

WHILE the Ottoman Empire was thus arguing, he took notice, that the Monarchy of France, by ſhaking her head, ſeem'd to intimate that ſhe did not at all approve his Reaſons: wherefore with ſome ſort of Reſentment, Great Queen, ſaid he, my cuſtom in ſeizing the Eſtates of my Baſſa's conduces to the Grandure and Tranquillity of my State; and the Friendſhip between us makes me wiſh, that you obſerv'd the like Cuſtom. You know very well how the Duke of Guiſe lately imploy'd the vaſt Riches, with which the generous King FRANCIS the Firſt, and his Son King HENRY rewarded the Merits of Duke FRANCIS his Father. I pity that Prince, who not knowing how to practiſe ſeverity upon others, is cruel to himſelf, for he fooliſhly cheriſhes a Serpent in his boſom. You and I, and all who govern, know that Sovereignty's the ſweeteſt Draught in the world; and there is not a Man living, but for a taſt of it wou'd gladly expoſe his Life to the utmoſt peril. Princes ought to be exceeding vigilant therefore in cloſing up, and rendering impracticable all the Roads and Avenues to Government, that ſo they may diſcourage the leaſt ſtep towards Ambition. Nay they ought to order things ſo, that every private Perſon may think of ſcaling Heaven, as ſoon as of attaining one drop of the delicious Nectar. And let me tell you plainly, that if your Duke of Guiſe had but dar'd in my State to entertain a thought of what, to the ſcandal of the Publick, he openly acted in the Kingdom of France, I'd have made him that moment feel the ſtroke which your HENRY the Third, tho urg'd by moſt of the Italian Princes, cou'd never be prevail'd on to ſtrike, till the laſt hour of his dreadful Miſfortunes, and when the Diſtemper of Rebellion was become incurable. When Ambition reigns among the Nobility, Princes are oblig'd to ſhew themſelves all fierceneſs, and perpetually to keep the Axes in readineſs to puniſh Rebels, and the Treaſury open to reward the Loyal: for he is unworthy to command, who has not the Talent to make himſelf be obey'd; nor can any thing more ſcandalous be ſeen in a State, than a Prince who lives

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in fear of that Officer whom he ought to make tremble. But 'tis natural to you Princes of Europe, who profeſs Learning, and follow the refin'd Rules of Politicks, to call me barbarous, and my ſafe method of Government Tyrannical, while you ſuffer your ſelves by your Heroick Virtues of Clemency and Moderation, to be reduc'd to the ſhame of ſuffering a thouſand Indignitys.

'TIS impoſſible to repreſent how much this Diſcourſe of the Ottoman Empire diſguſted the whole ſacred College of the Virtuoſi; who riſing from their Seats with great Indignation told him, they cou'd by convincing Arguments prove that all his Aſſertions were villanous Conceptions, unworthy to be utter'd by any one who had a rational Soul, and even to be heard by Men who made any pretence to Honor.

TO this the Ottoman Empire reply'd, that the Quiet and Peace of States ought to be prefer'd before all other human Intereſt.——But here the Cenſor, to break off this hateful Diſpute, turn'd towards the great Dukedom of Muſcovy, and told him; That among all the chief Honors of a Prince, the ſecond was ſaid to be that of governing a People who are Lovers of Learning: on the contrary it was not only a blemiſh to his Reputation, but a great Crime in him to be ſo zealous that his Subjects ſhou'd be educated in the groſſeſt Ignorance; for he was become the ſcorn of Mankind for baniſhing the liberal Arts, and allowing his People only to learn to read and write.

TO this Cenſure the Dukedom of Muſcovy anſwer'd: That the dreadful Flame, which he always obſerv'd Learning has kindled in thoſe States where 'tis admitted, made him reſolve never to ſuffer ſuch ſcandalous Tares to be ſown in his Grounds. For Men being the Herds and Flocks of Princes, as Oxen and Sheep are of private Men; 'tis the higheſt folly, with the Craft and Malice which the Sciences infuſe into thoſe that ſtudy 'em, to arm thoſe human Sheep, who by reaſon of their natural Simplicity are quietly rul'd in great numbers by a ſingle Shepherd. And Heat, ſays he, is not more the quality of Fire, than 'tis the nature of Books to transform the tameſt Sheep into fierce Wolves. And I think it an indiſputable Truth, that if the Germans, Hollanders and Zeelanders had been kept by their Princes in Ignorance, and not ſuffer'd to debauch their Minds with Latin and Greek, they wou'd never, to the ruin of the antient Religion, and total deſtruction of many Princes who formerly govern'd thoſe Provinces, have had Judgment enough to found ſuch perfect Republicks, as the Wit of SOLON, the Wiſdom of PLATO, and all ARISTOTLE's Philoſophy cou'd never invent.

THIS Anſwer ſo enrag'd the Cenſor, and all the ſacred College of Literati, that with menacing Looks they ſaid, That the reaſons alledg'd by the Dukedom of Muſcovy were palpably blaſphemous. Nay, one wou'd have thought they intended to have ſhewn their Reſentment by deeds; but their Courage fail'd 'em, when they ſaw moſt of the great Monarchys lay hand on their Weapons to defend the Muſcovite; who ſeeing ſo many Potentates ready to take his part, grew yet more inſolent, and ſaid, If there was any Man there who had the confidence to ſay, that Learning was not infinitely deſtructive of the Quiet and good Government of States, and that a Prince cou'd not with more eaſe govern a million of Ignorants than a hundred Literati, who naturally love Command, and hate to obey, he ly'd in his Throat.

THE Virtuoſi were all in a flame at this bold defiance, and bravely reply'd; That the Muſcovite talk'd like an impudent Blockhead, and they

cou'd prove, that Men without Learning are mere Aſſes, and two-leg'd Beaſts. And now they were going together by the ears, when the Cenſor commanded 'em to forbear, and ſhew the Reſpect due to that Place where they were all aſſembl'd to correct Diſorders, and not to give occaſion of Scandal. And ſuch was the Veneration every one had for the Majeſty of the Cenſor, that the Minds of the Princes and Literati, tho frantick with Indignation, were calm in a moment.

BUT we muſt not omit to obſerve here, that the moſt ſerene Duke of Urbin, who before ſat in the Claſs of the Princes, when he ſaw the Scuffle begin, went over to the Virtuoſi, and poſting himſelf at their Head, diſcover'd a firm Reſolution to loſe his State, rather than not to defend the Liberal Arts.

WHEN the Tumult was appeas'd, the Cenſor told the Venetian Liberty, who happen'd to be next drawn out of the Urn: That ſhe knew very well, the hardeſt task which Ariſtocracys can have is to curb the young Nobility, who, diſguſting by their Licentiouſneſs the more virtuous Citizens, have often occaſion'd the ruin of the moſt famous Republicks; and that he, to his great diſpleaſure, had heard that the young Venetian Nobility by their haughty Manners had affronted many honorable Citizens of that Free State, who complain'd aloud, that while their Inſolence increas'd, their Puniſhment was abated. Therefore he put her in mind, that 'twas of fatal conſequence to Ariſtocracys, that they who ought to glory in being far remov'd from thoſe Dangers, to which a People ſubject to the Will of one Man are expos'd, ſhou'd be heard to complain of their Oppreſſion by many Tyrants.

TO this the moſt ſerene Venetian Liberty anſwer'd: That the Diſorder mention'd by the Cenſor was both true and dangerous; but Pride is ſo inſeparably annex'd to Authority, that they ſeem both to have been produc'd at a birth; and the exceſſive Liberty, which the Nobility of Ariſtocracys aſſume to themſelves above the Citizens, is by all the great Men who have treated of Republicks, held to be incurable. For tho 'tis neceſſary by ſevere Puniſhments to reſtrain Inſolences; yet on the other hand, Ariſtocracys ought as much as poſſible to avoid the publick Chaſtiſement of their Noblemen, tho they are ſeditious, that the People may not be taught to deſpiſe their Governors, who, for the preſervation of the Publick Liberty, ought to be held in the higheſt Veneration. That, tho in her Venice the diſorderly Noblemen are not openly puniſh'd between the two Pillars in St. MARK's Place ſo often as many ſeem to deſire; yet the great Council, the Pregadi, the College, and the other ſupreme Magiſtrates, who diſpoſe of the publick Offices, do by the Puniſhment of ſhameful Repulſes make a cruel ſlaughter of thoſe ſeditious Noblemen, who in their free Country have diſcover'd an Inclination to Tyranny: and there are many Perſons of the moſt noble Venetian Familys, who for their Demerits have had their Reputations mortally wounded with Denials; and being ſtruck to the ground, have never been able to riſe more to Honors and Dignitys, in which the Life of Noblemen in Ariſtocracys conſiſts. Nor cou'd PERILLUS himſelf have invented a greater Torture, than a Nobleman of Venice feels, when ſtanding Candidate for ſome Honor, he finds a Perſon younger than himſelf prefer'd before him, only becauſe judg'd by the Senate more deſerving.

CASTIGLIONE admir'd the Juſtification of the moſt ſerene Liberty of Venice; and at the ſame time prais'd the Circumſpection and Severity ſhe uſes in chaſtiſing any Demerit of her Nobility.

THEN

THEN the Cenſor told the Dukedom of Savoy, That his State being ſituate on the Confines of France and Italy, he lay under a neceſſity of maintaining with all poſſible diligence a Neutrality towards thoſe Princes on whom he border'd. Yet in the late Commotions of France, by diſcovering himſelf to be wholly Spaniard, he had not only involv'd his own State in great Trouble, but thoſe too of all the Princes of Italy: and while with his Forces he was blowing the ſparks of the Inſurrections in France, he ought to have believ'd that the Flame wou'd firſt burn his Friends and Relations before it reach'd the other Italian Potentates who were his Enemys.

THE Dukedom of Savoy immediately anſwer'd the Cenſor: That 'twas true indeed, his laſt Duke had enter'd into an Alliance with the Spaniards; but the fair Chance he had in having three ſevens in his hand, had compel'd him in a manner to venture his All at one ſtake. And he was the rather incourag'd to run this hazard, becauſe there ſeems to be a fate, that Mony won at Play ſhall be loſt again at the ſame Game. Now tho to his great misfortune the fourth Card that was dealt him happen'd to be an ill-favour'd Court-card of Affront, which made him the worſt Hand that cou'd be out of the whole Pack; yet he knew all brave Men wou'd own, that tho his Reſolution was full of danger, they themſelves cou'd not have play'd their Game otherwiſe.

THE Cenſor underſtood the Metaphor, and prais'd the magnanimous Reſolution of that Duke, who, when he ſo boldly threw the Dye for the greatneſs of his Fortune, might very properly have repeated thoſe famous words, *AUT CÆSAR, AUT NULLUS.*

AFTER this turning towards the great Dukedom of Tuſcany, he reprehended him ſharply for provoking a Lion by his Gallys, reminding him of the Calamitys which the Knights of St. JOHN of Rhodes ſuffer'd in Tripoli, and the great danger they lately run in Malta, for having imprudently attempted to faſten Squibs to the Neck of a Savage: whereas every wiſe Chriſtian Prince, he ſaid, ought rather to favour the preſent Slothfulneſs of the Turks, than by Injurys, which may be very prejudicial to Chriſtendom, awaken and compel 'em to apply themſelves afreſh to Naval Affairs, which now they wholly neglect. He inform'd him likewiſe of the frequent Complaints of many People, who exclaim aloud, that thro his having obſtructed the Levant Trade of Italy, the Drugs that come from beyond Sea are riſen to an exceſſive Price.

TO this Reprehenſion the great Dukedom of Tuſcany anſwer'd: That the Power of a Prince cou'd not be accounted perfect, if by a ſufficient number of Ships of War he had not ſome Command upon the Sea. That his Gallys were not only neceſſary for the Greatneſs of Tuſcany, but likewiſe for the Security of the general Liberty of Italy; ſince they are a Nurſery for Sea-Officers and Mariners. That he confeſs'd they were indeed an obſtruction to Trade; but he deſir'd at the ſame time it might be conſider'd that the Art of War, either by Sea or Land, can't be learnt or practis'd without ſome damage to Mankind. And ſince Tuſcany breeds a numerous Raſcality of turbulent and extravagant Humors, he was abſolutely neceſſitated to have theſe Gallys, which ſerv'd him for Scavengers to carry the Dirt out of his State, and keep it clean: for his Slaves were only Men who had committed ſome Crime, and his Soldiers compos'd of thoſe unquiet Spirits, from whoſe Reſtleſneſs he had reaſon to apprehend they wou'd in time fall into the greateſt Diſorders.

THIS Excuſe of the great Dukedom of Tuſcany was accepted by the Cenſor and whole ſacred College with univerſal applauſe. After which the

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Count told the moſt ſerene Liberty of Genoua, who was laſt drawn out of the Urn, That the exceſſive Banks ſhe permitted her Nobility to keep, occaſion'd the great Diſorder of inriching private Perſons, and impoveriſhing the Publick, whoſe Revenues wou'd riſe to a much greater Sum, if the perſonal Eſtates of her Noblemen were imploy'd in Trade. And that the Prohibition of their Banks wou'd be a means to make 'em leave that ill Correſpondence with the Spaniards, which is ſo great a blemiſh to her Reputation.

THE Liberty of Genoua, with a readineſs which gave particular delight to all the Virtuoſi, anſwer'd thus: That 'twas true, the Banks produc'd that effect which the Cenſor had mention'd, and were therefore very dangerous in a Monarchy; but that without any damage to the publick they might be permitted in a well-regulated Commonwealth, for the greateſt and moſt ſecure Treaſures of a free State are the Wealth of the Nobility and Commonalty united. A thing which never happens in Monarchys, where between the Poſſeſſions of the Prince and the Eſtates of private Perſons there is built a thick Partition-wall of *Meum* and *Tuum:* For in Monarchys the Revolutions of State happen with very little concern to the People, only changing the Name of MATTHEW into that of MARTIN; but in the Subverſions of Republicks, where Liberty is chang'd into Slavery, the publick Treaſure is properly the Subſtance of private Men, who then laviſh their whole Eſtates in defence of their Liberty to the laſt gaſp of Breath. In the next place, as to the Correſpondence of her Nobility with the Spaniards, ſhe deſir'd they'd all pleaſe to conſider well, whether the Converſe of her Genoueſes was hurtful to the Spaniards, or the Familiarity of the Spaniards to the Genoueſes; for then they'd certainly find that the Pot was not much afraid of being ſmutted by the Kettle.

XXVIII.

The Monarchy of Spain offers to make the Cardinal of Toledo her Secretary of State, who refuſes to accept of it, but upon a Condition which cannot be granted.

'TIS rumor'd in this Court, that the potent Monarchy of Spain propos'd a very large Salary to the Cardinal of Toledo to be her principal Secretary of State, and to aſſiſt as her Divine in the Council of State, that nothing might be there determin'd which could in the leaſt hurt her Conſcience. The whole Court was extremely ſurpriz'd at this News; for every one knows how little that Prelate favour'd the Intereſt of his King in the Conſecration of King HENRY the Fourth of France: wherefore none cou'd imagine the reaſon why ſo wiſe a Princeſs wou'd make uſe of ſuch a ſuſpicious Perſon in a buſineſs of the higheſt importance.

THEY who profeſs to know beſt the manner of proceeding of the ſubtle Spaniards, have diſcover'd even in this the old Cunning of the Kings of Spain, whoſe cuſtom is never to reſt, till by Penſions, Offices of Honor, and all the Artifices of kind Demonſtrations, they have brought over to their Intereſt all thoſe great Subjects who were alienated from it, and whom they know capable of doing 'em daily Services.

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THE chief Confidents of this great Cardinal report that he very joyfully accepted of the noble Office that was offer'd him; but on a condition which the Spaniards immediately rejected: For he ſaid, that when at any time, by the Authority of the holy Scriptures, by the Fathers, and by the Canons, he ſhou'd have convinc'd the Council that the Reſolutions they were taking were repugnant to the Laws of God and Man, he wou'd have it in his power to hinder their Execution; that the World might know the Office of Royal Divine in that Council was only to direct the King's Conſcience according to the Will of God, not for a Blind to eſtabliſh the abſolute Sovereignty of Kingdoms over Men: for he thought it too ſcandalous, that a Perſon of his Character ſhou'd be made uſe of to authorize the Diabolical Impiety of the modern Reaſon of State, and to make ſilly People believe the moſt ſtinking Aſſafetida was as good Musk as ever came from the Levant.

XXIX.

APOLLO *deteſts a Project propos'd to him for the raiſing of Mony.*

MONY is at preſent very ſcarce in this State; and not only his Majeſty's Exchequer, and the Treaſurys of all the greateſt Princes of this Court find the want of it, but the Noblemen, Merchants and Artificers ſuffer extremely thro this Deficiency: inſomuch that t'other day the Commiſſioners of the Revenue, and other Perſons deputed by his Majeſty for this Affair, held a long Conſultation concerning the Ways and Means to remedy this great Diſorder. And 'twas unanimouſly reſolv'd, that 'twou'd be expedient in Parnaſſus to introduce the wonderful Cuſtom obſerv'd by many Princes in Italy, of making over the publick Revenues to private Men for the honeſt Rent of ſix *per Cent.* and to make it lawful too for private Perſons to lend Mony to any that wanted it at Eight *per Cent.* Intereſt.

THIS Project, which thoſe Gentlemen ſo highly approv'd, was no ſooner mention'd to APOLLO, but he rejected it with the utmoſt abhorrence, as moſt pernicious both to the Publick and to private Perſons: He'd never, he ſaid, by ſuch a Practice give the ill Example to other Princes of mortgaging in their life-time thoſe Revenues which they ought to tranſmit to their Succeſſors without any Incumbrance, as they themſelves had receiv'd 'em. For ſuch Inventions not only open a door to the ruin of States, but level the way for the Avarice and Malice of thoſe Princes, who governing elective Kingdoms, or not having perhaps any Succeſſors of their own Blood, wou'd alienate the publick Funds, which are the true Arſenals and Magazines that preſerve and aggrandize Kingdoms. A Diſorder, which having been maliciouſly introduc'd into divers States, has extremely impair'd 'em.

HIS Majeſty ſaid further, that in many States the Taxes and Impoſts were at preſent obſerv'd to be much augmented, becauſe the new Princes had found the Publick Revenue incumber'd by their Predeceſſors. And to provide for the emergent Neceſſitys of the Government, and the Expences of their Houſhold, they had been oblig'd to invent new Dutys, and againſt their will with freſh Impoſitions to oppreſs their weary and exhauſted Subjects. Which Miſchiefs will one day bring mighty ruin upon their States, and ought the rather to be fear'd, becauſe Princes being no longer able to charge their People with new Dutys without the manifeſt danger of Inſurrections, will at length be compel'd to grow deſperate, and ſeize the alienated Revenues,

Revenues, colouring their Violence with the Pretext, that 'tis impoſſible they ſhou'd have been mortgag'd with ſuch Malice and Prodigality by their Predeceſſors in prejudice of the State, and of him who was to ſucceed it it.

MOREOVER, ſince States are ſubject to the Judgment of the Sword, if it happen that a Kingdom where the publick Revenues are mortgag'd, ſhou'd be uſurp'd and ſeiz'd by any foreign Potentate, the new Prince by ſtopping the ordinary Payments wou'd have a plauſible, if not a juſt reaſon, to ruin an infinite number of Orphans, Widows, and other miſerable Perſons, who had laid out all their Subſtance in the purchaſe of the publick Revenues. And his Majeſty ſaid, he knew that the abuſe of alienating the publick Revenues was gone ſo far, that many Princes with a matchleſs Extravagance had ruin'd their Eſtates, interpreting this Barbarity a politick Proceeding, to weaken in Elective States the hateful Succeſſor, and in Hereditary the foreign one. Laſtly, 'tis a wicked Cuſtom, ſays APOLLO, that private Men ſhou'd gain by purchaſing the publick Revenue, and by the fatal introduction of Uſury for the bare Mony they lend, without employing it in Merchandize; it being moſt deteſtable and ſhameful, that Mankind, born to live by their honeſt Induſtry and Labor, by cultivating the Earth, and by increaſing of Cattel, ſhou'd ſupport themſelves idly by the Intereſt they receive from a dead heap of Mony: A vile Abuſe which ſerves to no purpoſe but to ſtarve Induſtry, and to make Uſurers fat.

AN

AN APPENDIX TO THE Political Touchſtone,

Written by the ſame Author.

A Diſcourſe made to Italy by an Italian Gentleman, concerning the Actions and Deſigns of the King of Spain.

IF Italy wou'd but diligently weigh and conſider what the preſent Peace is, of which ſhe makes her Boaſts and Triumphs, I'm very well aſſur'd ſhe'd ſoon diſcover, that ſhe has as much reaſon to complain of this pernicious Idleneſs which diſſolves and conſumes her, as to commiſerate the Loſſes of her Friends when the Flames of War rage in other States to their ſubverſion, and to form Examples and Arguments to herſelf in the eminent Dangers that threaten her.

SHE ſees the holy Catholick Religion preſerv'd pure and undefil'd among her People; her Princes and Sons enjoy the peaceable Poſſeſſion of their States, bleſs'd with the reſpectful Obedience of their Subjects, an affluence of Riches, and a numerous Offspring to ſucceed: and without doubt this fair appearance, this ſuperficies of Happineſs is a very great Conſolation to her. But perhaps this vigorous Province, like a Body of a ſtrong Conſtitution that eaſily reſiſts an inward Diſeaſe, perceives not, or neglects the many villanous Snares and Contrivances which are laid to ruin and enſlave her: inſomuch, that amidſt this general Peace her Condition is as miſerable and dangerous as that of any other Kingdom or State afflicted with the Evils either of Hereſy or War.

I THANK God I am an Italian and a Catholick; and conſidering with my ſelf our preſent unhappy Circumſtances, cannot but vent my unfeign'd Paſſion to my Countrymen and Friends, whom I wou'd only intreat to read over this ſhort Diſcourſe with patience and attention; and then I queſtion not but I ſhall reap the fruit of my Wiſhes in that univerſal Benefit, at which I have truly and ſincerely aim'd.

THE preſent Condition of France, to go no further, will furniſh us with ſufficient matter of Caution and Advice, which I hope will be of uſe to our Italy. That Kingdom, as every one knows, is rent into Factions by the moſt dreadful Civil War that it ever felt; and the King of Spain, under the plauſible pretext of Religion, has at length diſcover'd himſelf to be the grand Fomenter of one of the Partys: and as formerly, by Mony and ſecret Practices, he ſow'd and cheriſh'd their Diviſions, by favoring the rebellious Princes and Citys; ſo now with formal Armys and all ſorts of warlike Preparations, he not only endeavours to expel the lawful King, and exclude the Royal Family, but under falſe Titles, and by far-fetch'd Reaſons and Pretenſions, to uſurp a great part of it for himſelf and his Relations; and laſtly, by deceiving ſuch as are inclin'd to his Intereſt, and by deſtroying his Enemys, to ſwallow up the whole Kingdom, and eſtabliſh himſelf ſole Monarch and Arbiter of the World.

SINCE this mighty Sovereign therefore, where he had no grounds to work on but an inveterate and hereditary Hatred, has at length been able to make that People ſue to him for his Arms and Counſel, and dares pretend, contrary to the fix'd Laws and Cuſtoms of the Realm, to impoſe on it ſuch a Prince as he thinks fit, and to ſubject a Kingdom, that ſo juſtly and deſervedly for its ſtrength has the Precedence of him, and all other Chriſtian Princes; what can Italy think of it ſelf in this publick and inſatiate Thirſt of univerſal Conqueſt and Empire? What can ſhe expect from him who is in actual poſſeſſion of the beſt and moſt flouriſhing part of her Provinces? Can ſhe imagine that he does not deſign to unite her intirely under him? or is ſhe reſolv'd to believe her ſelf not contain'd in the Scheme of Monarchy which he has drawn? Certainly there is all the reaſon in the world to ſuſpect it, and to be apprehenſive of the danger, eſpecially ſince every one finds himſelf hurry'd away, by an impetuous Tide, into the vaſt Gulph of the Spaniſh Tyranny. Decency or Convenience, Advantage and Glory are powerful Inſtigations to all manner of Acquiſitions: and when we are excited by any of theſe, tho we have no lawful Title to invite us, we are conſtrain'd to put on the Reſolution of accompliſhing our Deſigns either by Fraud or Force, according to the opportunitys that offer, and the Sagacity of Miniſters.

THERE is no doubt, but, to what the King of Spain already poſſeſſes in Italy by Inheritance, 'twou'd be for his convenience, advantage and honor, to add the remaining part of that Country: but becauſe he has no reaſonable pretence to make the Seizure, and is yet violently puſh'd on by his deſire of it, he makes a Neceſſity of his own Ambition, hopes and believes it an eaſy Prize, and perhaps is now prepar'd to ſubdue the whole, and to erect Trophys to his Glory from the Stupidity and ſenſleſs Irreſolution of our Princes.

THERE are at preſent in Italy two different Powers, the Spiritual and the Temporal; againſt which, becauſe he is ſenſible open Violence wou'd be no leſs vain than unjuſt, he has imploy'd, and ſtill continues to imploy Fraud and Deceit; not to bring 'em down, but to make himſelf their ſole Lord and Maſter. In the Spiritual all Men allow he is ſo far advanc'd, that he diſpoſes of the Papal Chair at his will; and therefore the Court of Rome is chiefly dependent on his Authority. He work'd himſelf not long ſince into this Intereſt under the fair Title of Catholick Majeſty, Protector and Defender of the Church of Chriſt, by beſtowing on this and that Prelate ſeveral ſorts of Revenues, by intereſting himſelf in the Election of Biſhops and Cardinals, and by gratifying the Avarice and Ambition of the Rela-

Relations of the Popes, and all other the chief Perſons of that Court: by theſe means he has not only acquir'd univerſal Applauſe, and fed his Affectation of being Omnipotent in the opinion of Men; but has procur'd himſelf a ſimoniacal and obſtinate Faction of ſelf-intereſted Perſons, from whom on every occaſion he may expect all manner of Service. And hence 'tis that the world now ſees a Society of Religious Recluſes, who boaſt themſelves inſpir'd by Divine Zeal to oppoſe the modern Hereſys, while they ſerve only to promote the Deſigns of this Catholick NIMROD.

FIRST, they made themſelves Maſters of many noble Revenues, with which erecting ſtately Churches and Monaſterys, and gaining over to their Faction by a thouſand ſeeming holy Inventions the poor deluded People, they made themſelves ſpiritual Tyrants of their Souls, Perſons and Eſtates. Theſe having introduc'd themſelves into Poland, Germany, England, Portugal and France, on the pretence of Religion only, have with greater eaſe been ſerviceable to the King of Spain, by managing the Succeſſion of Kingdoms and Empires, Peace, War, Leagues, Rebellions, Treaſons, Marriages, and other ſuch Temporal Affairs; by extorting, thro Confeſſions, and a familiarity with the Wives and young Heirs of great Familys, all the Secrets of Citys and Countrys, and by introducing among 'em whatever they thought neceſſary for the Service of the Spaniards, who by the means of theſe, and many other their Adherents in the Court of Rome, have made themſelves fear'd and reſpected thro all Italy, and wherever elſe the Chriſtian Republick extends.

AND tho in the Kingdom of Naples, a Fief of the Apoſtolical See, the King's Miniſters are particularly ſeen ſcandalouſly to meddle in the Eccleſiaſtical Juriſdiction, and to uſe a thouſand Inſolences to Prieſts and Prelates; and tho we have lately ſeen the Spaniſh Ambaſſadors in Rome threaten his Holineſs SIXTUS QUINTUS to withdraw their Obedience from him, becauſe he began to diſcover the Tricks they had ſo long practis'd with him in relation to the Affairs of France, they nevertheleſs hold their peace, and not only bear with this arrogant Impiety, which they ſo much condemn in others as worthy of ſevereſt Puniſhment, but there are not ſome wanting who vindicate it; and rather than accuſe the King of Spain for a Hypocrite, and Uſurper of the Apoſtolick Juriſdiction, publiſh that good Pope for a Heretick, and one poſſeſs'd with the Devil.

IN the Temporal Power, who ſees not what theſe Catholick and Spaniſh Foxes have done, and ſtill continue to do? Behold how by a pompous Marriage they have imbroil'd an Italian Prince in a dangerous War, from which the beſt he can hope will be to conſign himſelf and his State to the King of Spain, that he may unite it to the Dutchy of Milan, and thus inlarge his Sovereignty in Italy, ſo earneſtly deſir'd both by himſelf and the Emperor his Father. Behold Stipends and Salarys given to others with vain Titles and Hopes, ſee Diſſenſions ſtudiouſly ſown and nouriſh'd between Princes and their Vaſſals, between the Nobility and the Commons, and the part of the Commons taken againſt the Nobility, that theſe Abettors may gain the Applauſe and Faction of the Multitude. Behold the Golden Fleece, and other empty Titles and Honors given to ſome Noblemen, that by theſe Shadows they may be deluded into Slavery, and their Eſtates conſum'd in Expences. Behold Rebels and Outlaws ſupported, and impudently aſſuming to themſelves the Protection and Guardianſhip of Pupils. Behold Promiſes of vaſt advantage made to Merchants for the Loan of Mony, and unſpeakable Sums rais'd by this Artifice, and how afterwards they deny the Intereſt, tho they make uſe of the Principal; converting thus to their own uſe, for the accompliſhment

pliſhment of their vaſt Deſigns, the Eſtates and Lives of the Italians. But what is yet of greater moment, behold how by the Wars of Flanders, Portugal, England and France, the Provinces are drain'd of their Inhabitants, who are ſent to periſh miſerably, without any fruit of Victory or Honor.

THIS ſole Conſideration ought to excite us to look carefully to our ſelves, and to conſider that beſides the loſs we ſuffer of our Brothers, of our Fathers, and our Children, who fall a cruel Sacrifice to the Sword and Miſerys of War, he for whom we fight is a much greater Enemy to us, than he againſt whom we bear Arms. For the latter fights on the other ſide the Mountains, and endeavors to recover his own without doing us any prejudice; but the firſt, not content with the large ſhare of the World which he already poſſeſſes, lays Snares to deſtroy that Quiet and Liberty with which we ſo willingly ſerve him, and leaves nothing untry'd to bring us to intire ruin, that before he cloſes his inſatiable Eyes, he may drag us in Triumph after the Wheels of his Triumphant Chariot.

O MILAN! Naples! Sicily! and thou Eccleſiaſtical State! what are you all doing? Examine your ſelves, and reflect on your Miſery! See how he robs you continually of your Children and Eſtates! and thus with your Blood ſupports his moſt unjuſt Wars, and with your Treaſure feeds thoſe deviliſh Harpys with which your Streets and Houſes already ſwarm; and whom you are forc'd to ſuffer, nay, and to careſs at your Tables, and in your Beds. Let every one argue in this manner, and open his Eyes to the Deceits and Violences of this great Monarch, this pious Prince, who having enter'd in Arms into the Temple of God, has violated the Sanctuary, diſpers'd the Treaſure, uſurp'd to himſelf the Election and Authority of the High Prieſt; and having made himſelf dreadful to all, by proudly aſpiring at univerſal Monarchy, will rivet his Enterprizes with the Conqueſt of Italy that yet remains free, as well becauſe ſhe is the Reſidence of the Vicar of Chriſt, whom he will have ſubordinate to him, as becauſe tho ſhe is but of a ſmall extent, ſhe's a Power able to oppoſe the monſtrous Deſigns of his Vain-glory.

AND therefore, after having acquir'd what we ſee in the Spiritual, he is preparing to uſurp the Temporal, by impoveriſhing us as much as he can by means of the Genoueſes, and by depriving the Provinces and Citys ſubject to him, as well as the others of their Soldiers and Captains; to the end either that if he live a few years longer, he may more eaſily make himſelf maſter of the other States, or if he ſhou'd dy, the People of Italy may not be able, by mutually aiding one another, to ſhake off their inſupportable and barbarous Yoke.

THEREFORE, my dear Italy, for the ſake of that innocent Blood, which at preſent thy Sons loſe in Provence, Savoy, Flanders and France; for the ſake of thoſe floods of Tears, with which ſo many wretched Mothers receive the mournful News of the ſlaughter of their Children; and in regard to that precious Liberty which thou haſt often dearly reſcu'd from the hands of the moſt ſavage Barbarians, take care of thy ſelf! Preſerve and love theſe thy natural and lawful Riches, People and Princes, that God has given thee; and be no longer a wretched Slave to the Cruelty, Luſt and Pride of thoſe falſe Catholicks, who honor thee only to thy Infamy, and reward thee with thy Ruin.

His Majeſty's Declaration, refuſing to admit LUCRETIA *into Parnaſſus, till he has firſt ſeen what opinion the World has of her.*

YOUR Reſolution in killing your ſelf has caus'd ſuch Aſtoniſhment in Parnaſſus, that we having heard there are ſeveral and contrary Opinions concerning it, have not as yet thought proper to admit you into our Kingdom.

MANY denying that ſuch tranſcendent Virtue can be found in a Woman, affirm that ſome other reaſon muſt have provok'd you to that Violence: ſome declare it was Madneſs, ſome Ambition, and others a Blind. But what has moſt diſcourag'd us from admitting you, is, that we have heard this Action of yours proceeded from Repentance. Now if your Will conſented not to the Violation, you cou'd not be charg'd with diſhoneſty, becauſe you were overcome by force: and for this reaſon your Death was to no purpoſe; for by killing your ſelf becauſe you had loſt your Honeſty, you have confeſs'd that you dy'd diſhoneſt, or at leaſt diſhonour'd. And laſtly, if in truth you thought this ſo grievous a loſs, you ought to have kill'd your ſelf before you ſuſtain'd it. Then your Chaſtity cou'd not have been call'd in queſtion, and your Death wou'd have been much more honorable.

FOR theſe Reaſons we are determin'd to hear the opinion of the world concerning it, and to govern our ſelves accordingly: being ſenſible that whoever depends intirely on his own Judgment, judges for the moſt part contrary to Truth.

His Majeſty's Admonition to TIRELLI *concerning his Book* de uſu Vini in Infirmitate.

YOUR Book *De uſu Vini in Infirmitate*, was much applauded in Parnaſſus by the College of Phyſicians, who admir'd your ſubtile and curious Arguments, tho they knew they wou'd not prove ſo ſucceſsful in Practice. And we too, having an eſteem for the vivacity of your Wit, were glad to ſee your Name thus honor'd, and are content not to advance greater difficultys than thoſe you have already propos'd and ſolv'd, till we ſee the ſucceſs of your Opinion.

IN the mean time we only give you this ſhort Advice, not to let a work of this nature be ſeen in Germany, where Wine is as much eſteem'd as the Phyſician; for there your Opinion wou'd be ſo readily embrac'd, that the whole Nation wou'd be in danger of dying drunk.

His Majeſty's Commendation of the Turks for not admitting Advocates in their Courts of Juſtice.

SINCE the natural Inclination of Mankind to Idleneſs has invented the art of ſelling their Words, and Eloquence, transform'd into Loquacity, is become venal; you have done well to prohibit it in your Dominions, eſpecially in removing once for all the occaſion of it, together with the Advocates, who by their Oratory, than which nothing more ſubtilizes the knowledg of Right and Truth, apply themſelves with the utmoſt care to charm the Ears of the Judges, that they may miſlead their Hearts, to the inexpreſſible Torture of the poor Clients, who ſee their Right queſtion'd and wiredrawn, their Eſtates in danger, and themſelves oblig'd to ſpend in curſed wrangling more than the Value they ſue for: And the reaſon of this is, becauſe Sophiſtry and fine Words have, to the utter confuſion of Juſtice, uſurp'd the place of Reaſon.

WE therefore highly praiſe your Prudence in being expeditious in the determination of Juſtice, and not ſuffering the peſtilent Swarm of Advocates to infeſt your Tribunals: For a Judgment is never ſo impartial as when 'tis not puzzl'd with the Vanity of Eloquence. Beſides, that by this means you avoid the Abuſe of inriching thoſe Harpys the Lawyers, while their Clients are reduc'd to beggary and ſtarving.

THE END.

A CONTINUATION OF THE Advices from Parnaſſus.

Written by *GIROLAMO BRIANI* of Modena.

ADVICE I.

ANTONIO GABRIELLI, *Doctor of Laws, having compos'd a Volume of* Concluſions, *repents of it, and tells* APOLLO *the reaſon.*

THIS day, being the twenty ſecond of January of the preſent year one thouſand ſix hundred and fourteen, ANTONIO GABRIELLI arriv'd at Parnaſſus, and preſenting himſelf to his Majeſty all diſconſolate and ſad, ſpoke as follows.

MOST ſerene Sovereign! having ſpent a great part of my Life in the ſtudy of the Laws, I addreſs'd my ſelf to writing, and compos'd a Volume of Concluſions to explain and determine the innumerable Controverſys that are now on foot between the Profeſſors of that Science. But diſcovering ſoon after the Miſchiefs which might ariſe from the weakneſs of ſuch as are apt to miſtake the Thorn for the Roſe, I have almoſt reſolv'd to quit my Deſign, ſince the generality of Practitioners now adays are ſo ridiculous and ignorant. For he can never be ſaid to be learned who is read only in the body of the Civil or Canon Law, but he who knows how to apply it in due time and place, and who is perfectly acquainted with Antient and Modern Hiſtory, which furniſhes him with the Experience of paſt and preſent Affairs. For as the Foot and Hand grow hard by conſtant Labor, ſo the Mind by long experience becomes practis'd, and gains a habit in the Affairs it applys to: Otherwiſe he wou'd deſerve to be laugh'd at for a Fool, who engaging in the ſtudy of the Law, confines not his Learning to the common road.

THE fam'd PETRARCH, who ſtood on APOLLO's left hand, was very attentive to GABRIELLI's words, till ſtarting out with his wonted Fury, Sacred Sir, he cry'd, without doubt this Literato ought to be excus'd, ſince

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in his Youth he was educated in thoſe Studys, and at his riper years perform'd to the utmoſt of his capacity. Nor was I to blame, when in my juvenile days being poſſeſs'd with the Spirit of Poetry, I induſtriouſly avoided thoſe odious perplexing Sciences, and devoted my ſelf to your Majeſty the God of Wiſdom and Verſe. My Father, 'tis true, perſuaded me all he cou'd to follow the Law, while my Mind, as I ſaid, was fill'd with nothing but the charming Images of Fancy.

AND ſo I let him know: Father, ſaid I, you miſtake my Genius, I was never cut out to traffick in Lies, and 'tis very uneaſy to have you always preſſing me to abandon the Study to which my inevitable Deſtiny hurrys me. I intreat you therefore to let me alone in the enjoyment of thoſe peaceful Amuſements I'm naturally inclin'd to: For the Laws are difficult and intricate of themſelves, and more confounded by the various Opinions about 'em. Beſides, the moſt pitiful Pettifogger pretends to a perfect knowledg of the whole force of the Laws, and the intent of the Legiſlators, by which means poor People who commence a Suit reckon themſelves ſecure of their Cauſe, ſince they have a multitude of Opinions on their ſide, and perceive not at the ſame time the Sophiſtry and Evaſion that Profeſſion is full of.

PHILIP the Second, King of Spain, who ſat on APOLLO's right-hand, ſeconded PETRARCH: For my part, ſaid he, I have often debated in Council the proper methods to prevent that eternal Confuſion among the Doctors who have written whole Volumes of Law. And to this purpoſe I wrote alſo to the Senate of Milan, that I ſhou'd be infinitely pleas'd to hear, that the multitude of Laws and Law-books in that State were reduc'd to a tolerable number, that Civil Cauſes and Suits might not be ſo troubleſom and uncertain. The Senate expreſs'd great ſatisfaction at my deſire, but gave me a fallacious Anſwer: That to offer at remedying thoſe Controverſys by particular Conſtitutions, was but to leſſen the Reputation of thoſe Doctors, who have been ſo long approv'd by the World. And that to chooſe from the body of the Republick ſome Doctors of Law, Proctors and Notarys to reform and regulate the whole, tho it might be done, wou'd infallibly deſtroy the Society: For 'tis by the length of Suits they get their Maintenance, and for this reaſon they ſpin out Proceſſes, and make Allegations more perplex'd.

WHEN the King had ended, TRAJANO BOCCALINI, who ſat at ſome diſtance on the left of PETRARCH, began: I grant, ſaid he, that to reduce the number of Laws wou'd be to impair the Reputation of thoſe who have written in that Profeſſion; but what advantage, I pray, is this Reputation to the Commonwealth, when 'tis of ſuch pernicious conſequence? Is it not evident that the multitude of Laws has always been the ruin of Republicks? Why have ſome Principalitys rejected Imperial Statutes, but becauſe they were reduc'd to particular Conſtitutions? And is not this the reaſon that their Government is ſo flouriſhing? Why did the moſt ſerene Duke of Urbin, that Light and Mirror of Virtue, baniſh ſuch an infinity of Law-books, but to put an end to the falſe Opinions which puzzle the Minds of Men? And why did he ſhorten the inſupportable length of Suits, if not to eaſe the Burden of thoſe poor People who are almoſt ruin'd by 'em? 'Twas very prudent therefore in your Majeſty to apply to the Senate of Milan for ſo wholeſom a Medicine: And 'tis neceſſary you ſhou'd continue to inſiſt on it, ſince the Greatneſs of your own Dominions requires it, and the common Benefit and publick Quiet loudly call for it at your hands.

Apollo gave ſtrict attention to what each of theſe Virtuoſi ſaid, and turning to Giuseppe Matteacci, a Doctor of Laws, who ſat near Boccalini: What think you, Matteacci, ſaid he, of this great Politician Trajano? In my opinion, reply'd the Doctor, his Argument is approv'd by Experience, the Miſtreſs and Guide of all the Virtues, and confirm'd by the Legiſlators of the Baleares, whoſe Laws, as Æschines the Philoſopher ſays in his Oration, were but ſeven, viz. That the Gods ſhou'd be worſhip'd, the Poor ſuccor'd, the Aged honor'd, Princes obey'd, Tyrants oppos'd, Robbers put to death, and that none ſhou'd travel into foreign Countrys. 'Twas a ſaying alſo of Agesilaus, that as thoſe Places which ſwarm with Phyſicians and Medicines are moſt fruitful in Diſeaſes, ſo where there are many Laws there's little Juſtice. And Selverius the Legiſlator of Locris affirm'd Laws to be Spiders Webs, which catch the ſmall Flys and Gnats, but let Bees and Waſps break thro and eſcape. Beſides, the antient Greeks and Romans never made Laws but on extreme neceſſity. And laſtly, 'tis much better, out of deference to Antiquity, which is and always was naturally venerable, to ſuffer ſome little defect of ſmall importance in an old Law, than be frequently making new to correct it, for new Laws obliterate old Cuſtoms. Now tho the Venetians have confin'd themſelves to particular Conſtitutions, yet they have not introduc'd new Cuſtoms, but by excluding Imperial Statutes have rather endeavour'd to maintain their State in that Form which is agreeable to Juſtice and Equity. Their ſtrict Juſtice in Government gives and preſerves to every Man his own, relieves the Oppreſs'd, humbles the Proud, prevents immoderate Power, ſecures every one in his Poſſeſſions, permits no Violence to be offer'd to Women, or noble young Men to be abus'd, but preſerves a juſt Ballance in the State. On the contrary, the multitude of Imperial Laws and Law-writings has thrown Truth into that obſcurity that there's nothing ſo poſitive and fix'd, but 'tis made doubtful and debated; no Diſtinction ſo clear, but it may be confounded; no Contract ſo firm, but it may be null'd; and no Sentence ſo maturely giv'n, but it may be cenſur'd. Inſomuch that by this means all human Actions are expos'd to the Calumnys, Tricks, and Cavils of ev'ry Practitioner; and the Majeſty and Integrity of antient Rites are perverted by theſe methods. Nay with ſome there's ſcarce ſo much as the footſtep of true Juſtice to be found, which in ſhort is reduc'd to that extremity, that either its utter Ruin is approaching, or ſome extraordinary Change.

This wiſe Anſwer of Matteacci infinitely pleas'd Apollo, who to terminate the Affair, by the Advice of the moſt ſage Literati order'd an Aſſembly on the morrow of the greateſt Lawyers of Antiquity. To this general Meeting, beſides Bartolus, Baldus, and Paul de Castro, came the fam'd Plato, the Prince of Philoſophers, with many others. And after a long Debate they unanimouſly reſolv'd, That all Conſiderations ought to be ſet aſide, except Truth, which is only one, and requires but one Knowledg, viz. the pure and diſintereſted Conſcience of the Judg; and if, by the multiplicity of Books and Opinions that are extant, Students were led into Errors, 'twou'd be eaſy to follow the Counſel Seneca gives one of his Friends on this Chapter, * *Studiorum quoq;* &c. I ſhall always obſerve an exact method and mean in my Studys, as the beſt way to profit: For what ſignifys a world of Books and voluminous Librarys, when my whole Life is ſcarce ſufficient to read over their Titles? A multitude of Writers are ſo far from inſtructing, that they burden. 'Tis much

* De Tranquil. vitæ.

better therefore to confine your ſelf to a few Authors, than to rove over many. Forty thouſand Books were burnt at Alexandria, a noble Monument of the Royal Magnificence. And in another place, * *Diſtrahit animum Librorum multitudo*, &c. A multitude of Books diſtracts the Mind. And ſince you can't read all you wou'd have, be content to have what you can read. You are for change, you'll cry; and ſometimes you are for dipping in this and ſometimes in that. Very well, but obſerve, that 'tis the ſign of a ſqueamiſh Stomach to be taſting of ſeveral Diſhes; ſuch variety indeed may tickle the Appetite, but it yields no ſolid Nouriſhment. Be ſure therefore always to read Men of eſtabliſh'd Reputation, and if at any time you are for turning to others, begin again with thoſe of your own Set that you read before.

ADVICE II.

PAULUS JOVIUS *being accus'd before* APOLLO *of Lying, is defended by* CICERO.

THE Literati of APOLLO's Court debating of the grand fault of modern Writers, who out of Intereſt or Fear ſtuff their Works with ten thouſand Storys and Lies, FRANCIS GUICCIARDIN, that great Hiſtorian of Florence, took this occaſion to enter the Liſts, and prove that many have fall'n into this Error out of preſumption that by their falſe Relations they ſhou'd eternize the Actions of ſome, whom, tho they deſerve infinite blame, they have exalted ev'n to the Skys.

PAULUS JOVIUS was ſhrewdly ſuſpected of this Crime, ſince by his Eloquence he labor'd to deliver down to Poſterity the Deeds of ſuch as merited little or no Praiſe. M. T. CICERO, who was concern'd for the reſult of this Affair, ſtood forth, and with his uſual Oratory offer'd to defend this great Man: PAULUS JOVIUS, he ſaid, ought to be eternally honor'd and rever'd as one, who by the Elegance of his Stile, the Variety of his Sentences, and the prudent Zeal he ſhew'd in recording the Atchievements of many illuſtrious Men, has clear'd the way to others to reſtore the Roman Eloquence; and it ought not to be permitted, that either the Envy or Hate which others bear him ſhou'd prevail to bury ſuch deſerving Works in obſcurity, but that with good reaſon they ſhou'd be honorably preſerv'd.

PAOLO PARUTA, a noble Venetian, oppos'd CICERO in vindication of Hiſtorical Truth: Illuſtrious Roman, ſaid he, wou'd not the polite Stile of JOVIUS eclipſe thy Language if compar'd? But what advantage can Poſterity reap from their Writings, who mov'd by particular Intereſt, or ſome other unjuſt reaſon, commend Actions of very ill repute? Why ſhou'd a Man ramble from that Path to which the immortal Fame of heroick Deeds is confin'd? Why have DIONYSIUS, LIVY, SALUST, TACITUS, and many others deſerv'd the name of Faithful, but for ſhewing by the ſincerity of their Writings that Truth will not be diſguis'd, but flys all ſuſpicion of Adulation, and will be repreſented with the naked Pen of Virtue? And how wou'd future Ages be entertain'd, who addreſs themſelves to Hiſtory with a firm perſuaſion, that this will give 'em an exact knowledg

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* Epiſt. 2.

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of what happen'd in times paſt? FRANCIS GUICCIARDIN was extremely commended for not confining himſelf to the flouriſhing Country of Tuſcany, but making the Beauty and Truth of vulgar Hiſtory his aim, and in imitation of TACITUS, adorning his Writings with political Reflections. A very great fault in ſome Authors, but an Action the more deſerving in him, becauſe in it he far ſurpaſs'd JOVIUS himſelf.

CAROLUS SIGONIUS came in the third place as an impartial Perſon to declare his opinion in the matter; he ſtood forth, and boldly beginning: Moſt ſerene Sir, ſaid he, the bent of all who have hitherto ſpoken has been ſtudiouſly to impeach on the one ſide, and defend on the other. I have nothing to allege againſt what either has ſaid, and therefore I think each of 'em may be ſatisfy'd with his own Condition; one being an Imitator of the Roman Eloquence, the other an Improver of the Tuſcan Language. APOLLO hearing this obliging and good-natur'd Speech of SIGONIUS, put on a pleaſing Countenance, and commanded the ſacred Muſes to allow, for the future, of the good uſe of the Latin Tongue, and the grave Stile of the Tuſcan Dialect.

ADVICE III.

His Majeſty having diſcover'd many Faults and Defects in ſeveral Hiſtorians, appoints CÆSAR *the Dictator to examine their Dictions.*

APOLLO has frequently employ'd ſeveral of the Literati to lay open the Impudence of ſome Writers, who licentiouſly deviated from the true method of perfect and exact Hiſtory: and to this purpoſe, this very day he commanded JULIUS CÆSAR the Dictator, to take upon him to correct the Stile of thoſe erroneous Authors, and to give each of 'em his due Cenſure.

CÆSAR was of a mild and gentle Diſpoſition, and much inclin'd to be grateful to his Friends: All hazardous Enterprizes appear'd to him leſs difficult than really they were, for with his uſual preſence of Mind he overcame the greateſt Obſtacles, and ſtill repreſented Victory eaſy to be obtain'd; an Endowment, for which he was more oblig'd to Nature than Art. His Wit alſo was ſo lively, and his Diſcernment ſo extraordinary and quick, that he cou'd readily dictate eight or ten Letters at once: He perfectly underſtood the Laws of Hiſtory, and by the inimitable Beauty of his Stile render'd himſelf nothing inferior to CICERO.

THUS accompliſh'd, his Majeſty choſe him as the fitteſt Perſon for ſuch an Undertaking, which indeed he accepted, but at the ſame time thought 'twou'd be a pretty difficult task to inſtruct others in an Art to which they were utter Strangers.

HE aſſembl'd in a general Diet all thoſe who had imploy'd their Pens to the prejudice of Hiſtory; and having brought 'em to an ingenuous Confeſſion, he told 'em that ſince no Man cou'd be allow'd for a juſt Hiſtorian, who was not intirely guided by Truth, and the Laws of that Science, for the future he ordain'd, that no Perſon of what condition or quality ſoever ſhou'd preſume to write Hiſtory if he had not firſt by the ſincerity of his Relation given full proof in APOLLO's Temple of his Ability and Worth. And for the better Information, ſays he, of every one here preſent, 'tis to be

obſerv'd, that Hiſtory muſt conſiſt of the Topical, Pragmatical, Chronological, or Genealogical kind. To the Topical belongs the Deſcription of Places: To the Pragmatical, the Account of Cuſtoms: To the Chronological, the Detail of things as they happen'd in order and time; and to the Genealogical, the method of recording particular Races and Deſcents.

THE chief Duty of an Author in the next place is, to chuſe a pleaſant and agreeable Subject, to reject trivial matters and things of leſs moment, and to mention only ſuch as are of Dignity to appear in Story. He muſt range every thing alſo in its proper order, and preſerve his Mind ſedate and free from Paſſion; his Diction muſt be clear and natural; and in the perſpicuity of it he ſhou'd imitate HERODOTUS and THUCYDIDES. He muſt vary it according to the Subject he treats on, for the mild and the violent Affections require a different manner of Stile: and in this both thoſe Writers chiefly excel'd, tho THUCYDIDES was beſt in expreſſing the more ſerious Paſſions. HERODOTUS to Perſuaſion added Sweetneſs and the like Virtues, much more happily than the former: In his choice of words he follow'd Nature, but THUCYDIDES was guided by the Gravity of his Temper, for his Diction is the perfect Picture of himſelf.

BUT what ſhall I ſay of FABIUS and FELINUS, whom even POLYBIUS himſelf has charg'd with being fabulous? JOSEPHUS, who writ before CONSTANTINE's days, was likewiſe cenſur'd for an unfaithful Hiſtorian in many things: which made EGESIPPUS wiſh he had been as obſervant of Religion and Truth, as he was induſtrious in ſearching narrowly into things, and ſober in his Language; in which yet he has follow'd the perfidiouſneſs of the Jews, by revealing their Puniſhment: for tho he abandon'd their Cauſe, he abandon'd not their Sacrileges; he deplor'd and bewail'd the misfortune, but comprehended not the reaſon of it.

NICEPHORUS GREGORIAS err'd in confuſedly mingling Actions and Orations together, without decency or order; nay, as LIPSIUS ſays, very fooliſhly, that is, prepoſterouſly too; for which he has been ſufficiently laught at by his Succeſſors.

AGATHIAS the Schoolman, a Native of Smirna, writ after PROCOPIUS, but in a low Stile, and perplex'd with innumerable Digreſſions; therefore we command him to be remov'd from the Claſs of good Authors.

DION is tax'd for his frequent Narration of Prodigys, with which his Writings were plentifully ſtuff'd: and he's the more inexcuſable, becauſe in the number and quality of 'em he has ſurpaſs'd all bounds of Decency, relating many ſhowers of Stones and Blood, and ſuch extravagant Tales. At hearing of this the immortal LIVY, the Father of the Roman Hiſtory, bluſh'd extremely, being conſcious that he himſelf was dip'd in the ſame Crime.

SIXTUS RUFFIUS VICTOR is ſo conciſe in the Texture of his Hiſtory, that he ſcarce deſerves the Name of an Hiſtorian, and is therefore condemn'd to deliver up his Pen.

JUSTIN wants Truth, commits frequent Miſtakes in aſſigning one thing for another, and is ſo inſipid and barren in the Roman Affairs, that he deſerves exemplary Puniſhment.

LAMPRIDIUS, an infamous Writer, was condemn'd to the publick Stews, for having ſcandalouſly imploy'd his Pen in recording with ſuch delight the execrable Luſts of HELIOGABALUS, CARACALLA, and ſuch other Monſters of Nature, and Prodigys of Vice.

FRANCIS GUICCIARDIN, a Florentine Gentleman, tho an excellent Writer, was tax'd by LIPSIUS on two Articles: Firſt, for being too prolix:

prolix; and then for relating frivolous things, againſt the Law, and beneath the Dignity of Hiſtory.

MACCHIAVEL, for his mad and deſperate Politicks, with which his Writings abound, deſerves eternal Puniſhment. He wanted not Wit and Cunning, but Truth and Honeſty.

FRA LEANDRO ALBERTI, having in his Deſcription of Italy quoted ANNIO DE VITERBO, and ſuch other legendary Authors, deſerves the ſevereſt Chaſtiſement. By Truth Good is propagated, and Evil diſcourag'd; but Lying prepares the way to Flattery, and other deteſtable Vices: and as the virtuous Actions of great Men are conſecrated to Eternity, ſo the Infamy of their Miſdeeds remains an indelible Stain to their Reputation.

FOR this reaſon the excellent Cenſors of Learning, having heard how odious a crime Adulation is, by his Majeſty's Royal Aſſent ſignify'd to all thoſe who undertake to celebrate great and heroick Atchievements, that for the future they ought to obſerve Hiſtorical Truth inviolably, and have it ſtill in view; for 'tis that which renders glorious the Names of daring and brave Minds, who have ſignaliz'd themſelves with immortal Honor.

JULIUS CÆSAR publickly ſubſcribing this Edict, juſtify'd his own Performance, and ſharply rebuk'd their Temerity, who have wander'd from the Path which was at firſt trac'd out by the moſt faithful Writers, DIONYSIUS, LIVY, SALUST, TACITUS, and many others.

ADVICE IV.

PETRARCH *complains to* APOLLO *of* PUOTA *of Modena, for not rewarding the Labours of the Divine* MOLZA *as they deſerv'd.*

AS the beautiful DAPHNE iſſu'd from her Father's Fountain, APOLLO ſitting at his Royal Table with PETRARCH, took occaſion to extol her admirable Form, and PETRARCH wittily added the Praiſes of his own LAURA. His Majeſty ſmil'd and told him, He had ſhown as much Art in painting the Charms of his Miſtreſs, as MOLZA had done in his celebrated Poem * *Del Fico.*

PETRARCH, who had never heard that Poet's Name, at firſt did not know who his Majeſty meant; but when his Country was mention'd, he ſoon recollected himſelf, and blam'd PUOTA of Modena for not giving a particular place to the Memory of ſo great a Man. PUOTA was preſent to vindicate himſelf, and looking over the Catalogue of Antiquity, reply'd, that 'twas not his fault, but muſt be imputed to him who had beſtow'd on Flattery the Rewards due to many deſerving Virtuoſi.

PETRARCH was aſtoniſh'd at the ſagacious Anſwer of PUOTA, but recovering from his ſurprize; Yet I have known, ſaid he, many of your Countrymen whoſe Merits have been richly crown'd, not to mention CAROLUS SIGONIUS, who indeed deſerv'd much, and had but little; or SELINGARDO, who ſhar'd the like fortune: 'twill be ſufficient for

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* This word is of a double meaning, as has been noted before in BOCCALINE, and that Poem was probably none of the cleaneſt.

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my preſent occaſion to put you in mind of BERTANO who was grac'd with a Cardinal's Hat, of the two RANGONI's, the illuſtrious SARDOLETTI's, of FERRARI, CORTESE, and one BADIA, who went all of 'em to the Roman Court, equal in Age and Worth. PUOTA immediately ſubſcrib'd to this Opinion: But know, Divine Poet, ſaid he, that all the Virtuoſi of my Country did not taſt the Hony, for ſome have been forc'd to drink the bitter Potion, and ſwallow the Gall. And I muſt inform you, that Modena now makes her Addreſſes not to the Court of Rome, but to the antient and illuſtrious Houſe of ESTE, of which the two famous Poets ARIOSTO and TASSO have happily ſung. If therefore, PETRARCH, you wou'd obſerve the misfortune of many great Men, regard I beſeech you among others the Fate of NICOLO MATARELLI, the renown'd Lawyer of Antiquity: you will find it in his Motto before his Works, *ſors bona, nihil aliud.* If you anſwer, that SILVESTRO ALDOBRANDINI, and MARCO ANTONIO BORGHESE, by their Labors fill'd their Coffers with Treaſure; I tell you, that ACCURSIUS, who ſow'd as plentifully, never reap'd Grain enough to ſuffice his Family one year.

ADVICE V.

A Virtuoſo, in preſence of many Barons and Gentlemen aſſembl'd in APOLLO's *Court, having extremely commended* NICOLO PICCININO, *is blam'd for it by an ill-natur'd Perſon; upon which the Muſes are deſir'd to give their Opinion in the Caſe.*

WHILE ſome Gentlemen and Barons of Parnaſſus were aſſembl'd in a ſpacious Hall, a Virtuoſo was diſcourſing of the vaſt Genius of NICOLO PICCININO, and others were praiſing his admirable Conduct in War, when a malicious Fellow cut 'em ſhort, and told 'em, ſuch Encomiums belong'd not to a Man of ſo mean Deſcent, who was the Son of a Butcher. This ſudden Charge aſtoniſh'd the whole Company; and ALPHONSO King of Aragon, infinitely diſpleas'd at the Impudence of it, anſwer'd, that he had rather be NICOLO PICCININO, the Son of a Butcher, than be the Son of a King, and without NICOLO's Merit.

THE Literati hearing the brave and generous Anſwer giv'n by ALPHONSO to that invidious Impertinent, prais'd him wonderfully, and jointly beſought the ſacred Muſes, that ſince the Virtue of many deſerving and renown'd Perſons was trampl'd on at this rate, they wou'd, to the confuſion of that pretence that true Nobility is deriv'd from Blood, and not from immortal Actions, be pleas'd to determine, whether a Man born of ignoble Parents can by Virtue ennoble himſelf and his Family.

THE ſacred Muſes receiv'd this Requeſt with a ſerene and chearful Countenance, and to the ſatisfaction of all, who by virtuous Deeds have merited Praiſe, thus reply'd: Be it known to all that the difference betwixt one Man and another is only by their Actions; for all ſpring from one Original, from the ſame firſt Parents, whoſe Deſcendents exercis'd themſelves in the mechanick Arts of Smiths and Carpenters, then in making Clothes to array their Bodys, and afterwards betook themſelves to other Imployments neceſſary to human Life: So that all of 'em working differently, each gave

gave proofs of his Underſtanding in his way, and he who was moſt skilful in his Trade, was reputed moſt noble and knowing. Hence Virtue took its riſe, and Nobility roſe with it; and as by degrees their Knowledg improv'd, ſo their Nobility increas'd: for they who laid the firſt Foundations of the Greek, Chaldean, Hebrew, Latin, and the Vulgar Tongues, gave light and beginning to thoſe Sciences and Virtues, from which true and perfect Nobility proceeds, which is nothing but a rich Splendor ſparkling in a good man's Mind and Manners, who ſtill makes a right judgment of things, and diſcovers an inborn Affability and Sweetneſs of Soul on all occaſions; by the conſtant practice of which he endeavours to raiſe himſelf to a gen'rous contempt of Vice, and arrive at the fair poſſeſſion of Virtue: And this is a Good that can't be acquir'd by Inheritance or Legacy.

MARIUS, the firſt Nobleman of his Family, being in love with heroick Virtue, reform'd the Army that was debauch'd with the extreme Avarice of METELLUS; and conquer'd that very Enemy, who had often foil'd many old experienc'd Captains; took that King priſoner, who had captivated other Generals with his Gold; and by his ſole Valor at length ſucceſsfully finiſh'd the War. Which ſhows us that Nobility acquir'd by our own peculiar Merit, is far more glorious than that which is hereditary: an Inſtance of which we have in ULDARICK Count of Sicily, who demanding a Conference with HUNIADES Governor of the Kingdom of Hungary, was deſir'd to meet him in his Camp; when with a world of Pride and Vanity, 'Tis beneath me, ſays he, who am a Prince in long Deſcent, to wait upon you who are the firſt of your Race that was advanc'd to Honors. But HUNIADES handſomly anſwer'd, I don't compare my ſelf with your Anceſtors, but with you, tho I ſhou'd not give place to them neither; for having ennobl'd my ſelf by fighting in defence of the Chriſtian Religion, I ſhall tranſmit a brighter Splendor to my Poſterity, than your Anceſtors have done to you.

NOW when a Nobleman degenerates from his Anceſtors by bad Actions, he ought to remember, that the more illuſtrious their Lives were, the more ignominious will his appear; for the Glory of Progenitors is as a Light to their Poſterity, that ſerves others to diſcover their Vices or Virtues. Nor ſhou'd any Man who is nobly born, reproach others with their mean Birth, but continually bear in mind the wiſe and prudent Anſwer of URBAN IV. *Nobilem virum non naſci, ſed virtute fieri nobilem*: A Man is not born noble, but becomes ſuch by Virtue. For this reaſon ALPHONSO King of Aragon, when one of his Courtiers was magnifying his Fortune, That he was at once a King himſelf, Son of a King, Nephew of a King, and Brother of a King, modeſtly reply'd: For my part I value that very little, which you ſeem to value ſo much; that I am born of a King is no Praiſe of mine, but of my Anceſtors, whoſe Juſtice, Temperance and Merit gain'd 'em a Crown. 'Tis true, that to ſpring from noble Parents is of great importance, becauſe their Nobility adds to that of their Children, provided they tread in the ſame Path, and imitate their Virtues: but if they fail in this, 'tis not ſufficient for 'em to ſay, I am born of a noble Family; for he only is bright who ſhines of himſelf, and Virtue is not grac'd by borrow'd Plumes, but by its native Ornaments and the illuſtrious Actions of its Poſſeſſor.

THEY therefore who, wanting of their own, have recourſe to the Images of their Predeceſſors, perceive not that ſuch Vain-glory is like a ſort of Mony that is current in the place where 'tis coin'd, but paſſes no where elſe. The true Nobleman is born like the Poet, but is made like the Orator; and a noble Birth is but of little advantage, unleſs our Manners

correſpond to make us ſplendid: for 'tis a piece of vanity to perſuade our ſelves, that the duſty Statues of our Fore-fathers, and the Trophys they have gain'd, can tranſmit ſuch Glory as makes their Poſterity ſhine, tho they live in the moſt inglorious Idleneſs.

ADVICE VI.

The Roman Conſuls deſire APOLLO *to reform their Republick.*

MARCUS GEGANIUS MACRINUS, and F. QUINTINIUS CAPITOLINUS arriv'd this day in Parnaſſus, with Letters from the moſt ſerene Republick of Rome. They acquainted APOLLO, that by reaſon of the Civil Wars which have rag'd in their Country, the Collection of the publick Taxes and Revenues has for a long courſe of years been neglected: for 'twas thought unbecoming their Conſuls, who were imploy'd in more important Affairs, to take that trouble upon 'em. They beſought his Majeſty therefore that he wou'd apply a ſpeedy Remedy to this Inconvenience, with the ſame Prudence by which he furniſh'd the Venetians with the right method of eternally preſerving and promoting the publick Intereſt, which is ſo beneficial to a well-regulated Republick.

APOLLO with his uſual Serenity attended to the Conſuls reaſonable Requeſt, and decreed to the perpetual Memory and Advantage of that famous Republick, That every five years two prudent and honeſt Citizens ſhou'd be choſen and deputed to collect the yearly Revenues of the State under the Title of Cenſors, from the Latin word *recenſeo*, which ſignifys to review: and that they might, if they thought fit, create 'em annually for the inſtruction of thoſe who are raw in an Affair of that nature; for 'tis highly expedient, and particularly in a Commonwealth, to introduce new Men into the management of publick Affairs. To theſe Cenſors likewiſe he gave, beſides the care of collecting the Revenues, the Office of taking cognizance of the Vices and Immoralitys of the People, with full power to ſentence each according to his Rank and Quality: for 'tis to be obſerv'd, that no well-conſtituted Republick ever ſpar'd offending Citizens on account of their former Merits; and therefore the Poet, ſpeaking of the obſervation of Juſtice, ſaid:

Kings, as intruſted with the common Cauſe,
Shou'd ſtedfaſt keep the Tenor of the Laws.
The Text miſconſtru'd, Juſtice is no more,
And vile Oppreſſion's fortify'd with Pow'r.

ADVICE VII.

The Virtuoſi ask APOLLO *wherein the Good and Safety of a Prince conſiſt, and receive a ſatisfactory Anſwer.*

A GREAT Diſpute aroſe this day among the Literati, concerning the methods a Prince ought to obſerve, in order to ſecure his own and his Subjects Welfare. In the Conteſt they alledg'd the Opinions of MACCHIAVEL, GUICCIARDIN, LOTTINO, SANSOVINO, and laſtly of CORNELIUS TACITUS, to which TRAJANO BOCCALINI chiefly adher'd: but each of 'em ſtifly defending his own Sentiment, they agreed to ſtand to his Majeſty's Deciſion.

THERE was not one of 'em but thought the Queſtion wou'd have been determin'd in his favour; yet APOLLO, quite different from the ſeveral Opinions they had ſtarted, pronounc'd in this manner: There are many Qualifications requiſite in a Prince to make him Maſter of ſuch Bleſſings as Peace and Safety; but to comprehend 'em all in that brevity which the Truth requires, I tell you, that the Good of a Sovereign conſiſts in knowing how to manage aright in the Extremes of Proſperity and Adverſity. For nothing corrupts the Mind more than Proſperity, or weakens it more than Adverſity: nor can ill Fortune be overcome but by Fortitude, ſince a Man fallen into Miſery is as it were abandon'd of all. 'Tis neceſſary for him therefore, in order to repair the loſſes he has ſuſtain'd, to arm himſelf with that particular Virtue, which at firſt rais'd him to that Eminence of Command; whereas on the contrary, if in his flow of Fortune he do's not know how to keep himſelf within the bounds of Heroic Temperance, the ſureſt way to Advancement, he will infallibly degenerate into the horrid Vice of Tyranny, and render himſelf odious to all, nor can he have any claim to that glorious Sentence of SCIPIO to the People of Rome; *Si vos ætatem meam honoribus veſtris anteiſtis, & ego honores veſtros rebus agendis præceſſi.* JULIUS CÆSAR was prais'd for his Clemency, and MARCUS CATO was fear'd for his rigorous Juſtice; which made the Poet ſay,

> Rais'd to the Skys, Companions of the Gods,
> They mix themſelves in their Divine Abodes,
> And jointly rule the World——.

FOR this reaſon we condemn the bad Politicks of MACCHIAVEL, as utterly falſe; for, ſubjecting all things to the Will and Pleaſure of the Prince, he has, like a contagious Diſeaſe, infected the Univerſe. In the next place we blame the cruel Government of TIBERIUS, and the rapacious Life of NERO, which CORNELIUS TACITUS has ſo exactly written; and command for the future that every Prince who wou'd continue in the Throne, ſhall obſerve thoſe admirable Inſtructions which the Emperor MARCUS AURELIUS left his Son COMMODUS. For by ſo doing he will exert that ſublime Faculty of the human Soul, his Reaſon, and enjoy perfect Harmony and Concord; and ſeeing his People participate of ſuch deſirable Bleſſings, will gladly ſubſcribe to this ſaying of PLATO, Happy the World if Princes were Philoſophers, and Philoſophers Princes.

ADVICE VIII.

Apollo, foreseeing the dangerous motions of the Ottoman Forces, provides for the safety of his Empire, by the choice of some famous Captains.

Apollo being incens'd at the unexpected Fury of the Ottoman Port, and the wide Devastations they had committed, with great Solemnity assembl'd the chief Captains of his Empire, and after having allotted each of 'em his Post in the future Expedition, thus bespoke 'em.

MY dear and well-belov'd Captains, I recommend to you the preservation of my own Honor, and the publick Good, and the safety of those Citizens who out of their loyal Duty are resolv'd to share the good or ill Fortune that shall attend you: It remains only, that in listing Soldiers under your Ensigns, you have a care of those tender Sparks, who being train'd up in Pleasures are unfit for the Fatigues of War, and will be more serviceable at home to the Ladys, who have already by their deceitful Tears endeavor'd to unman their Lovers, and make 'em only fit for the Spindle and Distaff.

HERE the Captains who had the honor to be elected, gave the Signal and began to set forward with their Troops in good order to the desir'd Conquest of the Holy Land. Julius Cæsar, in deference to Alexander the Great, join'd with him in this Enterprize, and advanc'd to the Enemys Frontiers.

ADVICE IX.

The chast Lucretia *being freed by* Apollo *from the melancholy thoughts of having stain'd her Husband's Honor, is plac'd among the number of the most virtuous Ladys; and to the shame of* Sextus Tarquinius *his Majesty pronounces a solemn and terrible Sentence against such as shall hereafter be guilty of the like Violence.*

THE Lady Donna Vittoria Colonna made a publick Entertainment for a great many Ladys and noble Matrons of Rome, the chief of whom was the fair Lucretia. After Dinner as they were pleasantly discoursing of Chastity and Honor, a kindling Blush was observ'd to steal over Lucretia's Face; but to excuse her self she said, that no Lady, how chast soever, cou'd defend her self from the Violence of such flaming Lust as burnt in Tarquin's Breast: and that if Ladys were able to extinguish incontinent Desires with a Look, the least glance wou'd be sufficient to bridle their daring Ravishers. But of what advantage, said she, is Chastity of Mind, when we are over-power'd by Force?

Vittoria was something concern'd at this prudent Reply, and fear'd Lucretia thought 'twas out of disrespect to her that she had begun that Discourse, and commended those virtuous Ladys who are so happy as to repel the insidious Attempts of those Monsters who make it their whole

study

ſtudy to debauch Women, to the ruin and diſgrace of many honorable Familys. Now to prevent ſuch a Miſtake ſhe explain'd to the Roman Lady what ſhe had been ſaying; and in honor of her declar'd, that the Violence ſhe had ſuffer'd was not to be regarded, but the perpetual Chaſtity of her Mind, and that ſhe had been acquitted by APOLLO himſelf, the God of Wiſdom and Verſe: who, as an Evidence of it, had plac'd her in the Temple of Honor, and promis'd her beſides, that whoever for the future offer'd the like Violence ſhou'd be branded with Infamy, and baniſh'd all honorable Society.

THIS Declaration ſatisfy'd LUCRETIA, who in token of Reconciliation gave the Lady DONNA VITTORIA her Hand, tho ſhe knew this rigorous Sentence of APOLLO was contrary to the opinion of TACITUS, when he ſaid: * *Omittere potius prævalida & adulta vitia, quam hoc aſſequi, ut palam fieret quibus flagitiis impares eſſemus.* That 'tis better to connive at overgrown Vices, than diſcover our Weakneſs to deal with 'em. But certainly 'tis neceſſary for all Republicks, if they deſign to adminiſter ſtrict and impartial Juſtice, ſeverely to puniſh Incontinence, ſince the Wretches who are ſtimulated by that have no regard to Time, Quality or Reputation.

MOREOVER Violences of this nature are of very dangerous conſequence: For the Injury done to one Family is reſented by many, as apprehending themſelves liable to ſuffer the ſame. 'Tis for this reaſon they join to revenge it to the full, to convince the World, that the end of Power is to ſecure Property and Peace, and to reſtrain daring Offenders from the commiſſion of ſuch foul Miſdeeds as the Laws forbid.

AND therefore DIONYSIUS, hearing his Son had offer'd Violence to a Lady of Syracuſe, told him; Young Man, you never ſaw me do the like: No Sir, ſaid he, You were not a King's Son as I am. To which the Father reply'd: Nor will you, if you continue this courſe of Life, leave your Sons Kings after you; which prov'd true after DIONYSIUS's Death. Nor did the TARQUINS, who committed the inſolent Rape on LUCRETIA, enjoy their Tyranny long, but were ſoon afterwards expell'd: for the civil Life conſiſts in Virtue, to the ſupport of which Prudence and good Order are neceſſary, without which all things wou'd be thrown into confuſion. By this the Affections, tho furious and heady, are regulated and improv'd. Juſtice too is needful, which renders to All their due, and ſecures the publick Peace; and Fortitude, which arms and defends from any Dangers; and Temperance alſo, which ſerves as a ſtrong Curb to bridle us from Luxury, and from the Exceſſes of immoderate Pleaſures. Therefore three degrees of Virtue are aſcrib'd to Man: the firſt is, when there's a ſtrife betwixt his Reaſon and the Paſſions, but Reaſon gets the better: the ſecond, when even his Deſires are abſolutely ſubjected to Reaſon, which he voluntarily obeys as his ſupreme Guide: and the third and laſt is, when Reaſon, without meeting any Let or Hindrance, always imbraces what is juſt and virtuous. The firſt is call'd Continence; the ſecond a civil, and the third an heroic Virtue. Continence purges the Mind, and renders it capable of greater Perfection; the civil Virtue graces and adorns it; but the third, call'd heroic Virtue, is of ſuch force, that it ſtamps the human Soul into a reſemblance of Divinity. And to this purpoſe PLATO admirably ſaid; that Heroes ſprung from the mutual Benevolence between God and Man: for a good Man, who pays a ſtrict Obedience to Heaven, is highly exalted into the favor of the Deity, whoſe Beams illumine

* Lib. 3. Ann.

his Mind, diſpel all the Miſts of Senſuality, and ſublime him to a Nature betwixt the Human and Divine; from whence he takes the Name of Hero and Demi-God. Concerning which Doctrine SENECA in his Treatiſe *De Vita Beata* has left us this ſaying: *Quiſquis ad virtutem*, &c. Thoſe Heroes who are mounted to that ſhining Eminence of Virtue, ſtill diſcover a Nobleneſs of Soul and a Mind well form'd, which was the promiſe of their future Glory. But they on the contrary, who hunt in chaſe of Pleaſure, are of a degenerate kind, mean, ſoft and groveling, and by every taſt they obtain, are the more inflam'd, and further from being ſatisfy'd.

ADVICE X.

The Virtuoſi determine this Queſtion, Whether 'tis better to preſerve ones own State, or to acquire anothers.

IN the Conſiſtory of the Stoick Sect ſome Virtuoſi were aſcribing much Praiſe to thoſe Princes who knew how to preſerve their own States by excellent Maxims; and others were attributing more to thoſe who extend their Dominions, and inlarge their Conqueſts. To the opinion of the latter CORNELIUS TACITUS made no ſcruple to ſubſcribe, when he ſaid; * *In ſumma Fortuna id æquius quod validius, & ſua retinere privatæ domus, de alienis certare regiam laudem eſſe.* In high Fortune Juſtice always ſides with Power; 'tis the Praiſe of a private Man to keep his own, but 'tis Kingly to invade anothers. And in truth it ſeems, to aggrandize States is more eſteem'd than barely to preſerve 'em: for ſuch Actions are more manifeſt and conſpicuous to the World, and carry with 'em that Novelty, of which Men are extravagantly fond.

THE Antients nevertheleſs were of the contrary Opinion: For the Lacedemonians intending to ſhew that they had a much greater value for him who preſerv'd his own, than for him who got what was anothers, puniſh'd not thoſe who had loſt their Sword in a Battel but their Shield: and the Romans ſtil'd FABIUS MAXIMUS the Shield, and M. MARCELLUS the Sword of the Republick: and without doubt FABIUS was in much higher eſteem. ARISTOTLE too was of the ſame opinion, when he ſaid, that the Office of the Legiſlator was not to conſtitute and form the City, but to provide for its laſting duration. To which TRAJANO BOCCALINI added, that both the one and the other will ever be worthy of Praiſe, provided they are under their proper Regulations, that is, in a word, if they preſerve with Prudence, and acquire with Reaſon: for none yet cou'd govern a Principality long, which he had wrongfully obtain'd.

IN the next place it muſt be obſerv'd, that there are two things requiſite to the preſervation of a State: the firſt is, that it be ſtrong by Nature: And ſecondly, that where Nature fails, Art may ſupply the Defect with proper Fortifications. And 'tis the more allowable for a Prince to do this, becauſe the Law of Nature, as well as the Civil and Divine, authorize him to protect himſelf from Foreigners, and the Inſults of his own Subjects; for nothing but this can keep ambitious Men in awe, and a Prince who is ſtrong at home will be able to command his Subjects, and

* Lib. 15. Ann.

prevent

prevent Rebellion: yet he ought to moderate his juſt Indignation by Judgment, and the conſideration of the publick Good; for the People are naturally inclin'd to expect more than their due, to bear leſs than is neceſſary, and to nauſeate the preſent things, and hope for change. Whereas if by prudent management he reduce 'em to Reaſon, and tame their violent Affections, he will raiſe his State to a juſt pitch of Glory. And if Juſtice and Moderation were preſcrib'd to a Prince for no other reaſon, this wou'd be ſufficient, that one can't ſubſiſt without the other.

'TIS true, Juſtice won't preſerve him at all times, tho it may in caſes of High-Treaſon, and other enormous Crimes, which require a ſevere and ſpeedy Puniſhment: but if on other occaſions he makes a diſtinction between one Offence and another, he will find that all are not to be treated with the ſame rigor. And ſince 'tis apparent, as 'tis commonly ſaid, that the People will imitate their Prince, he ought to be very careful of his publick Actions, to avoid any Scandal that may be caſt upon him: And if he deſigns to have good Subjects, 'tis neceſſary he ſhou'd firſt ſet 'em a bright Example of heroic Virtues, and he ought to apply his Mind to the knowledg of the moſt uſeful things, in which he wou'd do well to obſerve what SENECA ſays to one of his Friends, * *Nec ut Leonum Animaliumq; impetus*, &c. Lions and wild Beaſts are blindly lodg'd in Dens and obſcure Foreſts, but 'tis different with Men; for ſome who have lain hid and paſs'd their Lives in Privacy, have been very ſerviceable on ſeveral accounts. For not he alone is beneficial to the Commonwealth, who is ingag'd in Offices of State, Civil or Military, but he too who inſtructs and trains up Youth, and in this want of good Teachers cultivates their Minds with Virtue, which are naturally inclin'd to Luxury and Riches. Is a Perſon that barely pronounces the Sentence of the Court to be prefer'd to him, who explains in profitable Lectures what Juſtice, Piety, Patience, Fortitude, the Contempt of Death, and the Worſhip of the Gods are, and how invaluable a Bleſſing a good Conſcience is? He can't be ſaid only to fight, who performs the part of a Soldier in the Field, but he alſo who defends the Walls, and is active and vigorous in his Station, tho it be leſs hazardous, as ſtanding Centinel, or overſeeing the Magazines.

PLATO ſaid with a great deal of reaſon therefore, that that City might be eſteem'd happy, which was govern'd by a prudent Perſon, and that Man happy too, who acting virtuouſly, diſcharges the Offices of a good Citizen. Such a Citizen is therefore deſervedly call'd the Wall and Bulwark of his Country.

ADVICE XI.

SAVORGNANO *inquires of Cardinal* SADOLETTI *the Condition of the Court of Rome.*

GIROLAMO SAVORGNANO, a noble Venetian, had an impatient deſire to know the preſent poſture of the Roman Court, and to what height a Man might raiſe himſelf there by faithful Service; when at break of day there arriv'd at Parnaſſus the Cardinal SADOLETTI, a Man of

* De Tranq. Vit. cap. 3.

great

great Renown, as well for his winning Behaviour, as for his deep Judgment and Knowledg. SAVORGNANO therefore on the Cardinal's happy arrival, after the uſual Compliments, officiouſly fell into diſcourſe with him of the Merits of the Court, who anſwer'd him thus.

'TIS a thing that deſerves our Conſideration, and is very ſurprizing, that in no place of the World, except Rome, a Man after a long and painful Service, can hope to receive the Reward due to his Merits: for in the Court of Rome a greater number of Perſons of all Qualitys make their Fortune, than in any other Court of the Univerſe; and yet even there abundance of Complaints and other Inconveniences are to be found. Nor is it leſs ſtrange, that tho the Path of Virtue be more open there than any where elſe, yet all Succeſs is imputed to the Court; that is, ſuch as live in the Extremes either of Riches or Poverty, ſtill maintain that the Court is a place proper only for them to reſide in, ſince the firſt who feel not the expence of living may with very little loſs make incredible Gains; and the laſt having nothing to loſe, without running any great risk ſometimes riſe to good Fortune.

SAVORGNANO was very attentive to the Cardinal; and all the Imputations then, ſaid he, thrown on the Court are not on reaſonable grounds? No, Sir, reply'd SADOLETTI; for ſuch as don't ſucceed, for no other reaſon preſently fall to railing as heartily as they can: but the dread of becoming the common Ridicule has a vaſt influence over 'em, which makes 'em endeavor to conceal their Diſappointment, for they are publickly pointed at, and branded for want of Senſe. On the contrary, the rich ſeldom aim but at great and difficult matters, which 'tis more honor to obtain, than ſhame to miſs: but the middle ſort of Men at firſt form vaſt Deſigns, and hope in time to arrive at mighty things; but finding themſelves deceiv'd, think their Loſſes inſupportable, when they once reflect on the other ways of living, to which they might have apply'd themſelves; and therefore ſuch are more diſguſted with the Court than any, and in revenge load it with all the Calumnys they can. However thoſe who tax it lay the blame ſometimes on Fortune, and ſometimes on the Ingratitude, Injuſtice, and Ignorance of thoſe that govern: Things abſolutely inconſiſtent; for Ingratitude, Injuſtice, and Ignorance preſuppoſe methods determin'd, and Fortune a blind chance of Events; whence they believe that ſhe is ſupreme Miſtreſs there, and that the Court turns only on her Wheel, or that Pomp and Magnificence have ſhut out Virtue. But certainly he that makes choice of a thing which he underſtands not, ſhou'd blame only himſelf if he does not ſucceed in it. For before he goes to introduce himſelf at Court, he ought to be furniſh'd with requiſite Qualifications for the Service he is enter'd in. But Men judg largely of themſelves and of their own Merits *, and this occaſions a falſe opinion of their Abilitys: For meaſuring only with their Eyes the height they deſign to climb, they preſently imagine themſelves there; but when they begin to make the Experiment, and tread thoſe winding and blind ways, they perceive their miſtake, and find how difficult it is to mount; and hence comes the Proverb, He who hopes leaſt, has often the beſt ſucceſs.

ON the contrary, in popular Republicks every man has a fair proſpect of riſing by Merit to ſome degree of Honor; for the Magiſtracy being compos'd of Men of all Qualitys, Perſons of the loweſt rank are ſometimes

* *Jactantia eſt faſtu mentis id agere, & majora quam ſunt de ſe promittere.* Hugo.

promoted

promoted to the higheſt Dignitys: but he who enters himſelf in the Service of the Court of Rome without any previous knowledg of the nature of it, does like one who travels in a dark Road, and following the noiſe of Paſſengers before, blindly gropes out his way and ſtumbles forward: but if thro long experience he acquires any knowledg of the Government, and accuſtoms his Eyes to that dim Light, he ſees better than another who ſets out in a clear open place, and is ſuddenly loſt in a cloſe and obſcure Path; that is, who is read in Speculations and Theorys, and has never proceeded to the practic part, nor try'd his Principles. For in Arts which conſiſt in Action, a particular knowledg is requiſite, which is diſtinct from all general Precepts, and more evident and important than any other. * Since Perfection therefore is gain'd by the knowledg of the firſt Cauſes, he who underſtands 'em is like a Painter, who is good at deſigning, but for want of coloring, is by the vulgar thought inferior to ſome, whom he can ſurpaſs whenever he pleaſes.

THUS Knowledg and Truth are powerful means to prepare the way to Virtue and Honors, provided they are duly obſerv'd, and well apply'd; on the contrary, every little Error in the beginning proves great in the end, but is not perceiv'd by reaſon of its minuteneſs, and the diſtance of the Effect: for Men are generally wholly intent on things preſent, becauſe their Underſtanding can't reach the future, and dive into the nature of things; hence they ſuffer themſelves to be deceiv'd by falſe hopes and expectations of what is to come. And as in him that governs, an inordinate Deſire is the occaſion of many Miſchiefs; ſo in the Courtier, immoderate Hopes are prejudicial and ruinous in the end. But if he deſigns to build him a Reputation by his Virtue, 'tis neceſſary he ſhou'd poſſeſs ſuch Qualifications as ſute with the Service of the Court: for if his Prince at any time ask his Aſſiſtance and Counſel, he ſhou'd be ready to ſerve him as the occaſion requires.

FOR this reaſon 'tis commonly ſaid, that the ſureſt way to Advancement, is to underſtand the Profit and Intereſt of the Perſon we ſerve: for this bends and conſtrains the Sovereign Tyrant of the Will, that is Self-love: and to this purpoſe PLAUTUS ſaid, † *Voluptas eſt malorum eſca, qua non minus homines, quam hamo capiuntur piſces:* Men are ſeduc'd by the Bait of Pleaſure, juſt as Fiſhes are caught with a Hook. For 'tis evident that Men, as well as Fiſh, are betray'd with that they naturally covet. Thus all Courtiers who will ſooth their Prince, and obſerve to ſpeak nothing but what is pleaſing, can't fail of ſucceſs: Yet they ought to leave him the liberty of chuſing what he thinks moſt agreeable, and not rudely pretend to direct; for tho he ſhou'd happen to be miſtaken, and pitch on a very uncertain Good, yet if it pleas'd him, the Courtier muſt not think it ſtrange, that the Prince likes what himſelf ſhou'd not fancy if he were in his place.

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* *Intentio finis eſt, quo animus ad quod intendit dirigitur.* Ariſt. Met. † In Mercat.

ADVICE XII.

APOLLO *invites* PUOTA *of Modena to his Court, and diſcovering him to be a Man of Worth and Virtue, authorizes him to reſtore to practice that admirable Rule,* Noſce teipſum.

THE great Renown of PUOTA of Modena was already ſpread thro the World, when APOLLO made him a ſolemn Invitation to his Court, that he might learn from him thoſe honorable Conſtitutions which he had renew'd in the antient City of Modena, in imitation of thoſe wiſe Citizens, who had furniſh'd occaſion to the great Light of the Roman Eloquence, to call that City the moſt faithful Colony of the Romans, and the moſt ſplendid in Italy *.

NOR did APOLLO make this Invitation without reaſon: for, being a lover of virtuous Men, he was oblig'd to ſeek the Acquaintance of this admirable Perſon; and he was the more earneſt, becauſe he knew there was ſet up in Modena a Society call'd the SCANDAL-CLUB, where a vaſt number of all Conditions and Ages met together, and warmly canvaſs'd any Queſtions that happen'd to be propos'd out of Humor and Caprice. In theſe Entertainments were brought into debate the various defects which are daily diſcover'd by ſuch as diſcern not that part of the Wallet that is thrown over their own Shoulders, but remark a thouſand Blemiſhes in others, which out of good manners they ought to conceal; according to that of the wiſe Man, "'Tis the part of a prudent Perſon to forbear ſaying "that in the abſence of others which he wou'd be aſham'd to ſay in their "preſence.

NOW APOLLO was of opinion, that PUOTA of Modena ought to put a ſtop to theſe malicious Criticks out of hand; for our Age has already gon too far in canvaſſing *plus ultra* Chimera's and Follys, too mean to be mention'd: And that he ought to employ his Power to obviate this Impertinence.

PUOTA was extremely ſurpriz'd at this, for he had never heard a tittle of it before, tho he liv'd in Modena. He aſſur'd his Majeſty he wou'd make a diligent inquiry, and get a particular account of the matter; and by erecting an Academy of Men well read in Science, he wou'd uſe his utmoſt endeavor to exterminate that promiſcuous Aſſembly, who will be loaded with the Curſes of Poſterity.

TRAJANO BOCCALINI who was preſent told him, that the beſt way to reſtore the long forgotten Rule of *Noſce teipſum*, was to get Men to furniſh themſelves with ſtore of human Eyes, which are ſold at a great price in the Politicians Warehouſe, and are of ſuch wonderful Virtue, that 'tis incredible how much truer a proſpect we have of our Affairs when we view 'em with other mens Eyes, than when we look on 'em with our own.

* Philippica quinta.

ADVICE XIII.

APOLLO *having heard ſeveral Opinions concerning Reaſon of State, reſolves to put an end to the Controverſy by the underwritten Deciſion.*

APOLLO had often reſolv'd to determine by what Rule Reaſon of State ought to be underſtood; becauſe he daily found a world of Opinions about the matter; and becauſe there is nothing ſo plain but it may be brought into diſpute, as we ſee in the Caſes of the Civil Law. To prevent which Abuſe in after-times, as ſupreme Head of all the Literati, he made the following Declaration.

BE it known, that Reaſon of State is nothing but the Right and Intereſt of every Man: and whoever poſſeſſes a City or Caſtle lawfully, ought not to be diſpoſſeſs'd by his Neighbours; for Reaſon requires that every Man defend his own. And as Peace and Concord attend juſt Actions, ſo from Injuſtice proceeds every turbulent and evil deſire: and therefore a learned Hiſtoriographer ſaid well, *Ratione vivendum, non affectu*; Men ſhou'd live not according to Inclination, but Reaſon.

REASON of State requires, that in Citys the Liberal and Mechanick Arts ſhou'd flouriſh, in which every Man may freely exerciſe his Talent: For this ſharpens their Wits, and reveals or illuſtrates their Virtues, which yet can't be learnt without much labor. And to this purpoſe PLUTARCH ſaid, *Virtutis poſſeſſio, niſi agat, nihil prodeſt:* Virtue if it don't act is of no value. And PYTHAGORAS, *Virtus neque naſcitur, neque caſu contingit, ſed doctrina & ſtudio comparatur:* Virtue is neither the Gift of Birth nor of Fortune, but is attain'd by Learning and Study.

'TIS neceſſary likewiſe, that in Citys the Women ſhou'd marry for the propagation of Mankind, and that Alliances be made to unite Men in ſtrict Friendſhip and Peace.

REASON requires too that Princes take care to protect their Subjects, that they love the Virtuous, and hate the Wicked as diſturbers of the common Quiet: whence MACROBIUS ſays, *Vir bonus primum ſui, atq; inde Reipublicæ rector efficitur, juſte ac provide gubernans humana, divina non deſerens:* A good Man firſt learns to rule himſelf, and then the Publick, adminiſtring human things with Juſtice and Care, and not turning his back on things ſacred.

REASON requires that every Subject render to his Prince his due Tribute; for 'tis his duty to ſacrifice all he has for his Country, and the Honor of his Governor, provided he be not forbid the liberty of worſhipping his Maker, whoſe Empire is univerſal and ſupreme.

REASON requires that every one promote the Divine Worſhip, that Perſons in holy Offices be honor'd and ſupported, and that the Chriſtian Religion be imbrac'd.

REASON requires that Princes and Fathers of Familys imploy their utmoſt diligence in the Education of Children, a thing of the laſt importance and neceſſity, tho but little known, and too much neglected. ARISTOTLE in his Republick ſays, *Qualis cujuſq; fuerit puerilis educationis initium, talia etiam fore quæ ſequuntur.* And becauſe 'tis requiſite, in order to

their good Education, that Parents ſhou'd lead exemplary Lives, ARISTOTLE has left us this other Leſſon; *Niſi parentes vitæ exemplum filiis præſtant, manifeſtam excuſationis cauſam erga ſe illis relinquunt:* Unleſs Parents are good Patterns to their Children, they furniſh 'em with an excuſe for their Faults when they are blam'd. For the Diſobedience of Children proceeds from nothing but that groſs Folly in their Superiors, which SENECA reprehends: *Aliena vitia in oculis habemus, à tergo noſtra ſunt; inde eſt quod tempeſtiva filii convitia pater deterior filio caſtigat:* We are ſharp ſighted enough to diſcern the Vices of others, but are blind to our own; thus 'tis common for a debauch'd Father ſeverely to puniſh a profligate Son.

REASON requires that Juſtice be equally adminiſter'd to all; that Princes oppreſs not the Poor to humor the Rich; and that Judges heap not up Riches by wreſting the Laws: for, * *Fundamentum perpetuæ commendationis & famæ eſt juſtitia, ſine qua nihil poteſt eſſe laudabile*; Juſtice is the only Foundation of immortal Reputation and Praiſe.

TRAJANO BOCCALINI was liſtning very attentively to theſe wiſe Deciſions of APOLLO, when a general Voice was heard, that the College of Judges refus'd to ſubſcribe to this laſt opinion, *niſi ſi & in quantum*; adding withal, that 'twas neceſſary in ſome caſes they ſhou'd receive the Preſent of a few Pieces of Eight, in order to diſcover the Merits of the Cauſe.

APOLLO look'd on this Action of the Judges as very raſh, for they were the only Perſons who oppos'd his Decree: and to lay open the Villany of thoſe Men who have the arrogance to preſume they can obtain Honor by that inſupportable Avarice, which has turn'd the Adminiſtration of ſacred Juſtice into a mere Trade and Merchandize, he was farther pleas'd, for the greater perſpicuity of all he had declar'd, to enjoin, that no Prince under him ſhou'd dare for the future to give any Authority to the Works of ſuch as have brought into endleſs Confuſion thoſe Laws which he deſign'd ſhou'd be moſt plain and clear for the publick Benefit.

ADVICE XIV.

APOLLO *blames ſuch who ruin their Affairs by raſh and precipitate Management.*

IT frequently happens that many Deſigns miſcarry for want of Prudence and Care, which if they had been judiciouſly form'd and directed wou'd certainly have ſucceeded with Honor and Advantage. APOLLO was concern'd at this, and told his Literati; That it muſt be obſerv'd, that the moſt weighty Affairs often depend on the ſlighteſt Accidents, and for that reaſon a Man ought to act with Circumſpection and Foreſight even in the minuteſt things; for † *intempeſtivis remediis delicta accendunt.* Upon this account alſo Pope GREGORY ſaid, ‖ *Cum intentionem*, &c. That tho the Intention be never ſo good, if it be not cautiouſly expreſs'd, even a pious Propoſal may be wreſted to a vicious purpoſe.

LET all Miniſters of State learn from hence, not to fall into irregular and raſh meaſures; for 'tis impoſſible but they muſt endanger and ruin the

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* Cic. de Offic. lib. 2. † Tacit. lib. 13. Ann. ‖ Lib. 5. Moral.

Affairs

Affairs they have in hand, ſince the Defects of the Perſon who negotiates 'em, will certainly make the Event diſhonorable and contrary to the Intereſt of his Prince.

ADVICE XV.

APOLLO *declares againſt the Folly of thoſe who know not how to preſerve their Power.*

PASSERINO BONACOSSI, after a long poſſeſſion of the Sovereignty of Mantua, was at laſt, thro the fooliſh jealouſy of an inconſiderate Woman, vilify'd, ill-treated, and even depriv'd of his Dominions and Life by the Family of GONZAGA. APOLLO having heard his unfortunate end, declar'd, That 'tis unpardonable in a Man by his own Folly to loſe a good Station, ſince 'tis ſo difficult a thing to regain it.

ADVICE XVI.

APOLLO *ſhows how a Man, who finds himſelf inferior to his Enemy in Power, ought to reſent an Affront.*

A CERTAIN Perſon, in Converſation with the Marquiſs DEL VASTO, was reproach'd by him for ſhowing but little Conduct in ſome Affairs, which if he had manag'd otherwiſe wou'd have prov'd ſucceſsful. The Gentleman was touch'd to the quick, and had the boldneſs to offer to vindicate himſelf from the Marquiſs's Charge: and leaving his preſence in a prodigious fury, he petition'd APOLLO for leave to make a particular defence; but his Majeſty, who had always a great eſteem for the Precepts of GUICCIARDIN, told him, that 'twas the groſſeſt folly in the world for a private Man to be angry with thoſe Perſons, who by reaſon of their Greatneſs are above his Revenge, becauſe upon ſecond thoughts he will find the Cure is not worth the Hazard.

ADVICE XVII.

MASTINO DALLA SCALA *repairs to* APOLLO *for Advice.*

MASTINO DALLA SCALA had try'd ſeveral ways to make his peace with the Gentlemen of Venice, becauſe he knew he was too weak alone to reſiſt their united Force: Wherefore applying to APOLLO for Advice, he receiv'd for Anſwer, that a Prince, when he has a juſt occaſion of War, ought never out of Cowardice to decline it, nor to be ſo lifted up by Proſperity, as to believe he is in no danger of being thrown down by Adverſity: for Fortune is always changing, and ſuddenly ſnatches away

the Bleſſing ſhe beſtow'd. Beſides, there is an infinite variety of Accidents in War which can't be foreſeen, which made a great Man ſay, *Futura mutationem neſciunt.*

ADVICE XVIII.

APOLLO *ſatisfys* ANTONIO TAGLIACANTONO *in his Requeſt.*

ANTONIO TAGLIACANTONO having by various methods got the better of his Enemys, believ'd he ſhou'd be able to paſs the reſt of his time in peace; but becauſe old Enmitys are apt to break out again like ſmother'd Flames, he thought to procure his Antagoniſts to give him in Security: Accordingly he addreſs'd APOLLO, and told his Majeſty, That deſigning to enjoy his riper years in a happy Tranquillity and Calm, he hop'd his Majeſty wou'd bind his Adverſarys to their good Behaviour, leſt after all their Differences were reconcil'd, freſh Quarrels ſhou'd ariſe and embroil 'em to Eternity.

APOLLO heard his Requeſt: And 'tis prudently done of you, ſaid he, to ſeek all the Securitys that can be had in ſuch caſes; but becauſe of the ill Qualitys of Men, and the Mutability of Times and Things, let me tell you there's none better, than by proper meaſures to prevent your Enemy's having it in his power to hurt you; or if you can't do that, then to be ſure to keep out of his way.

ADVICE XIX.

CANE DALLA SCALA *petitions* APOLLO *for leave to tyrannize over his Subjects.*

CANE DALLA SCALA ſucceeding to the Lordſhip of Verona, deſir'd to put an end to the Confuſion of the times by making himſelf abſolute; and to that end he endeavor'd by Flattery and ſmooth Pretences to gain upon thoſe who were averſe from his Intereſt, as very well knowing, that all Tyrants ought to take their firſt ſteps ſo cunningly as not to be ſuſpected. But then as they eſtabliſh themſelves by Clemency and Craft, ſo 'tis not eaſy to impoſe upon Men that know the World, and ſeeing thro their Deſigns are ſenſible that *Tyrannorum preces neceſſitati ſunt mixtæ.*

SCALA therefore had recourſe to APOLLO, and repreſenting to his Majeſty how mighty convenient 'twou'd be, toward healing the Diſtempers of his State, that he ſhou'd govern all things at will, humbly deſir'd to be inveſted with ſuch a Power. But his Majeſty refer'd him to GUICCIARDIN, and told him, that to govern all things at will was the very Definition of a Tyrant. GUICCIARDIN was very uneaſy when he heard that APOLLO had refer'd SCALA to him, becauſe he knew how difficult a task 'tis to perſuade Men to purſue methods which are againſt their Inclination, and was at a ſtand therefore what to do in the matter; but at length

length, as his Reaſon dictated, he told him, A good Man firſt learns to govern himſelf, and then proceeds to manage the Publick, where he adminiſters all things human and divine with impartial Care and Juſtice. And if that was not ſufficient, he gave him in the next place to underſtand, that the beſt Medicine to heal the Wounds of the People, was to believe no Action more ſweet, and no Satisfaction more ſincere and full than eternally to pardon Offences, and imbrace an Enemy. For by ſuppreſſing our Revenge we avoid falling into the infamous Brutalitys of TIBERIUS, CALIGULA, CLAUDIUS, and NERO, who forgetting the Obligations they had to their Creatures who had aſſiſted 'em in acquiring the Government, inhumanly murder'd 'em with the moſt exquiſite Tortures: thus CÆSAR ſacrific'd to his Fury the Sons of thoſe very Senators who were the ſole Inſtruments of his Greatneſs. ARISTOTLE had reaſon therefore when he ſaid, that Tyrants are wholly inſenſible of the Ties of Friendſhip and Gratitude.

ADVICE XX.

PUOTA *of Modena deſires* APOLLO's *Opinion and Advice concerning the Title of* Dominus Dominantium.

PUOTA of Modena was extremely deſirous to know the reaſon why Men are ſo extravagantly ambitious of Rule and Empire; and full of this Curioſity, he made four Horſes be got ready with all ſpeed, and accompany'd by two Gentlemen of Honour and a Guide, ſet forward to Parnaſſus. When he arriv'd, he deſir'd the Gentlemen of the Chamber to procure him a ſpeedy Audience: APOLLO taking him for ſome Prince, preſently caus'd the Doors to be thrown open, and admitted him to his Preſence. PUOTA being introduc'd, came up to him with profound Reverence, and immediately began in this manner.

GREAT Sir! I am come from the pleaſanteſt parts of Italy, and the moſt in your favour, to preſent my ſelf before your Majeſty, with this humble Requeſt, to know why many Principalitys in our Country, tho ſituate among the barren and horrid Rocks of the Apennines, yet return ſome Revenues thro the care of the Inhabitants, who are generally obedient to their Sovereigns, that ſtile themſelves Counts or Marquiſſes, dependent on the ſupreme Head, who governs the City to which the ſaid Places are in ſubjection: and 'tis eſteem'd ſo honorable at this day to have any ſhare in thoſe Sovereigntys, that 'tis notoriouſly evident how ſome men continually rack their brains to arrive by any means at the Title of *Dominus Dominantium*. This has produc'd a great deſire in me to know the reaſon of it, and therefore I have apply'd my ſelf to your Majeſty, the God of Wiſdom, for Satisfaction in this particular.

APOLLO was not diſpleas'd with his Requeſt, but ſtood aſtoniſh'd, that in the Bowels of the Apennines ſuch Principalitys were founded, that the richeſt Metal of the Indys was laviſh'd to purchaſe 'em: however he anſwer'd PUOTA; That ſince Ambition was a Vice common to all, 'twas no longer a Myſtery why Men are ſo greedy of Sovereignty. That Greatneſs of State is deſir'd for no other reaſon, but becauſe the Good of it appears outwardly, and the Ill is conceal'd within: whereas if that were ſeen, they wou'd

wou'd not perhaps be ſo eager to poſſeſs it; for without doubt 'tis full of Dangers and Jealouſys, and attended with a thouſand Vexations and Toils. But that it is deſirable even to well purg'd Minds, muſt be imputed to the natural Inclination Men have to Superiority, ſince in that alone we can reſemble the heavenly Powers: but this degree of Command ſhou'd be intruſted only with Perſons of great Excellence and Virtue, becauſe nothing is more difficult than to govern well. 'Tis a magnificent thing indeed to have the Sovereignty over others, but of infinite danger too, becauſe it expoſes a Prince to the Cenſures and Conſpiracys of ill affected Subjects; and therefore SENECA ſaid, We ought not to refuſe Empire if the Gods offer it to us, nor yet covet it.

ADVICE XXI.

APOLLO *is highly incens'd againſt the Society of Proctors.*

THE Proctors t'other day made ſuch a loud Clamor and Din as they were pleading at APOLLO's Tribunal, that his Majeſty in a great Paſſion declar'd, He had rather yield up his Right than ſuffer the Perſecution of that bawling Profeſſion; who make a prodigious noiſe that they may ſeem zealous in their Client's Cauſe, when every man knows Truth may be diſcover'd and vindicated without ſuch an inſignificant pother. Beſides, one of 'em muſt certainly defend an Injuſtice, for both ſides can never be right; and generally he who knows himſelf in the wrong chuſes Proctors who make no conſcience of any thing to perplex and confound their Adverſary. Some Caſes indeed may be doubtful on both ſides; but then the Doubts are eaſily clear'd, if the Judg will ſearch for Truth with Candor and Juſtice, and never make an Interpretation that violates the Law. If he replys, that the Senſe of the Law has been obſcur'd, and made to contradict it ſelf by the multitude of Comments and Gloſſes: I anſwer, that Truth is only one; and when the Queſtion is to rob PETER to pay PAUL, Equity ought to take place before rigorous Juſtice: for 'tis the Judges duty in diſcharging his Conſcience to follow this approv'd Maxim, That natural Reaſon is a ſtanding Law; and he muſt believe that the Men of Senſe deſervedly abhor the infinite multitude of pernicious Volumes, which have ruin'd the Law, and made it mere Trick and Quibble.

AT this publick and ſharp Reprehenſion the Proctors were highly nettl'd; but APOLLO, to chaſtiſe their Inſolence, had 'em turn'd out of his Preſence, and with ſevere words commanded 'em, in acknowledgment of their ill Cuſtoms, to ſtand to the Award of GUICCIARDIN, who ſhou'd inſtruct 'em in the knowledg and adminiſtration of Juſtice.

'TWAS already three in the Afternoon when the Society of Proctors preſented themſelves before GUICCIARDIN, who a little before had been inform'd by Letters from APOLLO of all that paſs'd between the two Partys, when to the ſhame of the preſent Age he thus began: I can't wholly blame the civil Juſtice of the Turks, which is rather precipitous than quick; for whoever judges blindfold, may well be ſaid to end the Cauſe with Juſtice, and ſave expence of Mony and Time: but this is look'd on as a very great fault in our Judges; tho a Man who has Right on his ſide, had better be caſt at firſt, than gain his Cauſe after ſuch a world of Trouble and Charge: beſides, thro the Malice or Ignorance of the Judges, black is often made white.

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If any one imagines that the Caſes which the Law refers to the opinion of the Judg, ought to be left intirely to his Will and Pleaſure, he is under a great miſtake: for the Intention of the Law is not to give him power to do as he liſt; but when by reaſon of the variety of Circumſtances it can't give a poſitive Determination, it leaves it to the opinion of the Judg, that is, to his Conſcience; that having weigh'd the whole, he may decide it as he thinks moſt juſt and reaſonable. And whoſoever underſtands it otherwiſe is in an Error: for tho the force of the Law ſecures him from being call'd to account, ſince that not having determin'd the Caſe is a ſufficient Excuſe for him, yet it gives him no power to diſpoſe of anothers Property. And here, Gentlemen Proctors, I muſt tell you that to make Suits long-liv'd, you ſhou'd not take advantage of the ſeveral Opinions of ſuch Commentators as have furniſh'd you with the means of ſpinning out a Proceſs; but hold it for certain, that it wou'd be better for thoſe that are at Law to give up their Eſtates than ſuffer the Plague of a tedious Suit, which is infallibly follow'd with a thouſand anxietys of Mind, and the ruin of their Fortunes.

ADVICE XXII.

A Spaniſh Gentleman having run away from his Enemy, is reproach'd with it by an Italian.

A SPANISH Gentleman having been aſſaulted by a French Nobleman, retreated into a place of Safety. A Gentleman of Italy mark'd this as a very diſhonorable Action, and blam'd the Spaniard for it extremely; who being afterward ask'd the reaſon of his flying, anſwer'd, that it was not out of Cowardice, but becauſe as he was drawing his Sword, he diſcover'd ſome that took his Adverſarys part; and that to vindicate his Reputation he intended to have recourſe to APOLLO, who took particular care of Perſons of his Figure.

AT this the Italian ſmil'd: The Refuge you are now ſeeking, ſays he, won't be ſufficient to clear that Action from the imputation of Cowardice; for 'tis the cuſtom in our Country for a Man rather to loſe his Life, than quit an inch of ground: and to convince you of the truth of what I ſay, I offer to go with you to APOLLO my ſelf, and protect you from any Affront by the way; and this I'll do only to let you ſee you are under a very great miſtake.

THE Spaniard with ſome confuſion accepted the Italian's offer; and the next day, without loſing any time, they preſented themſelves before APOLLO, and in a few words recounted to him the whole Affair. His Majeſty, who had long before appointed FRANCIS GUICCIARDIN Judg in Points of Honor, refer'd 'em to him, and ſent 'em away. When they came they gave him a full Relation of the Adventure, and deſir'd his Anſwer, which that great Wit thus ſharply return'd.

IN my judgment a man's chief Duty is to take care of his Honor; for he who do's this, fears no dangers that happen thro neceſſity, and will never be guilty of a baſe Action: Believe it therefore as a certain Maxim, that 'tis impoſſible to have every thing ſucceed that you undertake; and he is the valiant Man, who knowing the Dangers can yet boldly face and enter upon 'em, either thro neceſſity, or an honorable occaſion: and to this purpoſe

SENECA

SENECA ſays, *Effugere neceſſitates non poteris, vincere poteris*; You may conquer Neceſſity, but can never avoid it: And SALUST, *Neceſſitudo etiam timidos fortes facit*; Neceſſity will inſpire even the Coward with Courage. And therefore a man of Honor, tho he be worſted by his Adverſary, ought never to ceaſe giving proofs of his Bravery and Daring.

ADVICE XXIII.

A Spaniard diſcourſes with APOLLO *concerning the diverſity of Cuſtoms, and of Governments.*

A SPANIARD diſcourſing with APOLLO concerning the Diverſity of Cuſtoms, which from Age to Age have appear'd in the world, ſaid, 'tis the part of a prudent Man diligently to obſerve times paſt; for they give light to the future, and ſhow us that the World is always of one and the ſame tenor, and what is and ſhall be has been before; for the ſame Things revolve again under other Names and Forms. Every one 'tis true do's not know 'em, but only he who is read in Antiquity, and can penetrate into Nature; and by experience can diſcover the vaſt difference between the Government of a ſingle Man, and that of many, tho the Preference remains yet undetermin'd. For when a Government is ſucceſſive, it frequently changes old Cuſtoms, and introduces variety of new; and for this reaſon moſt conclude, that it more eaſily degenerates than that of many, and when 'tis once bad, 'tis abſolutely the worſt of all; for a good Father is ſeldom ſucceeded by a good Son: all which ARISTOTLE intended to infer in his Politicks, when he ſaid, *Si autem quis ponat*, &c. If any one maintains that Monarchy is the beſt ſort of Government, I ask him how it can be order'd in the Point of Succeſſion.

HENCE the Venetian Republick, which is caſt into the Ariſtocratical Form, is ſo flouriſhing and fix'd: And this is intirely owing to the method they purſue, in diſpoſing the ſeveral Offices according to the Age and Condition of the Citizens; ſo that the poor Nobleman envys not the rich, and the rich deſpiſes not the poor; each of 'em has a like ſhare in the Government, and neither affects to tyrannize over the reſt: ſo far from that, that they perfectly ſubmit to the Purity and Integrity of their Inſtitutions, inſomuch that the Father won't ſtick to condemn his own Son when the Law requires it. And this excellent Cuſtom ought to be imitated by all who have the ruling Power put into their hands.

ADVICE XXIV.

BENTIVOGLIO *juſtifys himſelf for not returning into his Country by the favor of the People of Bologna.*

GIOVANNI BENTIVOGLIO was blam'd by ſeveral for not returning into his Country by the favor of the Bolognians; but to vindicate his Conduct he ſaid, There's no depending on the Populace, who are ſo various

various and deceitful, that 'tis impoſſible for the wiſeſt Man on Earth to know or fix their Inclination. And whoever expects to poſſeſs himſelf of their Affections, ſhews he has but little Judgment, and frequently finds his Succeſs do's not anſwer his Hopes; for, as TACITUS juſtly obſerv'd, There is nothing ſo inconſtant and uncertain as the Fame of Power that's built on a borrow'd Foundation.

ADVICE XXV.

The Platonicks debate concerning the Condition of ſuch as being born in a low fortune, riſe to the Dignity of commanding others.

A VERY grave and honorable Diſpute aroſe in the Platonick School concerning the Condition of ſuch, who being born in a low State, riſe to Sovereignty. Some ſaid, that ſuch a one wou'd be wanting in the Qualifications requiſite to his Station, and which might enable him to give ſatisfaction to his Subjects; and that Experience has prov'd he can't attain that Greatneſs of Soul, and Perfection of Heroic Virtue, which are conſpicuous in him who is born and educated a Prince; and if at any time he happens to be maſter of 'em, it is the ſupernatural Gift of Heaven, as was ſeen in DION, who was advanc'd to the Sovereignty of Syracuſe, and by his prudent and modeſt Demeanor preſerv'd the Dignity he had obtain'd, without cauſing the leaſt Jealouſy or Diſſatisfaction in his Subjects.

ANOTHER Literato contradicted this Opinion, and ſaid, DION had not this Gift from Heaven, but learnt from his Maſter PLATO the method of gaining the Hearts of his Friends and Subjects, and that the means he us'd to this end were the ſtrict obſervance of Juſtice and Temperance.

APOLLO, who had attended to their Debate, and was pleas'd with their Inquirys, told 'em, That among other Obſervations this ought to be one, as highly deſerving their remembrance, that the beſt way to keep private Men virtuous when they come to be Princes, is to make 'em often reflect on what they lik'd or diſlik'd under another's Government, according to that of TACITUS, * *Utiliſſimus idem ac breviſſimus bonarum malarumq; rerum delectus, cogitare quid aut nolueris ſub alio Principe, aut volueris.* And ſince ſuch Elevations were moſt frequent among the Romans, it ſhou'd the more excite 'em to Reflection, becauſe the Antients were directed only by Natural Reaſon, but the Moderns have the Divine Light ſhining brightly to all who will admit it, and guiding 'em in the way of Virtue.

FURTHER, becauſe a Prince of himſelf can't know every thing, in order to act equal to his Dignity, he ſhou'd take Men of great Worth and Reputation for his Patterns, and endeavor to copy after 'em; eſpecially when they have been ſuch as may induce him to wiſh not only to do the like, but to have been the very Perſon he wou'd copy. Thus when the fam'd Exploits of HERCULES, ALEXANDER, CÆSAR, PYRRHUS, and others, are rehears'd, he is ſet on fire to emulate the Hero that atchiev'd 'em. Theſe are the things therefore which Princes ought to follow to advantage their People, and inflame their Succeſſors to rival 'em in virtuous Deeds: For the

* Lib. 1. Hiſt.

Ambition of Glory is praiſe-worthy in it ſelf, and uſeful to the World, becauſe it prompts Men to noble and generous Actions. But Ambition of Grandure is very pernicious and ill, becauſe whoever takes that for his Idol, will have it right or wrong: and 'tis the original of infinite Miſchiefs, for it knows no Bounds or Reſtraint; and thoſe who once reſign themſelves to it, never want a pretence to ſeize the Eſtates of others, when the Intereſt of their Greatneſs requires it. But theſe ought always to remember, that * *Vita Principis cenſura eſt.* That Prince therefore will doubtleſs be moſt eſteem'd and renown'd, who takes greater delight in promoting his Subjects Good than his own Greatneſs, provided he can't advance it but by their loſs.

ADVICE XXVI.

LOTTINO *and Count* ALPHONSO FONTANELLI *make a Compariſon between the Government and Manners of* JULIUS CÆSAR *and* MARCUS CATO.

LOTTINO during his Reſidence in Parnaſſus made it his chief buſineſs to obſerve the Debates of the moſt celebrated Politicians: Several admirable Queſtions he heard determin'd there with abundance of Penetration and Judgment. One day the Subject of their Diſpute was, whether the Manners of JULIUS CÆSAR or M. CATO were more excellent. Some prais'd the Mildneſs and Clemency of CÆSAR in governing, and others thought CATO deſerv'd more to be commended for his Sincerity and ſtrict Virtue: concluding beſides, that a State can't be well govern'd if the Ruler uſe not ſome Severity; and on the contrary, ſtand not in ſome fear of the People: for this laſt makes the Prince more cautious and wary in his Management, and the firſt renders the Subjects more careful to obſerve the Laws.

BUT it muſt be obſerv'd, that Severity is not to be practis'd, except againſt the Contemners of Juſtice, and profligate and daring Offenders. For to uſe the ſame rigor indifferently to all without a reaſonable cauſe, wou'd be extreme folly, ſince Puniſhment ought to be proportion'd to the Crime; and as that is more or leſs heinous, ſo the Puniſhment ſhou'd be more or leſs ſevere. The Prince therefore ought diligently to obſerve all theſe things, that he may know how to act according to the diverſity of Caſes that happen every day: For † 'tis not a Scepter makes a Prince, but being learn'd in the Art of Government. And if he conſiders his Duty, he will find himſelf to be only an impartial Guardian and Diſpenſer of Juſtice, which he is equally to adminiſter to all who apply themſelves to him. For as a Prince, he is intruſted with the common Good, which he muſt intirely attend; and is ſo abſolutely the Publick's, that if he neglect the care of it, he forfeits his Character, and by a prepoſterous Change becomes a moſt hurtful private Man: for the more liberty he has of exerciſing Power, the more he ſhou'd obſerve the Rules of Honeſty and Virtue; for Principalitys were firſt inſtituted for the good of the Subjects, and not for the pleaſure of the Prince. He therefore who wou'd anſwer the deſign of his being made a Prince moſt

* Plin. Sent. lib. 24. † Xenoph. lib. 3. de fact. & dict. Socr.

truly,

truly, muſt be more ſtudious of the publick Intereſt than of his own, and practiſe Benignity rather than Power.

CÆSAR, by his Humanity, Liberality and Magnificence, won the good-will of the People; and CATO, by the Severity of his Manners, by the Integrity of his Life, and his Zeal for the Publick, gain'd the Eſteem of the ſeverely Virtuous and the Lovers of their Country. Such as were oppreſs'd either by Poverty, or their Enemys, fled to the Protection of CÆSAR: and ſuch as hated ill men, and the promoters of Innovations, depended on CATO to puniſh and ſuppreſs 'em. So that 'tis wonderful to reflect, ſaid Count ALPHONSO, what different methods thoſe two brave Men purſu'd to Greatneſs, and how they reach'd the ſame Mark thro ſuch contrary ways. But as to the Queſtion, which of the two methods is beſt, 'tis ſaid, that CÆSAR ſpar'd no labor in purſuit of Fame and Honor, and CATO by deſpiſing Glory became glorious. CÆSAR in all his Actions ſhew'd a great generoſity of Soul, and CATO took delight in nothing more than in Modeſty and Innocence of Life: CÆSAR was eaſily inclin'd to Clemency, and CATO inflexible in every act of Juſtice. 'Tis therefore a Prince's chief Praiſe in his Government, to endeavor to imitate theſe two illuſtrious Patterns; to learn from the one the command of his Paſſions, and from the other the enforcing of the Laws. For Clemency and Juſtice ought to be inſeparable, and the Prince ſhou'd practiſe one and t'other according to the variety of occaſions that are given; ſince, as we ſaid before, from the difference of Tempers and Inclinations ſprings the variety of Crimes, according to which the Puniſhment muſt be vary'd.

ADVICE XXVII.

Count JOHN BAPTISTA LADERCHI, *Secretary to the Prince of Modena, declares in preſence of* APOLLO *the true method of Government.*

SEVERAL Literati were diſcourſing before APOLLO of the Art of Government, and the neceſſary Accompliſhments of a Prince: among the reſt Count LADERCHI ſaid, that the Qualifications which ought to meet in a Perſon intruſted with Sovereign Rule are very great, and can't be eaſily known, and much leſs expreſs'd. For Prudence, and the uſe of Reaſon in acting aright, are not attain'd without much Toil and Application for many years: Therefore he who is intruſted with the Government of others ſhou'd take advantage of the Labors of his Predeceſſors, and make Obſervations of their Actions for his own uſe. And ſince all Men are not born to learn the Sciences, 'tis the part of a Prince to ſupply the want of Philoſophy with Experience.

HOWEVER, if to gain a true knowledg of his Affairs, and not out of an affectation of being thought learned, he ſhou'd follow PLATO's Advice, 'twou'd not be improper for him to ſtudy ſome parts of Philoſophy, and particularly that which relates to Politicks, becauſe it lays down a certain method of acting. And tho this Study be ſomething difficult, yet the Inſtruction it gives will ſufficiently requite the Trouble. But few we ſee know how to govern well, whether it be thro their natural Defect, or their ill choice of Miniſters: 'tis therefore neceſſary, that the Prince ſhou'd find out the Cauſe

from whence the Diſſatisfaction between him and his Subjects proceeds, and ſhou'd eſteem himſelf no Prince while he's unskil'd in the Art of Governing.

ABOVE all things he ought to be diligent in diſcovering ill affected Perſons that are pernicious to the Publick, and in making 'em Examples to awe others. For ARISTOTLE ſays, A Prince ſhou'd be eaſy to pardon private Injurys, but ſeverely puniſh thoſe which are committed againſt the State. It may be obſerv'd, that in Bodys Politick there is generally an idle diſſolute Crew, who are a Scandal to good Men, and a Burden to the place where they live. Their Arrogance is ſtill running 'em into Quarrels, and their Knavery and Leudneſs makes 'em haunt the gaming Houſes and Taverns. 'Tis their continual ſtudy to debauch Youth, and teach 'em to defraud their Parents, and go counter to all good Counſel and Virtue. Yet this profligate Band are not many themſelves, tho they are the occaſion of the ruin of many; and may therefore be better provided againſt, by being forc'd to betake themſelves to ſome honeſt Imployment: and if this be not ſufficient, they ſhou'd be baniſh'd without any reſpect had to their Quality, tho they come of noble Familys.

'TIS a very true ſaying, that Idleneſs is the Bane of a Kingdom, for it ſows the Seeds of all Irregularitys and Diſorders: It puts the common People upon ſifting into State-Affairs, and it inclines the Nobility to Luxury and looſe Living. The firſt offend only by their private courſe of Vice, but the Nobleſs by their Influence involve others of their rank in the ſame Crime by their Example: and theſe are of greater conſideration than the Commonalty, becauſe by their Authority they are the better able to maintain their Faction; wherefore 'tis neceſſary that the Prince ſhou'd keep the Nobility imploy'd either in Exerciſes of Learning, or ſomething ſutable to their Quality; for * Leiſure or Idleneſs, without the ſtudy of Letters, or ſuch other Diverſion, is merely being bury'd alive. Now when ARISTOTLE ſays, That Eaſe is the end of Labor, as Peace is the end of War, he means, that all Labor naturally ſeeks Repoſe; as PLATO too allows, † *Laboris condimentum eſt otium.* But poorneſs of Soul, when Men are plung'd in Misfortunes, ſinks 'em beneath their Weight, renders 'em incapable of any generous Reſolution, and makes 'em languiſh away under their Trouble: Whereas Fortitude of Mind emboldens a Man, gives him a daring Temper, which ſcorns to bend beneath Oppreſſion, or fly the face of Danger; and therefore PLATO ſaid, *Virtus eſt habitus optimus moralis animantis per ſe laudabilis.* And this leads us into the knowledg of the true Conduct of Life, and will, if we attend it, be of admirable uſe.

IN the mean while, 'tis no wonder that ſometimes a Prince do's not know what Government is, and yet believes himſelf perfect Maſter of the Secret. For he is incircl'd with a croud of Flatterers, who are always admiring and praiſing him, that he can't ſee his own Defects, nor perceive the Cheat that is put upon him, juſt as a Man who never knew what Meaſure was, if all ſhou'd agree to tell him he was five yards high, can't contradict 'em, but muſt take it for true. A Prince therefore ſhou'd ſtill drive thoſe peſtilent Syrens from his Court with the utmoſt Indignation, for they are more pernicious than falſe Witneſſes; ſince a lying Teſtimony corrupts not the Judg, but only deceives him, and prejudices that particular Cauſe which is before him, and goes no farther: it makes him paſs a wrong Sentence indeed, but 'tis becauſe the Truth was hid from him, and diſguis'd.

* Senec. Epiſt. 68. † De Educ. lib.

But

But the Sycophant depraves the Mind, to the utmoſt of his power rendering it incapable to know the Truth; and not in one thing only, but in all: and therefore CICERO ſaid, that Flattery is the plague and ruin of Friendſhip, the miſchief it do's is greateſt when it paſſes for Truth and is not ſuſpected, or when a Man finds it, but is tickl'd with it, and do's not endeavor to cure it.

NOW if a Prince take delight in thoſe falſe Praiſes, he lays a kind of neceſſity on others to turn Flatterers too; for they are oblig'd to fall in with his Humor for their own Intereſt. The Athenians by an old Law condemn'd Flatterers to death, and the firſt who ſuffer'd for this Vice was their Citizen RINAGORAS, who had been a notorious Paraſite of DARIUS; and they had him executed to prevent his infecting their City. For it can't be conceiv'd, how prejudicial this Vice is to a State; 'tis, as PLATO ſaid, a wild Beaſt that infeſts Mankind, and an impure Demon that defiles and debauches unwary Minds. And as the Swan dies ſinging, the Flatterer dies gloſſing, and endeavors to kill him who attends his lying Praiſes.

NOW as Cooks ſeaſon their Diſhes exactly to their Maſters Taſt, ſo Flatterers never make any Compliment, but when they know 'tis agreeable and well tim'd; and this not out of a good Temper, but a fawning ſervile Humor. BION therefore, the Athenian Philoſopher, being ask'd which was the moſt hurtful of all Animals, very prudently anſwer'd, *Inter Feras Tyrannus, inter manſueta Adulator:* A Tyrant among wild Beaſts, and a Flatterer among tame. But yet ſome are ſo opinion'd of their own Sufficiency, that they can't part with the leaſt breath of Applauſe, but preſently exclaim againſt it as an Injury done 'em, forgetting that juſt Precept, that no Man ſhou'd take delight to hear himſelf prais'd. Nor can any one deſerve it till Death; for being of an inconſtant Nature, he may in an inſtant deſtroy the Reputation he has been long building, and forfeit it all. But when the laſt Act is clos'd, and he has quitted the Stage, then is the time to begin our Plaudit, becauſe there is no danger of a bad Action ſucceeding to blot his former Fame. The Triumph is then certain, and the Victory beyond diſpute.

BUT the worſt of all is Self-Flattery, and by far the moſt hurtful: for when 'tis giv'n by another Perſon, we may be able to diſcover it; but when we turn our own Sycophants, 'tis impoſſible it ſhou'd be known, becauſe there is no difference between the Flatterer and him that is flatter'd.

ADVICE XXVIII.

APOLLO *aſſerts his own Worth againſt the Imputation of his Enemys.*

THO ſome invidious Wretches fooliſhly endeavor'd to leſſen APOLLO's Reputation, yet his Majeſty took infinite Pleaſure in his having given inconteſtable Demonſtrations of his tranſcendent Merit; by which it appear'd that he was not only diſtinguiſh'd by his illuſtrious Lineage, but by his conſummate Virtue, and ſuperior Wiſdom, and in a word, by all the ſhining Qualifications which compleat a Sovereign Judg.

IN a juſt and virtuous Pride therefore, ariſing from the ſenſe of his own Worth, he wiſh'd to ſee thoſe whom Heaven has intruſted with the Charge of Government below, ſuch in every reſpect as he knew himſelf to be: for

'tis

'tis neceſſary that a Prince ſhou'd be of illuſtrious Blood, and awful in Power; the firſt being requiſite to give a Luſtre to his Dignity, and the other to procure him the Duty and Reverence of his Subjects.

FOR this reaſon the Romans gave the Title of Majeſty to the People, in whom all their Power was founded: but if they had had regard to Nobility, or indeed to Prudence, they wou'd rather have given it to the Senate. Thus when the Writers of the Roman Affairs ſpeak of a Reſolution made by the People, or by the Senate, they ſay, *Populus juſſit*, *Senatus cenſuit*; *Majeſtas Populi*, *Senatus auctoritas*. And this was according to Nature, who has made the Facultys of the Soul diſtinct from each other in a wonderful manner; one Power counſels, another judges, and a third commands: The two firſt ſeem the more noble, becauſe they are ſpeculative; but becauſe Prudence commands, 'tis on that account eſteem'd above 'em: and therefore BASIL call'd Prudence and Fortitude Princely Virtues, which moderate the Paſſions of men, and confine their Deſires to what Juſtice and Honeſty will allow. LOTTINO ſays, that a Prince ſhou'd never ſtretch his Sovereignty to the full extent, but be more regardful of his Subjects Intereſt than of his own Power: And they, on the contrary, ſhou'd have more conſideration for his Power than for their own private Reaſon or Satisfaction. For if the Subject is too bold and importunate in his Remonſtrance, it looks as if he deſign'd covertly to leſſen his Prince's Authority, and inſtead of carrying his Point, he will but make him his Enemy; whereas if he proceed in the humble and dutiful ways of reſpect, he will gain wonderfully on his Sovereign, and make him more bountiful and mild, eſpecially if he ſeem to receive as a favour, what in reality is his due: by which means every one will be more inflam'd with love of true Juſtice, which alone can form that perfect civil Virtue, which Men labor in vain to eſtabliſh in the World by the fear of Laws. For by theſe good Precepts the People will pay a willing Obedience to their Princes, and Princes will govern with Wiſdom and true Charity, illumin'd with a Ray of the Divine Juſtice, which will make 'em be reſpected above Men, and almoſt ador'd. *Bonus Princeps, qui magis à ſuis diligitur quam timetur, habet quicquid Cives poſſident:* A good Prince, who is more lov'd than fear'd, may command whatever his Subjects poſſeſs. *Ariſt. ex apoph.*

ADVICE XXIX.

A Diſcourſe before APOLLO *of the Bounds of Clemency and of Severity in a Prince.*

YESTER Evening PAOLO PARUTA, a Nobleman of Venice, was reaſoning judiciouſly concerning the true Perfection of a Prince, and was going to ſhew wherein it conſiſted, and to prove that Clemency was one of the beſt Qualitys he cou'd have; when Count BONARELLI ſuddenly interrupted him, and ſaid, that a merciful Prince is eaſily miſled, and his Benignity abus'd: for, as exceſſive Severity expoſes a Prince to the Peoples Hatred, ſo too much Clemency loſes him the Reſpect his Dignity requires.

I DON'T ſay, continu'd he, that he ſhou'd renounce all Clemency, but that he ought to practiſe it ſparingly, and only let it temper his Severity and keep it from being immoderate. Clemency requires a fit Object, and

Severity

Severity an Occaſion; let us therefore have recourſe to SENECA, who will inſtruct us fully in this Point, and ſhew a Prince how to manage to his Peoples ſatisfaction: * *Felix abunde ſibi viſus*, &c. If being contented with his Condition, and thinking himſelf ſufficiently happy, he is publick ſpirited, communicates his good Fortune, is affable, eaſy of acceſs, of a pleaſing and mild Aſpect, which wins the Peoples Hearts, and is moderate in his Deſires, and averſe from bad Inclinations and Counſels, he will be lov'd, defended, and almoſt deify'd by his Subjects.

AND becauſe a Prince can't always ſhew himſelf mild to all, he muſt ſometimes uſe Severity for puniſhing the unjuſt and diſloyal; but then he ought to proceed againſt 'em in ſuch a manner, that it may appear he is more deſirous to make 'em better than to ſatiate his Revenge in their Death. To which purpoſe let us hear SENECA again, † *Tranſeamus ad alienas injurias*, &c. Now let us paſs to Offences committed againſt others, in puniſhing which a Prince ſhou'd make theſe three things his aim, as they are the deſign of the Law; either to reform the Offender, or to deter others, or by removing the bad to ſecure the reſt in their Poſſeſſions. If the firſt is his intent, a gentler Puniſhment will be beſt: for he will be more careful not to tranſgreſs again who ſees the edg of Juſtice was but withheld, and will be turn'd againſt him with full force for the next Crime. But 'tis a kind of Impunity to have no more to ſuffer. Puniſhments ſeldom executed are the beſt means to regulate the Manners of a City, for a multitude of Criminals introduces a general habit of offending. But to return: I ſay, that 'tis not always expedient for a Prince to be ſevere, but to be able to govern himſelf according to the circumſtances of Times and Things: for as a continual Clemency may be injurious, ſo Severity of it ſelf may produce infinite miſchief. From whence I wou'd infer, that the one ought to be the allay of the other; and therefore CATO is ſaid to have wanted CÆSAR's Clemency, and CÆSAR CATO's Severity.

THE truth in ſhort is this, Clemency ſhou'd be mix'd with Severity, that Men may believe the Anger of an indulgent Prince, when once kindl'd, is moſt hot and dreadful. Thus Subjects reflecting on the Prince's Clemency on one hand, and his Severity on the other, will be very well aſſur'd that their Services will not be unrewarded, nor Crimes unpuniſh'd: whence 'tis probable that they will be cautious in their Actions, and not fall into Crimes, unleſs compel'd by neceſſity, to which ſome regard may be always had without any prejudice to the Publick: for 'tis not likely that any will take example from Crimes committed thro neceſſity, but from ſuch as are acted voluntarily, and out of choice. So that a Prince may ſometimes pardon with ſafety, obſerving to diſtinguiſh between a Perſon who being once forgiv'n will not repeat his Crimes, and one, who as ſoon as he is pardon'd, will commit a thouſand worſe. It ſeems yet impoſſible for a Prince of the beſt Temper imaginable to give full ſatisfaction to all: for there are many Expences neceſſary for the preſervation of States, which tho ever ſo requiſite and juſt, yet being ſupply'd by the Subjects they will always murmur at 'em, not conſidering 'tis far better to bear that little Grievance, than run the hazard of an open War, and the loſs of their Country to their Enemys.

BUT this ſort of Diſſatisfaction, added PARUTA, is not in the leaſt to be regarded; but the Prince ſhou'd take ſutable meaſures to provide whatever is neceſſary to ſecure the publick ſafety, which muſt be prefer'd before

* Lib. de Clementia, cap. 13. † Ibid. cap. 22.

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the Intereſt of any private Citizens, who wou'd ſuffer themſelves and their Country to be inſulted by their Enemys, rather than be at a farthing charge to defend both.

ADVICE XXX.

APOLLO *being extremely diſpleas'd at the invidious Cenſures of the Labors of his Virtuoſi, makes a Diſcourſe concerning Anger.*

THO the Virtuoſi are held in the greateſt Reputation in Parnaſſus, and their Labors liberally rewarded, yet ſome malicious Spirits took upon 'em to blame the Works of many, that were produc'd with great force of Thought, and by cloſe Study brought to the utmoſt perfection. This Inſolence deeply inrag'd all the Literati; and APOLLO particularly was ſo incens'd, that he ſaid, 'twas enough to exaſperate the mildeſt Man in the world, to find himſelf cenſur'd for a thing which he knows deſerves the higheſt Commendation: and when he is injur'd by thoſe very Perſons who are oblig'd to ſerve and aſſiſt him, this doubtleſs is a great Provocation. And tho immoderate Anger is not to be juſtify'd, yet to diveſt ones ſelf of all Reſentment in ſuch caſes, is an Action more than human; for Men have Senſation before they have Reaſon. And beſides that Anger is ſo very natural, 'tis in many caſes even expedient, provided it be kept within due bounds, which made ARISTOTLE ſay, That to be angry without occaſion, and to be tame and cool when there's occaſion for anger, is equally ridiculous and fooliſh: but a Mean is to be obſerv'd in it, that it may not riſe too high, or produce miſchievous Effects. It ſhou'd only diſpoſe the Mind to brave Actions, and not transform rational Creatures into Fools and Madmen. This Paſſion is indeed ſo outrageous, that it has need of the ſtrongeſt Chains to bind it; for if it be not reſtrain'd, 'twill certainly overcome and bear down all before it. To conquer the Violence of it therefore, let Men arm themſelves with Gentleneſs and Patience, yet not ſo as to be as it were inſenſible of any Affront.

ADVICE XXXI.

JULIUS CÆSAR *is commended for his Mercy; and ſome ſhort Explications of human State are made by* LOTTINI *and Doctor* ZOCCHI.

AFTER CÆSAR had won the Battel of Pharſalia, in a publick Aſſembly of the Literati he ſaid, That 'twas with the greateſt pleaſure imaginable that he receiv'd the Supplications of the diſtreſs'd. And to incourage 'em to ask, he gave hopes to all, even his mortal Enemys, of obtaining their Requeſts.

AND indeed 'tis the ſign of great and generous Souls to attend the Prayers of Petitioners, and give free acceſs to any that ſtand in need of Favor; but if theſe Petitioners addreſs ſuch who paſs for their Friends, 'twou'd be convenient for 'em to know firſt how far they may be depended on.

on. Tho, as EURIPIDES obſerves, 'tis an unhappy thing to be under a neceſſity of making the trial, for it betokens want: and ſince we can't ask any with ſo much familiarity, but ſome Intreaty muſt be us'd, and we become Supplicants in doing it; a Benefit thus purchas'd is dear bought, for he who petitions is forc'd to own himſelf inferior to him that is petition'd; and 'tis the moſt deſirable and honorable Superiority in the world to be ſu'd to by others, eſpecially by Perſons of Figure.

TRUE Friendſhip indeed conſiſts in doing Service without Paſſion or Regret; and if our Affection is expreſs'd in a grateful winning way, and its readineſs prevents our Friends requeſt, the Kindneſs will be doubly welcome. For fit time and opportunity make a Favor, which is ſmall in it ſelf, appear very great. On the contrary, ſince Friendſhip is founded on Virtue, the chief Law that eſtabliſhes and preſerves it is, that Friends be never preſs'd with unlawful things, for he who departs from what is honeſt violates the Obligation. And SENECA ſays, * *Negotiatio eſt, non amicitia, quæ ad commodum accedit:* Our Deſires to a Friend therefore ſhou'd not be unreaſonable and immoderate. We muſt avoid alſo a rude Importunity, eſpecially in important and difficult Matters; and above all, we ought to take care not to be ſo preſſing, as, if we are refus'd, may occaſion our Friend to think we are gone away piqu'd, and full of Spleen againſt him, a thing that has often broken the beſt Friendſhips aſunder.

BESIDES, to be grateful to Benefactors and the Munificent depends on a worthy and noble Temper; and there is nothing more expedient among fellow-Citizens, than to be obliging to one another: for every Man ſhou'd eſteem it a ſacred Maxim, that he deſerves a thankful return, not only who actually confers a Benefit, but he who has a will to do it, tho he wants the power; for 'twas not his fault that he cou'd not do it, but he has perform'd the principal part of the Kindneſs, in expreſſing his good will, which is moſt valu'd. For in things of this nature we ought not to regard the Gift, but the Giver.

SOME of the Antients made Laws to take back by force from the ungrateful that which they had receiv'd: on which occaſion LOTTINI ſaid, I don't know which ſhew'd moſt eſteem for Gratitude, they who made the Law to puniſh the ungrateful, or thoſe who made none. The laſt perhaps might conſider, that the Benefit being voluntary, the Gratitude ſhou'd be voluntary alſo; that a Man is not to be compel'd to it in fear of the Law, and might judg that the Infamy which attends Ingratitude is a ſufficient Puniſhment. But the firſt conſidering no Man cou'd be ungrateful, if he were not arriv'd at the higheſt pitch of Impudence, which naturally inclines him to commit all degrees of Vice, did not think ſo much to puniſh one Crime, as to provide againſt many others that might follow.

EVERY Man therefore if he wou'd live aright ought to bear a grateful Mind, and act by the Rules of Honor and Juſtice: and whatever he may have to perſuade him to the contrary, he ſhou'd reject it, and let Reaſon take place, which ought to be his Guide. Care ſhou'd be taken therefore, added Doctor † ZOCCHI, that Men by their ill Lives don't give occaſion to Youth to walk blindly on in irregular Courſes. 'Tis very true, Sir, anſwer'd LOTTINI; for the Rule of living well conſiſts in making moral Virtue our aim, and placing our Felicity in the poſſeſſion of it. In purſuit of which, natural Diſpoſition or good Cuſtom will beſt aſſiſt us, and Prudence alſo will inſtruct us in the propereſt method to obtain it: and

* Lib. 2. Epiſt. † ALPHONSO ZOCCHI, *Receiver General of the Prince of Modena.*

therefore the wiſe Man ſaid, that Prudence is nearer the Fountain of Good than Reaſon, and has a larger portion of it than all the other Virtues. Juſtice holds the next place, who on account of the Royal Name ſhe bears inſcrib'd on her Forehead, has vaſt Treaſures of Good at her command, becauſe ſhe plentifully diſtributes her Favors to many; and by an exact Imitation is eternally ally'd to the Divine Mind. Then follows Fortitude, which aſſiſts us in obtaining Happineſs thro the greateſt Difficultys and Oppoſitions. Laſt of all comes Temperance, which by impoſing Moderation in acting, renders her Poſſeſſors perfect.

FROM hence, reply'd ZOCCHI, we plainly learn, that in forming Man Nature chiefly regarded the Soul, and in ſubſervience to that afterwards created the Body, and made proviſion of thoſe things which we call the Goods of Fortune. In well-regulated Citys therefore the ſame method ought to be obſerv'd; and thoſe things ſhou'd keep the proper rank of Value that Nature has plac'd 'em in; for otherwiſe, if they get the Aſcendent in our Affections, all Right or Juſtice will be overturn'd. I don't pretend that they are to be wholly neglected, but I ſay, that whenever this Order is inverted, Revolutions of fatal conſequence will be frequently ſeen in the State. For this ſort of management is chuſing the Shadow before the Subſtance, and preferring the Body to the Soul, which is exercis'd in the noble Contemplation of the heavenly Wonders, and its own Wiſdom.

ADVICE XXXII.

PAOLO PARUTA, *a noble Venetian, and* ALESSANDRO PICCOLOMINI, *make a Diſcourſe concerning the active and contemplative Life, and the true uſe of Riches.*

AS APOLLO, in a full Conſiſtory of his Virtuoſi, was diſcourſing of the Perfection of the active and contemplative Life, PAOLO PARUTA, a noble Venetian, took occaſion to expreſs his Thoughts to his Majeſty on that Subject: Man, ſaid he, being form'd of two different Powers, ought to have two ſorts of Life; the one active, which is proper to his civil Virtue, the other contemplative, which is the more excellent; and anſwerable to theſe there ought to be two ſorts of Happineſs, that may give to both their due Perfection. Now in the Pleaſure that reſults from the operations of theſe two Powers, conſiſts the Happineſs of the civil Life. Theſe Operations alſo have frequently very noble Effects, as Victory is a Conſequence of Fortitude, the Good will and Favor of the People of Liberality, ſtately Edifices of Magnificence, and ſo of the reſt.

THE covetous Man then, ſaid PICCOLOMINI, certainly wants theſe Facultys, ſince he dares not uſe the Eſtate he poſſeſſes. For that reaſon, anſwer'd PARUTA, he can't ſo much as be call'd rich: and not daring to touch ought of his ſwelling Heaps, they can't properly be call'd his own, any more than what he has not; for he is extremely poor in the midſt of Wealth. Riches then of themſelves are nothing, added PICCOLOMINI, unleſs they are employ'd according to the ſhare that Heaven has been pleas'd to give us. True, Sir, reply'd PARUTA, for they muſt be confin'd and meaſur'd by what is juſt and honeſt; nor did SENECA mean any thing elſe when he ſaid, *Primus divitiarum modus, habere quod neceſſe eſt; proximus,*

proximus, quod ſat eſt. For as the moſt nouriſhing Food intemperately taken ſubverts and deſtroys Health; 'tis juſt ſo with Riches, which bounded by our real Neceſſitys, are of great help to us, they protect us from Inconveniences, and furniſh Materials to exerciſe the Virtue of Liberality, which is the Product of a generous Soul, that diſdains the ſordid Vice of Covetouſneſs, but plentifully enjoys the Gifts of Heaven, avoiding at the ſame time the other Extreme of Prodigality and Waſte. Some indeed ungratefully abuſe their Bleſſings, and ſeldom or never employ any part as they ought in Charity to the Poor: ſo that what is ſuperfluous is the occaſion of a thouſand irregular Deſires; tho a magnanimous Mind wou'd make it the ſubject of his Bounty. According to CICERO, *Divitias contemnere*, &c. 'tis the part of a great and exalted Mind to deſpiſe Riches. To deſire 'em indeed to ſupply our Neceſſitys, provide Food and Raiment, and other Conveniences of Life, is what Prudence will allow. And they may not only ſerve us in this reſpect, but alſo to furniſh us with Scenes of Pleaſure and agreeable Amuſements.

HERE PICCOLOMINI, who ſtood all this while liſtening to PARUTA, reply'd: Riches are not only deſir'd for the ſupport of Life, but for State and Quality, for they command Reſpect, and procure Grandure and Dignitys, and may therefore be very well plac'd among the Goods which make up our civil Happineſs; and in ſhort, they are good or bad according as they are us'd.

NOW every Man thinks the End good that he propoſes, or elſe he wou'd not purſue it; and therefore Riches, however apply'd, are ſtill deſir'd as Goods. They are ſometimes powerful Incitements to Virtue, but more frequently Miniſters of Vice; for they put the Means into a bad Man's hands, of Debauchery and looſe Living: But this is not peculiar to them, for even the beſt things may be perverted and abus'd, Virtue only excepted.

IF Riches then, anſwer'd PARUTA, are not evil in themſelves, but on the contrary have ſome degree of Good, why have the Sages of Antiquity exclaim'd againſt 'em ſo, as Impediments of a happy Life? Thus CRATES of Thebes, when he ſet ſail, threw all his Gold into the Sea, that he might the better attend his Speculations.

THEY exclaim'd againſt 'em, return'd PICCOLOMINI, only to let us know, that as they are generally deſir'd by all, 'tis eaſy to run into the Extreme; and I believe theſe Philoſophers, by violently decrying 'em, endeavour'd to keep us from that unhappy bent, and to extinguiſh our too ardent Thirſt of Wealth, but not to run us as wide on the other hand into an utter Contempt of it, and plunge us in unneceſſary Poverty. This wou'd condemn the Reverend Prelats of Avarice, who receive an annual Penſion in the Court of Rome. Beſides, 'tis to be obſerv'd, that formerly Republicks incourag'd Men to grow rich in Poſſeſſions and Eſtates in Land, but not in Gold, which was brought up but to fix the Value of things in Exchange, and never enter'd into their Notion of Riches, by which are properly meant all things eſtimated or rated by Mony. However, they provided by a Law that none ſhou'd be admitted to the Government who did not poſſeſs enough to be enrol'd in the publick Regiſter. This is the Cuſtom of the Roman Court, where Men are advanc'd according to their Eſtates.

TO this PARUTA reply'd: 'Tis much for the honor of Citys then to have rich Citizens, that they may be the better able to aſſiſt the Publick with their Eſtates. Yes, Sir, anſwer'd PICCOLOMINI, 'tis the advantage of a City to have Citizens well provided, and bountiful to ſupport it;

for every Man who has wherewith to enjoy his Life in eaſe, will ſecure his own Quiet the better, the more he contributes to the Security of his Country, which is both his Mother and his Shield. But as to oblige Men to endeavor to get Eſtates is a good thing, ſo the Laws ſhou'd have provided againſt increaſing 'em beyond meaſure: for when Men are left to their own will, they never know where to ſtop and fix the Bounds; this made PYTHAGORAS ſay, *Nec equus ſine fræno, nec divitiæ ſine ratione retineri diu poſſunt:* 'Tis as impoſſible to keep Riches long without Moderation as to hold a Horſe in without a Bridle. And * SENECA, *Divitiæ apud ſapientem ſerviunt, apud ſtultum imperant*; That Riches are a wiſe Man's Servant, but a Fool's Maſter. Hence 'tis common for a brainleſs Fellow that is mony'd to make continual Purchaſes, and indulge his Deſires however fantaſtical and irregular. Riches are indeed too apt to indue their Poſſeſſors with very ill Qualitys; among which Pride, Diſdain and Ambition are the chief: Thus 'tis too frequent for the rich, thro a certain Arrogance peculiar to 'em, to deſpiſe and injure thoſe of an inferior condition, nor is it in the power of Reaſon and Reflection to make 'em more moderate; they obſerve that Riches are the Price of all Pleaſure and Greatneſs, this therefore puffs 'em up in ſuch a manner, that they appropriate to themſelves all Sovereigntys, Magiſtracys and Honors; for they think a rich Man has a right to be above all his fellow Creatures: from which Preſumption naturally ſprings an unparallel'd Pride and Haughtineſs, which makes 'em ready to burſt with rage, if every one give not place to 'em: but ſuch Men are not aware how unſtable and dubious their Wealth is; for the things which Fortune beſtows are very liable to be ſnatch'd from us, or to periſh in our hands. CASSIODORUS therefore well deſcrib'd the rich Man: He acquires his Wealth, ſays he, with much Toil, poſſeſſes it in great Fear, and parts from it not without extreme Anguiſh and Reluctance.

ADVICE XXXIII.

BARTOLOMEO CARANDINI *Doctor of Laws, and* ALESSANDRO PICCOLOMINI, *make an inſtructive Diſcourſe concerning the Favor of the People.*

OF all the numerous Arguments and Diſputes that were held yeſterday among the Virtuoſi of APOLLO's Court, none, in my opinion, ſaid CARANDINI, ſeem'd to remain more doubtful, than that which ſo puzzles Mens brains, and is call'd Popular Applauſe. This having the moſt fickle and faithleſs Foundation, is the more prejudicial, the greater Truſt vain Men repoſe in it: for which reaſon, 'tis ſaid, he ſhews but little Wiſdom who puts his whole Confidence in the Affection of the Populace, or depends on 'em any further than to ſuſtain the firſt ſhocks of Fortune, to gain time to rally his Forces, and provide himſelf with ſuch Aſſiſtance as may inable him not only to defend himſelf afterwards without 'em, if there be occaſion; but to keep the ſame People in awe, when they are contriving, according to their giddy Tempers, to revolt from him.

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* Epiſt. 15.

OF

OF this nature we have a moſt remarkable Example in the Perſon of CHARLES the Eighth King of France, who after having been at the Conqueſt of the Kingdom of Naples, thro a certain ſourneſs and ſeverity of Temper, which he diſcover'd when he was forc'd by neceſſity to reſtore ſome Fortreſſes, made his Affairs ſucceed ſo ill, that he was ſent into Baniſhment, and cruelly perſecuted by the People, who ſhew'd not the leaſt regard to the great Merits of his Anceſtors.

SUCH Inſtances ſhew that the Multitude live according to Senſe, and are ever changing from one Extreme to the other: thus we ſee that whom the People perſecuted yeſterday with the greateſt fierceneſs, to day they aſſiſt with ſuch tender compaſſion, as to declare themſelves Enemys to all that injure 'em. Such and ſo great then, anſwer'd PICCOLOMINI, are the Irregularitys of Mankind, that Government is doubtleſs a very troubleſom thing; and whoever conſiders what the Governments of Communitys have been formerly, and how great the Corruptions are at this day, will find, that 'tis the beſt Advice to have nothing to do with 'em: for a wiſe Man cannot accommodate himſelf to ill Cuſtoms, nor perhaps is he capable of amending 'em; for the ignorant and inſolent Multitude do moſtly deſpiſe the Authority and Knowledg of men better than themſelves, and who deteſt their Folly and abominable Vices.

TO this CARANDINI reply'd: Have I not told you already, that nothing more deſtroys a man's Happineſs, than the trouble of managing a Republick? and that for this weighty reaſon, that the People being all of the ſame nature, know no medium between Fear and Fool-hardineſs, and are always poſſeſs'd with one or t'other; ſo that they're either afraid themſelves, or make others afraid; and when they have ſtrength enough to do the latter, they are extravagant in Cruelty, but when they are afraid themſelves, they are the vileſt of Cowards. 'Tis impoſſible Generoſity ſhou'd enter into ſuch mean Souls, for that's a Virtue which, regarding Fame and Honor, and the exerciſe of Humanity, is wont the more to exert her ſelf the more Authority ſhe has over others: but the Puſillanimous being always in fear, never think themſelves ſafe, and are therefore void of all humanity, inſatiate in doing miſchief, and have not underſtanding enough to comprehend the reaſon of things, or to know what Juſtice and the publick Good require.

TO this PICCOLOMINI added: Thoſe therefore who take upon 'em the Government of ſuch untameable wild Beaſts, muſt all the courſe of their Lives expect to lie at Fortune's mercy; and can you doubt, CARANDINI, but that as ſoon as ſhe receives 'em under her Dominion, ſhe condemns 'em to be ſubſervient to the changeable Wills of the People? of whoſe Favor being always uncertain, and toſs'd between hope and fear, they will lead their Lives in perpetual Torment. A rapid Wind moves not ſo eaſily the Leaves of Trees, as the Gale of popular Favor whirls round the condition of ſuch as are ſet high on the pinnacle of Honors, as if it were that they might the more eaſily receive each blaſt, and be moſt expos'd to a fall. This appear'd in the unfortunate ſucceſs of PERICLES, who after having for the ſpace of forty years, with great diligence and no leſs proſperity, govern'd the Republick of Athens, was, thro the ſole unhappy event of the Expedition againſt the Lacedemonians, which he had adviſ'd, depriv'd of that Favor of the People, which his many illuſtrious Actions had acquir'd him; ſo that by his own Judgment he was condemn'd. ÆSOP therefore ſaid with good reaſon, *Difficillimum eſt vulgi variæ voluntati ſatisfacere:* Nothing's harder than to give ſatisfaction to the various Humor of the common People. But what need we have recourſe to Actions of ſo antient a date,

date, as if theſe latter Ages wanted ſuch Examples? The Houſe of MEDICI had long held the Sovereignty in the Republick of Florence, and yet the firſt unlucky Accident that befel 'em, was enough to bring down their Greatneſs to the Earth.

ADVICE XXXIV.

BATTISTA GUARINI *and Count* PAOLO BRUSANTINI *hold a Diſcourſe concerning Ambition.*

ONE Evening in a meeting of the Literati in Parnaſſus, GUARINI ſuddenly cry'd out, *Ambitioſi Obſequiis conciliandi*; the Ambitious muſt be gain'd by flattery and ſmooth dealing. For Ambition is generally blam'd as being the Spring of innumerable Vices; but when it fixes on honorable Objects, it is not to be cenſur'd: and therefore PLATO ſaid, Ambition is a habit of the Soul, that is laviſh of all Expence to purchaſe Honor, and exceeds the ſcanty and ſevere meaſure of Reaſon.

COUNT PAOLO, who was preſent, ſeconded GUARINI: A Man, ſaid he, who wou'd advance himſelf to Honor cannot certainly be blam'd. So far from that, reply'd GUARINI, that he ought to be prais'd; and there is the greater proof of his Virtue, the more Modeſty and Affability he diſcovers in his Riſe; the oftner he puts this in practice, the more familiar it will become to him when he makes it the conſtant Tenor of his Life. Virtuous Actions then, reply'd Count PAOLO, are to be eſteem'd ſuch to the Mind as Food is to the Body. Yes, Sir, reply'd GUARINI; but in my opinion there is a great difference between thoſe that deſire Honors that they may be ſerviceable to their Country, and thoſe who procure 'em by unlawful means; for when Reaſon is corrupted, Honeſty is put to flight, and a habitude of bad Actions introduc'd. Some indeed, if their Country be but well ſerv'd, are ſatisfy'd tho another act in conjunction with 'em, or tho they are quite ſhut out of the Adminiſtration. But others don't reſt here, they deſire to have their Country proſper, but wou'd have its Proſperity intirely owing to themſelves; and therefore CICERO ſaid, *In liberis Civitatibus regnandi cupiditate nihil tetrius, nihil fœdius excogitari poteſt:* There is nothing more hateful and pernicious than Ambition of Rule in free Citys. However the firſt ſort that I nam'd are in their nature excellent Citizens, for their chief deſign is the advantage of the Publick: but the ſecond are to be deteſted, tho they expreſs an honeſt deſire to aſſiſt their Country; which made SENECA ſay of 'em, Ambitious Men don't underſtand their own Happineſs, for they never look back to the place whence they ſet out, but turn their Eyes forward and ſtill meditate a Riſe: 'tis very unreaſonable for 'em to deſire to be the ſole Authors of their Country's Good, or put by ſuch as wou'd ſerve their Country without any private Intereſt; for that wou'd be the part of the worſt of Citizens, and wou'd proceed from the baſeſt Ambition, from whence in time will ſpring Envy, Malice, and every deviliſh Action: and this occaſion'd that Reflection of CICERO, *Neſcit pietatis jura regnandi cupiditas*; Ambition of Rule knows no Ties of Virtue.

SUCH Men, anſwer'd Count PAOLO, wou'd follow the Example of THEMISTOCLES, who being fond of oppoſing all the Counſels of ARISTIDES, defeated the wiſe Endeavours of many honeſt Patriots.

Exactly

Exactly ſuch, return'd GUARINI, is their nature, who can't bear an Equal in Power, but ſtudy to advance themſelves and outſhine the reſt: theſe are not aware, that even a Man's Duty is ſometimes reputed his Ambition; and that, as CICERO ſaid, *Turpior eſt ambitio ex vilitate cultus, quam ex amictu ſplendido:* Ambition is more odious in Rags than in Purple Robes.

SUCH Perſons therefore, added Count PAOLO, ſhou'd be cur'd in the ſame manner that ARISTIDES practis'd with THEMISTOCLES, that is, by propoſing by a third Perſon the things that may be of advantage to the Republick; for lying hid thus to one another, their Ambition and Hatred will cool, and the Contention ceaſe. THEMISTOCLES did not oppoſe ARISTIDES on account of the publick Intereſt, but becauſe he cou'd not endure an Equal in thoſe things, of which he deſir'd to be the ſole Promoter. There are ſome, reply'd GUARINI, who endeavor to imitate ARISTIDES, but with a different deſign: for when any dangerous Affair is concerting, they are willing to play a ſure game, and propoſe it by others; if it ſucceed well they diſcover themſelves, but if the Event be unfortunate, they remain conceal'd, and craftily avoid the Cenſure and Trouble that might befal 'em. But they who neither deſire nor deſpiſe Honors, have another end, for they are neither inſolent in Dignitys, nor mean-ſpirited without 'em: and by this means they come to form a ſtate of Life ſollicitous in Tranquillity, quiet in Labor, and laborious in Repoſe; but all of apiece, far from every extreme, and full of that ſweet Harmony which its many Virtues create: 'Tis the ſame in its private Concerns as in the publick, in Peace as in War, and in Proſperity as in Adverſity: The care of all is attended in a different manner, but each is excellently diſpos'd.

ADVICE XXXV.

A ſhort Diſcourſe recited by FURIO CARANDINI *in* APOLLO's *Preſence concerning the active Life, and in diſpraiſe of Idleneſs.*

FURIO CARANDINI being brimful of Politicks, in the Preſence of APOLLO broke out once into the following Diſcourſe.

THO in a well-regulated Commonwealth Merchants and Mechanicks are not the chief parts, yet they are neceſſary Members of the Body, and help to compoſe the whole. The Egyptians provided by a Law, that every Man ſhou'd give an account of his Life to the Magiſtrates, for no other reaſon than to engage the Citizens to an honeſt Imployment: for while they emulate one another in ſeveral Callings, they cannot but be of ſervice both in a publick and private Capacity; and the Nation by that means is inrich'd. Beſides, 'tis a good Remedy againſt Idleneſs, the cauſe of ſo many Miſchiefs, Induſtry being the great Reviver of the operative Virtue; and therefore the Anathatheans, a People bordering on the Sabeans, to encourage honeſt Labor and Care, rewarded by Law any one that increas'd his Eſtate; and on the contrary, puniſh'd him that impair'd it: the effect whereof was, that the lazy knowing the Puniſhment were forc'd to be in ſome meaſure induſtrious, and to ſhake off that Sloth, which they had been led to by the ſcandalous Example of mean and pitiful Souls, who were very many, and knew ſo well to varniſh over their infamous Negligence, that they made moſt believe 'twas the part of Noblemen and Perſons of Quality to live

live at pleaſure, and diſclaim Exerciſe and Buſineſs; and that 'twas this diſtinguiſh'd 'em from the Commonalty, as if there were not many Virtues requir'd to conſtitute the Difference: but this pretence is inſufficient to excuſe 'em from blame; for there are honorable Exerciſes that become the Nobility, as that of Arms and Learning, each of which may be of advantage to the Republick.

I DON'T ſay the Mind ſhou'd not ſometimes be unbent, and refreſh'd with Repoſe, as SENECA teaches us; *Sic nos animum*, &c. 'Tis neceſſary ſometimes to give the Mind a looſe, and relieve it with Diverſions of Pleaſure: But let theſe Diverſions however be Exerciſes; and if you make a careful Obſervation, you may diſtinguiſh what ſorts may be of uſe. Now agreeable to this, Learning and Speculation will be ſerviceable alſo to a Nobleman, by inlarging his Knowledg, improving his Virtue, and entertaining him with the Contemplation of the Wonders of Nature.

'TIS pleaſant for a Republick to ſee her Sons imploy'd in thoſe things that may conduce to her Honor and Advantage, becauſe ſhe diſpenſes the Profit ſhe receives from thence to the common benefit; for even the meaneſt Perſon is oblig'd to his Country: but if he abandons himſelf to Idleneſs, and is of no ſervice to the Community, he will degenerate into the worſt courſe of Life that can be, and deſerve the ſharpeſt Puniſhment.

ADVICE XXXVI.

Doctor PACCIANO *and* GUICCIARDIN, *by* APOLLO's *conſent, argue concerning the duty of a Counſellor, and the condition of a Prince.*

A DISPUTE happen'd before APOLLO concerning ſuch Men as were ſlow of Counſel, and don't know how to determine out of hand in very preſſing Caſes that require quickneſs of Judgment: for a man can't always have time for deliberate Reflection, and to conſider which ſide he had beſt take on ſuch occaſions.

THE Literati therefore were of opinion that the ſureſt Remedy in ſuch Emergences, was to have recourſe to Experience, the Miſtreſs and Guide of all prudent and cautious Actions. To which GUICCIARDIN added, that he who can overcome Neceſſity with an heroical Preſence of Mind and Force of Genius, is more to be admir'd, than he who does it with maturity of time and reaſoning.

NOW, continu'd he, if we do but clearly underſtand the Caſe, we may by the Experience of things paſt eaſily foreſee the Event; and certainly when we have once gain'd a perfect knowledg of the Affair, we may, if we pleaſe, explain it to others, and relate our Opinion: And tho the Event prove contrary to what we believ'd, we muſt not be blam'd, ſince the ſucceſs of things, and particularly in War, is in the hand of Fortune. But whoever is driv'n to ſuch a pinch that he muſt reſolve in haſt in an Affair that is encompaſs'd round with Difficultys, when he has once fix'd and enter'd on the Execution of it, he muſt no longer remember the Advices he rejected, for that wou'd only weaken his Vigor; and he ſhou'd take it for granted, that if he pitch'd on any other way, he ſhou'd have met with greater Difficultys than in that which he has choſen.

HERE

HERE GUICCIARDIN stop'd in expectation of a Reply, which Doctor FULVIO PACCIANO thus began: Since, GUICCIARDIN, you have hitherto treated of the Counsel proper in Affairs of sudden dispatch, pray shew me what Qualifications are requisite in a good Counsellor of State.

THE same, said he, that THUCYDIDES has left in the Life of PERICLES; first to know what ought to be done, then to be able to relate it; moreover, to consult the publick Good; and lastly not to suffer himself to be corrupted by Bribes: for he who knows what the publick Wants require, but do's not know how to express it clearly, is no better than if he were intirely ignorant; and he that both knows it, and is able to represent it, yet holds his peace, is doubtless of a base mind; lastly, he that is tainted with Avarice, is, without any dispute, impotent to all good; since where a natural aptitude and disposition are wanting, Virtue and Justice have no place: for many have Capacity to understand, but few are dispos'd to put in practice what they know. And THUCYDIDES, speaking of the necessity of those times, which requir'd Counsel rather than Action, prefers the first before the latter.

HIS fourth Qualification is indeed materially included in the first; and he says, that a Man accustom'd to Virtue, will never suffer himself to be corrupted by Mony: to which purpose SENECA has left us this admirable Sentence; *Omnes sensus*, &c. We must cure all our Senses of their natural Infirmity, and fortify 'em on their weakest side. By Nature they are patient of Restraint, till corrupted by the Will, which therefore must be daily call'd to account and strictly examin'd by uncorrupted Reason. We shou'd set our selves with all our force to stop this prevailing Evil, to purge our Mind, and wholly extirpate those Vices from the Soul; for however gentle and mild they appear at first, yet when they have once taken root, they gain upon us, and insensibly become our Masters: we shou'd not therefore go to temper our Anger, but intirely suppress and extinguish it.

A COUNSELLOR therefore, said PACCIANO, shou'd be void of Anger and Passion, to the end that his Affections being thordwly purg'd he may be able to discharge his Trust with Integrity. Yes, Sir, answer'd GUICCIARDIN; for by restraining the desires of Sense, he moderates his own Defects, and can't but act well, and remain unsway'd by Avarice, and be proof against Gold, the root of all Discord. SENECA says, *Reges sæviunt*, &c. 'Tis for this Kings plunder and ravage far and near, overturn Citys, the Product of Ages in building, and sift the very Ashes of their Ruins for the tempting Ore.

I THOUGHT, said PACCIANO, that Nature had reveal'd her Secrets in her Works, and taught us the Government of our Lives. No doubt, reply'd GUICCIARDIN, but she has; and therefore Man ought to study the Works of Nature, to learn the Mystery of 'em, and apply it to the Conduct of his Life. Certainly then, PACCIANO, the same Qualifications that are requir'd in a Counsellor, are requisite also in a Prince: Tho in this they ought to differ, that to Justice and Benignity the Prince shou'd add Magnanimity, that he may not do any thing beneath that noble Character which he bears; and as Magnanimity makes him shine above others, so Clemency accompany'd with great Goodness and Justice makes him be respected and honor'd by all. But then in punishing he shou'd either aim at the Criminal's Amendment, or to deter others, or to secure the publick Peace by the removal of harden'd Offenders. Besides, he may, for the satisfaction of his People, observe SENECA's Rule, To be munificent and

liberal to his Subjects Wants, courteous and easy of access, void of extravagant desires, and moderate in his Pleasures, for then he can't fail to possess himself of their intire Affection.

ADVICE XXXVII.

TRAJANO BOCCALINI, *at* APOLLO's *Request, makes a short Discourse concerning Envy.*

SOME days ago APOLLO gave a particular charge to TRAJANO BOCCALINI to make diligent inquiry into the truth of those Vices, which to his infinite surprize are spread over the World. BOCCALINI carefully perform'd his Majesty's Orders, and among many others observ'd the enormous Vice of Envy, which fills the Breasts of those ungenerous Wretches, who can't without repining behold others advancing their Condition and Reputation by virtuous Actions.

UPON this he told APOLLO, that to preserve the Peace and Beauty of a well-regulated City, 'twas absolutely necessary to apply all means to heal that infectious Wound: for HORACE has well remark'd,

> A greater Plague than Envy, to torment,
> Sicilian Tyrants never cou'd invent.

And CICERO in one of his Orations shews his abhorrence of it in these words: *Est sæculo malitia*, &c. Our Age, says he, is notoriously stain'd with Envy against Virtue, and the Flower of Dignity is rudely torn by the violent hand of Malice. VALERIUS MAXIMUS call'd it a downright Malignity, when he said, *Nulla est tam modesta felicitas quæ malignantis dentes vitare possit.* For this reason the judicious MOLZA justly lash'd it in his Sonnet, which begins thus:

> Pale Envy, wreak thy canker'd Spite,
> Instruct thy venom'd Teeth to bite;
> In cover'd Den or shady Wood,
> Of speckl'd Serpents suck the Blood,
> And deeply quaff the purple Flood.
> Blast with thy pois'ning Looks sweet Peace,
> Make Ties of Faith and Friendship cease,
> Wild Tempests raise, and in 'em take thy Ease.

The envious Man, as LOTTINO said, to the utmost of his power deprives the City of Honor and Glory, since he opposes those Citizens who endeavor to excel and deserve 'em: for the Grandure of a City is nothing but that of the Citizens; the Publick therefore shou'd revenge it self of the Envious, as of its worst Enemys. And tho, as 'tis said, the Torment they create themselves is no small Revenge, yet all the Punishment that can be inflicted on 'em countervails not the least impediment they give to Virtue; and therefore a Prince, when he discovers this Vice arising in any of his Courtiers,

shou'd,

ſhou'd baniſh them his Preſence: for Envy is a Plague that is very apt to ſpread, and if ſometimes it ceaſes to do ill, 'tis not becauſe it has not the will to it, but becauſe no occaſion offers. The very Countenance of the envious Man is menacing and frowning, and expreſſive of hate. He afflicts himſelf at the Proſperity of others, and their Health is his Diſeaſe. Laſtly, as Emulation is a virtuous Envy proceeding from the Zeal of true Glory; ſo Envy is a Grief at the Good of others, not to imitate it, but to deſtroy it: and therefore LUIGI ALEMANNI gives us this excellent Counſel.

Invent not falſe Pretences ev'ry hour
To cruſh the Good, and prop unrighteous Pow'r;
Let generous Souls ſuch ſordid Arts diſdain,
Unmov'd by Envy, or the hopes of Gain.

ADVICE XXXVIII.

APOLLO *gives the care of all the moral Virtues to the great* SENECA, *and the noble Venetian* PAOLO PARUTA.

APOLLO, to teſtify his love to good Morals, and his great deſire to preſerve 'em in the World, having aſſembl'd his Literati, thus beſpoke 'em.

I HAVE thought fit to appoint SENECA and PARUTA to take the charge of the Moral Virtues, and to inſtruct ſuch as are willing to improve in thoſe excellent Studys, which I wou'd have my Virtuoſi inviolably obſerve; and 'tis our Command that they diligently attend their Inſtructions.

WHEN his Majeſty had thus ſaid, a Voice was heard pronouncing theſe words: If you wou'd be ever fragrant with an immortal Odor, perfume your ſelves ye Virtuoſi with theſe rich Virtues, and conform your Lives to the Precepts laid down by theſe great Men.

AND certainly APOLLO had reaſon to prefer the great SENECA before all the Literati, upon the account of his Learning and admirable Reflections, and particularly for having left behind him ſuch Golden Sentences as theſe, *Exemplo magis doce quam verbis*; Chuſe to inſtruct by Example rather than Precept. And in another place he ſays, The ſole Felicity of a good Life is to do all things freely, and enjoy our Patrimony with Content, which is the beſt way of remembring our Mortality. And writing to one of his Friends, he tells him, that the Virtue he is now about to treat of, carrys with it many Inconveniences, Toils and Hazard; but that the more reſiſtance it finds, the more 'tis confirm'd and gathers ſtrength. Virtue, ſays he, is ambitious of Danger, and regards the Goal before, and not what it ſuffers in the way; becauſe the Difficultys it encounters are an addition to its Glory.

THIS Divine Moraliſt, in diſcharge of his new Office, began to ſhew how the Virtues, if they proceed from Reaſon, the Governeſs of the Appetite, are call'd Moral; and if from the Underſtanding, uncumber'd with the Appetite, they are by way of excellence term'd Intellectual. But to diſtinguiſh their ſeveral ſorts, he thought it convenient in the next place, according to the opinion of PLOTINUS and PLATO, to divide 'em into four kinds,

the Political, the Purgative, the Mind purify'd, and Example. Into the Political, becauſe Man being a rational and ſociable Animal, ought to partake of thoſe Virtues proper to his Species: for which reaſon he ought to treat the Affairs of his Country in that method, and with that ſafety which the common benefit requires; and by honoring his Parents, loving his Neighbors, aſſiſting according to the Rules of Juſtice thoſe that are aſſociated in the Government of the City, and by a general Liberality he ſhou'd make himſelf known for a Friend to all Mankind, that others may learn of him to govern well the Affairs of the Republick; and by his Prudence ſhew the World, that he loves more the publick Intereſt than his private Advantage.

THERE is none, added PARUTA, but ought to take this method to acquire the favor of Heaven: for as theſe Endowments improve the Reaſon, and purify the Underſtanding; ſo, to him who puts 'em in practice, they prepare the way for eternal Rewards and Honor.

YOU have argu'd well PARUTA, reply'd SENECA, for theſe Qualitys infuſe in him that puts 'em in practice ſo noble a Reſolution and firmneſs of Mind, that if occaſion requir'd he wou'd not ſtick to expoſe his Life for the publick Good. And this is the beſt Proof that can be deſir'd of the great candor and integrity of Mind and Manners in which ſuch a Man lives: for the Act of Virtue is the Demonſtration of a good Conſcience, the Irreprehenſibility of the one extends to the other. And in this ſenſe the Philoſopher meant to be underſtood, when in the ſecond of his Ethicks he ſaid, *Talis eſt rectitudo*, &c. Such is the Rectitude and Irreprehenſibility of the moral Virtues, as is the Rectitude and Irreprehenſibility of right Reaſon. For every moral Virtue is a Habit according to right Reaſon, with which it is acquir'd, animated, preſerv'd, and put in action. So that right Reaſon is, as it were, the Form and Rule of all the moral Virtues.

PARUTA ſtood liſtening to his Collegue with great attention, and added, Then as the natural Life may be ſaid to be perfect when it is according to the Principles of Nature, ſo is the moral Life irreprehenſible when according to the Principles of Morality.

TRUE, reply'd SENECA; and 'tis plain from what I have quoted out of ARISTOTLE, that 'twas the Philoſophers opinion, that to conſtitute a good moral Action, there's a rectitude of Intention requir'd in him that performs it: and this is the ſpring of our inward Peace and Satisfaction, by the regularity of ſubjecting our Senſe and Actions to right Reaſon: for Virtue is the perfection of Humanity, and the proper Inſtrument to raiſe us to a more noble State, by making us partakers of the ſupreme Good.

NOW among the Powers of the Soul, Reaſon holds the firſt place of Dignity, and the Virtue proper to this is Prudence; the reſt are more or leſs perfect, as they approach nearer to this, or are more remote from it: therefore the Will, to which Juſtice belongs, as it approaches very near to Reaſon, ought to ſucceed in the ſecond rank of Dignity. Next to this follows the iraſcible Appetite, whoſe Perfection we ſay is Fortitude: and this, tho it ſtands in need of Reaſon for its Guide, naturally tends to great and difficult things. But the concupiſcible Appetite, the ſeat of Temperance, is always imploy'd in the meaneſt Offices; and therefore of all the Powers of the Soul the concupiſcible is to be reckon'd the laſt in Perfection, and Temperance holds the ſame rank among the Virtues.

TO theſe Powers nevertheleſs and their Virtues, there may in my opinion be aſſign'd in our Bodys particular places, where they may make their ſeveral abodes, ſutable to their various nature and degree of Perfection. Thus

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we will ſuppoſe that the Underſtanding and the Will, and with them Prudence and Juſtice are ſeated in the Head, as it were in a Royal Palace, to command the other Powers and Virtues: But Fortitude with the iraſcible Appetite ſhou'd dwell in the Heart, as the retreat of the beſt and moſt noble Spirits. To the concupiſcible Appetite and to Temperance may be aſſign'd other places, which are the ſeats of the moſt natural Deſires.

DID I not ſay at firſt, anſwer'd PARUTA, that all our good and laudable Actions ſpring from ſome of theſe Virtues? But as the ſame Waters, iſſuing from one ſingle Fountain, and paſſing thro ſeveral Countrys, take the name of various Rivers; ſo our Works, like certain Rivers, ſtreaming from theſe principal Virtues as from their Fountain, take different Appellations, tho in effect their Subſtance be the ſame. Thus Juſtice, if it render what is due to our Parents and Country, is call'd Piety; if it honor our Superiors, Duty; if it return a Benefit, Gratitude. In like manner, the ſame Fortitude, which in Adverſity ſupporting the Mind preſerves it from plunging in Deſpair, is prais'd as the Virtue of Patience; when it reſiſts Dangers is call'd Boldneſs; and when it ſerves to ſupport Ills for length of time, Conſtancy. Thus the other Affections, when purg'd by Reaſon, produce irreprehenſible Actions; and Virtue, the more it is regulated by this Power, grows the more perfect. To conclude, all thoſe who will walk in this Path, may join in the excellent Song of that moral Poet LUIGI ALEMANNI in his 8th Satyr.

Averſe from Vice, her crooked Path I ſhun,
But willing in the Race of Virtue run;
That crowns the Mind with Peace ſincere, and Fame
In Death beſtows, and an immortal Name.
The fatal Luxury of Feaſts I fly,
And VENUS Fires, and her tumultuous Joy;
And laugh to ſee when the ſweet Bait invites,
The heedleſs Youths plunge deep in looſe Delights.
The gilded Creatures ſet aloft with Pow'r,
Whom the fond Croud with ſervile Awe adore,
As proſtituted Wretches I deſpiſe,
I ſee the Villain thro the rich Diſguiſe.
No Bribes of profer'd Gold my Tongue can bind,
A Fo profeſt to the diſhoneſt Kind.
Untrain'd to the Court Art of Flatterys,
Plain Truths I ſpeak, not dreſs'd with pleaſing Lies,
With which the Tongues of fauning Slaves abound,
When with the leering Smile they paſs the deadly Wound.
I ſcorn for hope of coming Gain to wait,
And ſwell with loud Applauſe the Guilty Great;
With Praiſes ill-deſerv'd this Lord to meet,
And that with early Salutations greet.
Happy the Man, who from th'infectious Town
Remote, in humble Villages alone,
Sedately melts away his balmy Life,
In gentle Peace, unruffl'd into Strife:
While ſeated on a River's flow'ry ſide,
Indulging Thought, he hears the Waters chide,
And gently lull him as they ſmoothly glide.
No nightly Brawls diſturb his ſweet Abode,
Nor the rude Tumults of the clam'rous Croud.

ADVICE XXXIX.

The Queen of Italy in deep mourning bewails the Misery to which she was reduc'd in the time of TOTILA *King of the Goths.*

THE most serene Queen of Italy, being cloth'd in Sables by reason of the vile Cowardice of the Emperor JUSTINIAN's Captains, all dejected bewails incessantly the Misery she still lies under by the arrival of TOTILA King of the Goths. That King having conquer'd Rome it self, runs up and down to see whether they have recorded in their perpetual Writings CÆSAR the Dictator, and TARQUIN the Proud, one for the greatness of his Soul, and the other for his unusual way of governing by Lasciviousness: And by his strict scrutiny in this and other matters seems to scan by the most rigid Rules of Honor the ruin'd Reputation of that People, who recalling the famous BELISARIUS from the War of Italy, perceiv'd not the ill that might happen to their Country; for 'tis certain that the Disgraces, Affronts, and all the extreme Desolation which she endur'd from the Goths, Vandals, Huns, and other barbarous Nations, who with so much cruelty have trampl'd on her and torn her to pieces, were a sufficient Evidence how necessary it wou'd have been for BELISARIUS and NARSES to have continu'd in Italy, and of how great advantage a General may be, who regards the Honor of his Prince; it being most true that in such cases, * *Singuli dum pugnant, universi vincuntur.*

IN later days the most serene CHARLES EMANUEL Duke of Savoy, the Bulwark and Defence of the Liberty of Italy, secur'd the Frontiers of those barbarous Nations for no other reason, than to put a check to the vast desire which the Transalpines had to pass with an arm'd Force to subject Italy, and to make themselves Masters of that Province, which for its Pleasantness, Antiquity, and nobility of Blood, holds the first rank of Reputation and Honor in the Universe. May the other Princes therefore join in the support of this great Hero, to the end that such as aspire to universal Monarchy, may be defeated of their proud end; and let 'em unanimously believe that the loss of their Companion is their own, the Instrument of their Servitude, and the preparative to their Destruction.

GUICCIARDIN was not backward in seconding this Argument, and said; That the Princes of Italy ought to bury in perpetual oblivion all private Animosity and Emulation: and sincerely endeavoring, from the knowledg of things past, to imbrace the Interest of the publick Safety, shou'd with their common Arms run to extinguish that Flame, which has been kindl'd by the Transalpines, who feed themselves with an arrogant presumption that the whole World must be obedient to their nod. But if to humble the Nobility of Italy, they shou'd incline by the Opinion of NERO to hate their Honor and Reputation who have long defended it, they might say with him, *Nobilitas, opes, omissi gestique honores pro crimine, & ob virtutes certissimum exitium.* Tac. lib. 1. Hist.

* Tac. in vit. Agric.

ADVICE XL.

The Conspiracy of DECIUS BRUTUS *against* JULIUS CÆSAR *comes to* APOLLO's *knowledg.*

APOLLO having by Letters receiv'd advice of the bold Conspiracy of DECIUS BRUTUS and MARCUS CASSIUS, and of the unfortunate Accident of JULIUS CÆSAR's Death, said, that the Republick of Rome might for ever bemoan the Loss of so great a Man, but not the Cause which mov'd those honorable Citizens to kill him: for the publick Interest was much more prevalent with 'em than their private; but that if they had defer'd their Attempt some time longer, they wou'd have had a doubtful Dispute which to obey, either the Call of oppress'd Liberty, or the Obligation of those Benefits, which CÆSAR by his Valor and other Virtues wou'd have heap'd on their Country.

ADVICE XLI.

PETRARCH *is declar'd by* APOLLO *General of the Italian Poets.*

FRANCESCO PETRARCH having been created by APOLLO General of the Italian Poets, to survey with great diligence the Troops one by one, in the first review singl'd out the famous TORQUATO TASSO, and LODOVICO ARIOSTO, to each of whom, conformably to their extraordinary Merits, he gave the particular Charge of Lieutenant Generals; and the rest who came after 'em were likewise imploy'd in Offices proper for 'em, among whom were reckon'd the great MOLZA, BATTISTA GUARINI, CÆSAR CAPORALI, BERNI, MARINO, and many others.

LODOVICO CASTELVETRI, and ALESSANDRO TASSONE, both satyrical Poets of Modena, were chosen Censors: they executed this Charge with great diligence, and to discover the Troops that were disorderly, ran up and down, sometimes to one place, sometimes to another, to see if ANNIBAL CARO in his Book of Songs had pour'd * the Urn of his Ointment into a Sea-shell.

TASSONE, to shew his Parts, was desirous moreover to discover where the General himself had been guilty of a Blunder; but while he went plodding on he happen'd to light on PEPE the Drugster, who blowing in his face some Pouder of Pepper, Cinnamon and Sulphur, in spite of his considering Cap had almost put out his Eyes. TASSONE, who was no less prudent a Censor than a valiant Warrior, thought 'twas time to retreat; and taking advantage of the Tent which was erected for the General, he secur'd himself there from the Persecution of his Adversary, who intended by this to shew his Contempt of him.

* Bombast.

ADVICE XLII.

Apollo declares Count Guido Rangoni General of the Italian Forces against the Mahometans.

Apollo being inform'd what Bravery Count Guido Rangoni, a valiant modern Commander, had shewn in having worsted a proud French Baron in single Combat before many Persons of Honor, has been pleas'd to prefer him by making him General of the Italians against the formidable Mahometan Sect. His Majesty upon this occasion was heard to say, that Bravery consists not in Strength and bulk of Body, as the French Baron believ'd, but in the virtue of the Mind, and in a generous Disposition, as appears conspicuously in the Person of Charles Emanuel Duke of Savoy, the great Hero of the present time.

ADVICE XLIII.

While Apollo, with the Italian Historiographers, is calling to mind those who had endeavor'd to defend Italy from the barbarous Nations, he takes particular notice of Menappo King of Aquileia, and Foresto Prince of Este.

Apollo in a general Assembly of his belov'd Italian Historiographers, was reviewing and commemorating in a very solemn manner those Persons, who with an immortal Bravery oppos'd the insatiate Ambition of those barbarous Nations, who will never cease their Endeavors to subdue Italy. In the front of 'em he spy'd Menappo King of Aquileia, and Foresto Prince of Este, who stood bewailing their lost Dominions. But to mitigate their Sorrow his Majesty told 'em, that they ought to reflect well on the whole matter: for their Acquisition and founding of the noble City of Venice, wou'd more than countervail their Losses; and that when Men are laying the Foundation of a new Kingdom, 'tis not convenient to call to remembrance what they have lost and suffer'd, but that then is a proper occasion to shew their constancy of Mind, and to endeavor to get the better of all their Misfortunes.

ADVICE XLIV.

The Emperor NERO *in the beginning of his Reign was thought to be full of Clemency, but very cruel in the end.*

APOLLO's Court had once form'd ſuch great hopes of the Emperor NERO, that never any other, of what Age, Condition or Quality ſoever, found ſo much Applauſe here as he did; he was receiv'd and careſs'd with all the Expreſſions of Favor imaginable, and honor'd moreover with the Title of *Clemens Imperator Auguſtus*: and all this on account of the great Clemency he ſhew'd in the beginning of his Reign; of which this was a moſt remarkable Inſtance, that when he was to ſign the dead Warrant for the Execution of a condemn'd Malefactor, he paſſionately wiſh'd that he had never learn'd to write: meaning by this to ſhew his Humanity, and with how great regret he confirm'd that Sentence.

BUT APOLLO, who ſees into the Secrets of Nature with a Penetration unknown to any other, ask'd ſome at that time, who infinitely applauded this Action, what they thought was the reaſon which mov'd a Youth yet unaccuſtom'd to Government to give ſuch an extraordinary proof of Clemency; and whether they did not conſider that he was now under the Care and Direction of the great SENECA?

AND indeed as Fortune whirls about all worldly things, ſo NERO, when he was come to a maturer Age, ſcorn'd the Precepts of his Maſter, and fell into the moſt abominable Vices that cou'd ever enter into human Imagination. By which it appears, that Preceptors are but ſhadows in Governments; and that where Paſſion prevails, Reaſon has no place, and Maxims are forgotten. For he that governs Subjects, and is himſelf govern'd by Paſſion, is like a Lion that ſtands in awe of the other Beaſts.

ADVICE XLV.

APOLLO *gives orders for the Harveſt of the Year* 1615.

'TWAS now the middle of June, and APOLLO thought it high time to reap the Crops of the Year, which by his divine Care are brought to a Perfection which Nature and Art cou'd never elſe have reach'd. And therefore for the more exact ordering of this Concern, he appointed to every one his Task.

TO the lovers of Learning he aſſign'd the Harveſt of the Librarys; but to Gameſters the Gaming-houſes, to Gluttons the Cooks Shops, to Drunkards the Taverns, and the Barbers Shops to the Beaux, who ſit with ſuch wonderful patience two or three hours under the Barber's hands to be ſhav'd and curl'd to a nicety, that they may be acceptable to the Ladys, and fit to appear in company with thoſe Foplings of the Court, who conſume more time in adjuſting their empty Noddles to the Looking-glaſs than the proudeſt Bride of Quality in dreſſing her Head.

ADVICE XLVI.

CORNELIUS TACITUS *obtains of* NERO *a great Sum of Gold, without altering in the leaſt his Character.*

CORNELIUS TACITUS in the time of NERO, by the means of ſome diſguis'd Praiſes beſtow'd on him, gain'd a million and two hundred fifty thouſand Crowns in Gold; for this he was highly applauded by ſome for his having the Wit to accommodate himſelf ſo artfully to the Humors of ſo impious a Beaſt, and yet without the leaſt alteration or diminution of Hiſtorical Truth; and without forſaking that Sincerity, by which he uſually repreſents to the World the moſt abominable Villanys as well as the moſt ſhining Actions, to ſhew that in Hiſtory, as in a clear Mirror, Men are to be truly ſhewn ſuch as they are.

NOW becauſe LIVY, SALUST, and many others deſir'd, that the Writings of ſo great a Man might remain unhurt by the Lies of thoſe malicious Wretches who are miſtaken by Princes for Perſons of Worth and Honeſty, they intreated APOLLO to be pleas'd by a publick Decree to declare, that Truth cannot be diſguis'd, but will be drawn by the Pen of Sincerity, which only imploys it ſelf with delight in perpetuating the Fame of thoſe Actions, which are perform'd by Men of eminent Worth and Reputation.

SOME thought that NERO was ſo charm'd with his own Praiſes which CORNELIUS TACITUS had ſo artfully written, that he overlook'd all the Villanys, which, for Truth's ſake, he had inſerted of him in the ſame Hiſtory. Others nevertheleſs were aſſur'd that NERO himſelf, after having been inform'd of the method CORNELIUS TACITUS had obſerv'd in manifeſting to the World thoſe Actions of his that tended but little to his Honor, anſwer'd, that as Painters by their Shades give a greater luſtre to the Members of the Figures they paint; ſo true Hiſtorians, by freely expoſing not only the Imperfections, but the Vices of the Hero's, whoſe Memory they eternize, gain full belief for all the Praiſes they give 'em: for 'tis impoſſible to write ſharper Invectives againſt any Prince, than continual Encomiums without the leaſt mention of the common Defects of human Nature in 'em, the free Relation of which is the beſt Evidence of the uncorrupt Sincerity of the Writer.

ADVICE XLVII.

APOLLO *expels from the Temple of the Muſes the Poeteſſes who had been admitted by the means of* PUOTA *of Modena.*

THE Poetical Cenſors having diſcover'd, that by the Intereſt of PUOTA of Modena, the virtuous Ladys VITTORIA COLONNA, TARQUINIA MOLZA, VERONICA GAMBERA, LAURA TERRACINA, and other Lady Poeteſſes of the higheſt eſteem, had been admitted

admitted into Parnaſſus, grew very angry that the Females ſhou'd be ſo honorably receiv'd into an Academy which by APOLLO's order had rejected thouſands of Petitions, to the diſgrace of ſome Poets who help'd even thoſe very Ladys in their Compoſitions, and into which the famous ARIOSTO and the unequal'd TASSO obtain'd not their admiſſion without much difficulty.

NOR did the great Diſpleaſure the honorable Cenſors had conceiv'd ſtop here; for CHACCA of Reggio blaming 'em very ſeverely, ſaid, 'twas a thing of the greateſt infamy, that at PUOTA's requeſt Spindles and Diſtaffs ſhou'd be ſeen on thoſe Seats of Honor, which had been erected at the ſollicitation of the great HOMER and VIRGIL of Mantua, for ſuch whoſe Souls were inſpir'd with the Poetical Divinity, and not for thoſe inferior Fops who ſcribbl'd Songs only to flatter and pleaſe the ſoft Sex.

NOW APOLLO, it ſeems, never knew that theſe Poeteſſes had been admitted into Parnaſſus, till CHACCA of Reggio, with his vexation and rage of Mind to ſee the Temple ſo profan'd, fell into a violent fit of Sickneſs. This ſoon made a diſcovery of the whole buſineſs; and to remedy ſo great an Abuſe his Majeſty commanded that the Ladys ſhou'd immediately be turn'd out of thoſe honorable Seats which had been prepar'd for the other Sex, for the Reputation of true Poetry, that noble Recreation of the Mind, and Perfection of the moſt ingenious Virtuoſi.

ADVICE XLVIII.

The Maſter of Silence having diſcover'd that a Footman of Ferrara was wont to make Reflections, and play the Critick in his Office, gave him to know, that in the Courts of Princes Men ſhou'd have Eyes to ſee, and Mouths to hold their peace.

A FOOTMAN of Ferrara having for many years frequented the Court of a very gracious Prince, forgot the meanneſs of his Birth and Education, and began to fancy that the Agility of his Perſon, and his Volubility of Tongue were Talents ſufficient to raiſe him from the condition of a raſcally Valet, into which Employment he had crept by ſneaking Petitions, but now thought he ſhou'd certainly ſtep into a higher Poſt: and becauſe he profeſs'd to be a diligent pryer into Court Affairs, and had the impudence to play the Critick in his Diſcourſe, he fell into a thouſand execrable Slanders, and by his ſaucy Spirit of Contradiction render'd himſelf hated by all.

NOW, tho he had been told 'twas not the buſineſs of a Footman to judg of the proceedings and defects of the Court, yet the Raſcal wou'd never reform nor bridle his headlong courſe. At laſt the Maſter of Silence obſerving how ill he diſcharg'd the Duty of his place, condeſcended to tell him, that he who wou'd continue long in the Service of the Court, muſt be ſparing of his words, have Eyes to ſee, a Judgment to obſerve, and Diſcretion to hold his peace: and that 'tis not for every little louſy Slave to affect the Politician, and think to penetrate the Counſels of Princes, and all their ſecret Reſolutions.

A Solemn Banquet and Converſation in Parnaſſus.

Written by

GIROLAMO BRIANI of Modena.

THE greateſt and moſt ſolemn Banquet that APOLLO ever made for his Virtuoſi, was that of the 25th of the laſt Month, where, for the ſatisfaction of all who deſir'd to hear the Converſation of the moſt illuſtrious Men, they debated after Dinner upon ALESSANDRO TASSONI a Nobleman of Modena's Variety of Thoughts.

IT was maintain'd in theſe Debates, that in Divinity the moſt acute Wits were thoſe who by their extraordinary Penetration have enter'd the deep Myſterys of Divine Providence; in Philoſophy, the great PLATO and ARISTOTLE; in ſubtile and knotty Queſtions, the famous SCOTUS; in Aſtrology, BORO; and in natural Magick, ZOROASTER.

BUT as every Man is apt to take his idle Suppoſitions for certain Knowledg, ſo there are ſome ſo wretchedly conceited, that they fancy the greateſt Genius in the World can't excel 'em in thoſe things to which they bend their Application. They're ſo tranſported beyond all ſenſe by this vain perſuaſion, that they ſpread their Plumes, and in all publick places aſſume the ſtately affected Air of a Peacock, till their ridiculous Behaviour marks 'em out for Coxcombs, and expoſes 'em a common Laughter. Thus their End is defeated; and the more they take upon 'em, and think themſelves without Equal, the more contemptible they are in the opinion of others, and the deeper plung'd in Folly. CRÆSUS was a notorious inſtance of this Vanity, but was afterwards confounded by the Wiſdom of SOLON.

FOR God's ſake, ſaid ARIOSTO, let's leave talking of theſe frantick Geſtures of Vanity, for I practis'd 'em but too much my ſelf in the Court of Rome. At this motion of his CAPORALE ſmil'd; for his Ambition had alſo betray'd him to the ſervile Submiſſions of a Court Life, and, like ARIOSTO, he follow'd his Patron up and down like his Shadow wherever he went, till he was ſufficiently weary of the airy chaſe of Honors and Preferment.

NOW

NOW as from the variety of Thoughts ſprings the variety of Manners, ſo by purſuing this Theme we ſhall ſee what a ſtrange and diverſe Compoſition Mankind is: OCTAVIUS AUGUSTUS had the Reputation of a noble and generous Soul; SCIPIO was eſteem'd a man of wonderful Conſtancy, POMPEY the Great very friendly and obliging, and JULIUS CÆSAR extremely ſucceſsful; theſe were the Gifts they receiv'd from the ſupreme Adminiſtrator. Others were form'd of a ſharp and facetious Wit, and ſuch was ÆSOP; for in his Sentences, Proverbs, Repartees and Fables, he had an inimitable Keenneſs and Vivacity. DIOGENES diſcover'd the like Genius upon occaſion, and frequently call'd rich Blockheads, Sheep with a Golden Fleece; and a beautiful but vicious Youth, a fine Houſe inhabited by a Beaſt. Of great Vivacity too was the fam'd PICO of Mirandola, who reply'd extempore to a hundred Arguments of CAJETAN with ſo much readineſs, that all preſent were ſtruck with the moſt profound Amazement.

SEMIRAMIS, Queen of the Aſſyrians, diſcover'd likewiſe an extraordinary vivacity of Temper, when having receiv'd the unexpected News of the loſs of Babylon as ſhe was dreſſing her Head, ſhe immediately left off, and recover'd the City before ſhe bound up her Hair. On the contrary, the Emperor DOMITIAN ſhew'd the vileſt Remiſsneſs and Stupidity in the Government of his Empire, and wholly employ'd himſelf in Trifles and Vanity, which betray'd him into Loſs and Shame, and brought upon him the infamous Character of a moſt unworthy Wretch: So little had he ſtudy'd thoſe generous Lines of OVID, when to animate Man to things worthy of him, he ſaid;

Pronaque cum ſpectent animalia cætera terram,
Os homini ſublime dedit, Cœlumque tueri
Juſſit, & erectos ad ſidera tollere vultus.

Thus, while the mute Creation downward bend
Their Sight, and to their Earthy Mother tend,
Man looks aloft; and with erected Eyes
Beholds his own hereditary Skys.

[DRYDEN's Tranſlat.]

THERE are ſome too of ſo ſenſleſs a nature, that carrying it with the moſt haughty Inſolence, and taking much upon 'em, they fancy they can vie with every thing: ſometimes we ſee a miſerable Wretch, who can neither ſpeak nor act like a Man, ſet himſelf in value above the Emperor CHARLES the Fifth. Who is not ready to burſt to ſee a Dwarf ſtand ſtrutting in Arms againſt a Giant? and a Cuckoo challenge a Nightingale to ſing? a Drommedary run Races with a Stag? and an Aſs pretend to walk with the Majeſty of a Lion? Such, to compare great things with ſmall, was the fooliſh Temerity of the Sons of Earth when they brandiſh'd their Clubs againſt JUPITER, and thought to knock him off his Throne with Rocks ſnatch'd from their Mother Dunghil.

BUT enough of theſe Monſters; and now to take a view of ſome other Species, nothing ſurely can be more ridiculous than to ſee a Blockhead play the Caſuiſt, a Scullion pretend to Algebra, a Cobler ſet up for a Secretary, an Ideot for a DEMOSTHENES, a THERSYTES for a GANYMED, a Fellow that can't ſpell offer to puzzle a Doctor, a beaten Poltroon challenge a brave

brave Captain, a Plough-jobber diſpute Honor with a Gentleman, and a Dunghil Rogue take place of a Man of Quality?

WITH ſuch facetious Converſation the Literati banqueted their Minds; and among the different Subjects which were diſcours'd upon, TASSONE ſaid: It ought to be obſerv'd, that as bounteous Mother Earth produces infinite ſorts of Plants and Fruits; ſo out of the ſame Paſt has Nature moulded Mankind into the like diverſity: So that 'tis no wonder, that ſome are warlike, ſome effeminate and luxurious, ſome merry Companions and Toaſters, ſome Quiblers and Punſters, others of a ſharp and refin'd Wit; ſome valiant, others cowardly; ſome Buffoons, ſome ſpiteful, covetous, ambitious, quarrelſom; ſome dark myſterious Tempers, others perfidious, perjur'd and ſlanderous Raſcals. For to this end the Brain is conſtituted of ſuch different Fibres, and Mens Manners are diſtinguiſh'd by as different ways of proceeding, and by the vaſt variety in which every one weaves the Work he has in hand.

THE END.

AN

AN
Alphabetical Table.

Note, That the Articles APOLLO, *Parnaſſus*, *Virtuoſi*, *Literati*, and ſuch like, are purpoſely omitted here, as being too general, and taking in almoſt the whole Matter of this Book.

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THE END.